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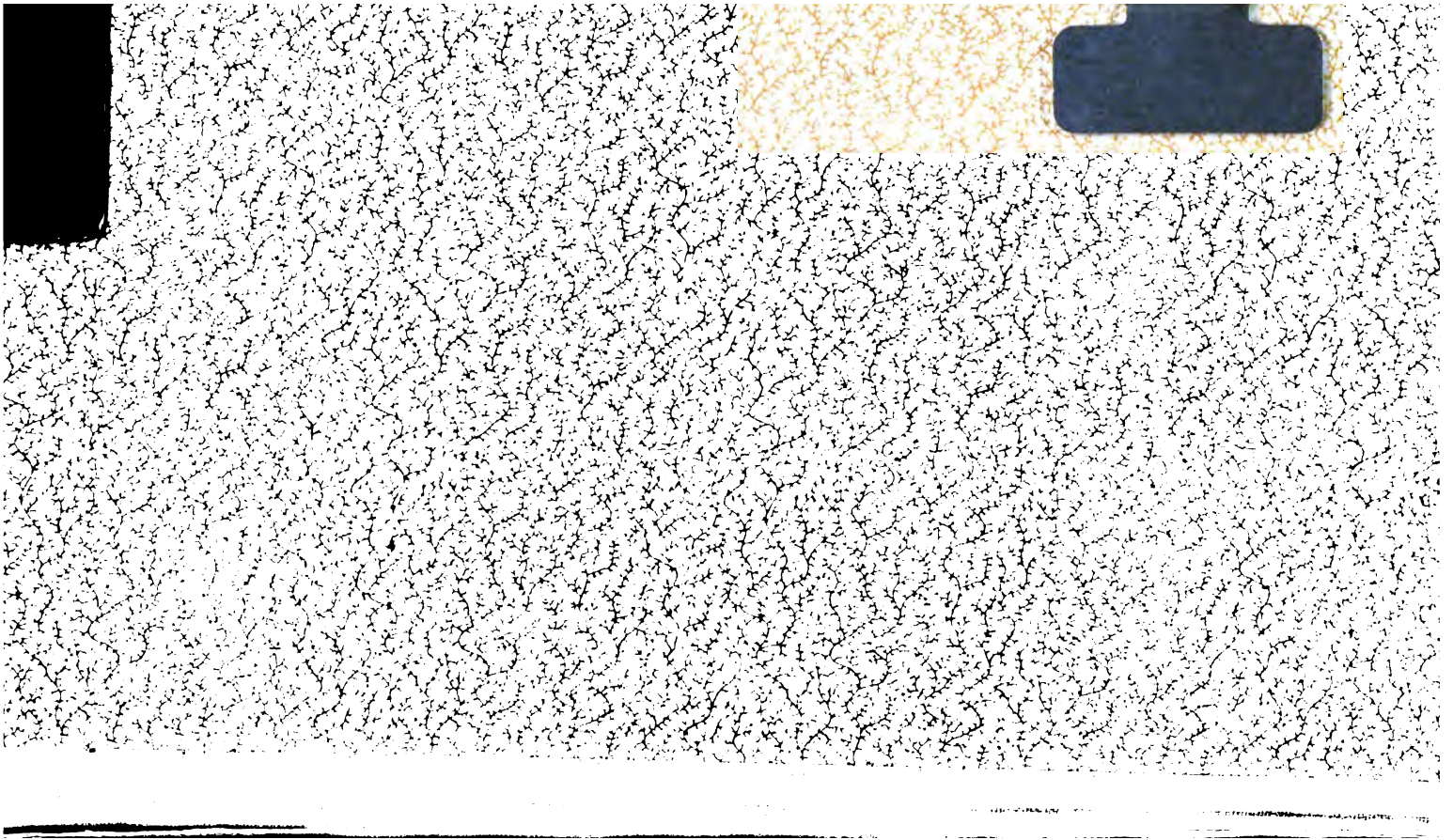

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ІМВПС
ЖЕАЛПЧК

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THE

THE MONTHLY REVIEW,

For JULY, 1775.

ART. I. *Gray's Poems, with Memoirs of his Life by Mason; continued.* See Review for May.

INDOLENCE is an almoſt certain characteriſtic of genius; and irreſolution is a natural effect of indolence. We wonder not, therefore, that Mr. Gray made many poetical eſſays and beginnings on ſubjects from which, either by accident or through a want of induſtry, he was afterwards diverted. Among theſe was a tragedy: the ſtory, the death of Agrippina. The following ſcene, expreſſing her indignation at being ordered to remove from *Baïæ*, and to have her guards taken from her, ſhews us how capable Mr. Gray was of ſupporting the ſtrongeſt characters, and leaves us to regret that he only *attempted* a tragedy. Aceronia, her confidant, thus addreſſes her:

Forgive your ſervant's fears, who ſees the danger
Which fierce reſentment cannot fail to raiſe
In haughty youth, and irritated power.

AGRIPPINA.

And doſt thou talk to me, to me, of danger;
Of haughty youth, and irritated power,
To her that gave it being; her that arm'd
This painted Jove, and taught his novice hand
To aim the forked bolt; while he ſtood trembling
Scar'd at the ſound, and dazzled with its brightneſs!
'Tis like, thou haſt forgot, when yet a ſtranger
To adoration, to the grateful ſteam
Of flattery's incenſe, and obſequious vows
From voluntary realms, a puny boy,
Deck'd with no other luſtre, than the blood
Of Agrippina's race, he liv'd unknown
To fame, or fortune; haply eyed at diſtance
Some edileſhip, ambitious of the power
To judge of weights, and meaſures; ſcarcely dar'd
On expectation's ſtrongeſt wing to ſoar

High as the conſulate, that empty ſhade
Of long-forgotten liberty: When I
Oped his young eye to bear the blaze of greatneſs;
Shew'd him, where empire tower'd, and bad him ſtrike
The noble quarry. Gods! then was the time
To ſhrink from danger; fear might then have worn
The maſk of prudence: but a heart like mine,
A heart that glows with the pure Julian fire,
If bright Ambition from her craggy ſeat
Diſplay the radiant prize, will mount undaunted,
Gain the rough heights, and graſp the dangerous honour.

ACERONIA.

Through various life I have purſued your ſteps,
Have ſeen your ſoul, and wonder'd at its daring:
Hence riſe my fears. Nor am I yet to learn
How vaſt the debt of gratitude, which Nero
To ſuch a mother owes; the world, you gave him,
Suffices not to pay the obligation.
I well remember too (for I was preſent)
When in a ſecret and dead hour of night,
Due ſacrifice perform'd with barb'rous rites
Of mutter'd charms, and ſolemn invocation,
You bad the Magi call the dreadful powers,
That read futurity, to know the fate
Impending o'er your ſon: Their anſwer was,
If the ſon reign, the mother periſhes.
Periſh (you cry'd) the mother! reign the ſon!
He reigns, the reſt is heav'n's; who oft has bad,
Ev'n when its will ſeem'd wrote in lines of blood,
Th' unthought event diſcloſe a whiter meaning.
Think too how oft in weak and fickly minds
The ſweets of kindneſs laviſhly indulg'd
Rankle to gall; and benefits too great
To be repaid, ſit heavy on the ſoul,
As unrequited wrongs. The willing homage
Of proſtrate Rome, the ſenate's joint applauſe,
The riches of the earth, the train of pleaſures,
That wait on youth, and arbitrary ſway;
Theſe were your gift, and with them you beſtow'd
The very power he has to be ungrateful.

AGRIPPINA.

Thus ever grave, and undiſturb'd reflection
Pours its cool dictates in the madding ear
Of rage, and thinks to quench the fire it feels not.
Say'ſt thou I muſt be cautious, muſt be ſilent,
And tremble at the phantom I have rais'd?
Carry to him thy timid counſels. He
Perchance may heed 'em: Tell him too, that one,
Who had ſuch liberal power to give, may ſtill
With equal power reſume that gift, and raiſe
A tempeſt, that ſhall ſhake her own creation
To its original atoms—tell me! ſay

This mighty Emperor, this dreaded Hero,
Has he beheld the glittering front of war?
Knows his ſoft ear the trumpet's thrilling voice,
And outcry of the battle? Have his limbs
Sweat under iron harneſs? Is he not
The ſilken ſon of dalliance, nurs'd in Eaſe
And Pleaſure's flowery lap?—Rubellius lives,
And Sylla has his friends, though ſchool'd by fear
To bow the ſupple knee, and court the times
With ſhows of fair obeiſance; and a call,
Like mine, might ſerve belike to wake pretenſions
Drowſier than theirs, who boaſt the genuine blood
Of our imperial houſe.

ACERONIA.

Did I not wiſh to check this dangerous paſſion,
I might remind my miſtreſs that her nod
Can rouſe eight hardy legions, wont to ſtem
With ſtubborn nerves the tide, and face the rigour
Of bleak Germania's ſnows. Four, not leſs brave,
That in Armenia queſl the Parthian force
Under the warlike Corbulo, by you
Mark'd for their leader: Theſe, by ties confirm'd,
Of old reſpect and gratitude, are yours.
Surely the Maſians too, and thoſe of Egypt,
Have not forgot your ſire: The eye of Rome
And the Prætorian camp have long rever'd,
With cuſtom'd awe, the daughter, ſiſter, wife,
And mother of their Cæſars.

AGRIPPINA.

Ha! by Juno,
It bears a noble ſemblance. On this baſe
My great revenge ſhall riſe; or ſay we found
The trump of liberty; there will not want,
Even in the ſervile ſenate, ears to own
Her ſpirit-ſtirring voice; Soranus there,
And Caſſius; Vetus too, and Thraſea,
Minds of the antique caſt, rough, ſtubborn ſouls,
That ſtruggle with the yoke. How ſhall the ſpark
Unquenchable, that glows within their breaſts,
Blaze into freedom, when the idle herd
(Slaves from the womb, created but to ſtare,
And bellow in the Circus) yet will ſtart,
And ſhake 'em at the name of liberty,
Stung by a ſenſeleſs word, a vain tradition,
As there were magic in it? wrinkled beldams
Teach it their grandchildren, as ſomewhat rare
That anciently appear'd, but when, extends
Beyond their chronicle—oh! 'tis a cauſe
To arm the hand of childhood, and rebrace
The ſlacken'd ſinews of time-wearied age.
Yes, we may meet, ingrateful boy, we may!
Again the buried genius of old Rome

Shall from the duſt uprear his reverend head,
Rous'd by the ſhout of millions: There before
His high tribunal thou and I appear.
Let majeſty ſit on thy awful brow,
And lighten from thy eye: Around thee call
The gilded ſwarm that wantons in the ſunſhine
Of thy full favour; Seneca be there
In gorgeous phraſe of labour'd eloquence
To dreſs thy plea, and Burrhus ſtrengthen it
With his plain ſoldier's oath, and honeſt ſeeming.
Againſt thee, liberty and Agrippina:
The world, the prize; and fair befal the victors.

We are ſenſible that, for dramatic exhibition, theſe ſpeeches are too long, and that the language may be ſomewhat too poetical for the ſtage; yet, had the play been finiſhed, thoſe circumſtances might poſſibly have been accommodated: at all events, it muſt, in ſuch hands, have made a noble dramatic poem.

Another initiatory fragment of a poem, we find, on a very intereſting and philoſophical ſubject, the Alliance of Education and Government *. In this the Author meant to ſhew that they muſt both concur to produce great and uſeful men. It was intended to be addreſſed to the Preſident Monteſquieu, and, poſſibly the intervening death of that great man might be a means of the Author's relinquiſhing his purpoſe.

The following ſurvey of national characters contains ſome fine lines, and ſublime deſcriptions. That of the Nile, in particular, is admirable:

'Say, then, through ages by what fate confin'd
To different climes ſeem different ſouls aſſign'd?
Here meaſur'd laws and philoſophic eaſe
Fix, and improve the poliſh'd arts of peace.
There induſtry and gain their vigils keep,
Command the winds, and tame th' unwilling deep.
Here force and hardy deeds of blood prevail;
There languid pleaſure ſighs in every gale.
Oft o'er the trembling nations from afar
Has Scythia breath'd the living cloud of war;
And, where the deluge burſt, with ſweepy ſway
Their arms, their kings, their gods were roll'd away.
As oft have iſſued, hoſt impelling hoſt,
The blue-eyed myriads from the Baltic coaſt.
The proſtrate South to the deſtroyer yields
Her boaſted titles, and her golden fields:
With grim delight the brood of winter view
A brighter day, and heav'ns of azure hue,
Scent the new fragrance of the breathing roſe,
And quaff the pendent vintage as it grows.

* This was not the title.

Proud

Proud of the yoke, and pliant to the rod,
Why yet does Aſia dread a monarch's nod,
While European freedom ſtill withſtands
Th' encroaching tide, that drowns her leſſening lands;
And ſees far off with an indignant groan
Her native plains, and empires once her own.
Can opener ſkies and ſons of fiercer flame
O'erpower the fire, that animates our frame;
As lamps, that ſhed at eve a chearful ray,
Fade and expire beneath the eye of day?
Need we the influence of the Northern ſtar
To ſtring our nerves and ſteel our hearts to war?
And, where the face of Nature laughs around,
Muſt ſick'ning virtue fly the tainted ground?
Unmanly thought! what ſeaſons can controul,
What fancied zone can circumſcribe the ſoul,
Who, conſcious of the ſource from whence ſhe ſprings,
By Reaſon's light, on Reſolution's wings,
Spite of her frail companion, dauntleſs goes
O'er Lybia's deſerts and through Zembla's ſnows?
She bids each ſlumbring energy awake,
Another touch, another temper take,
Suſpends th' inferior laws, that rule our clay:
The ſtubborn elements confeſs her ſway;
Their little wants, their low deſires, refine,
And raiſe the mortal to a height divine.
'Not but the human fabric from the birth
Imbibes a flavour of its parent earth.
As various tracts enforce a various toil,
The manners ſpeak the idiom of their ſoil.
An iron-race the mountain-cliffs maintain,
Foes to the gentler genius of the plain:
For where unwearied ſinews muſt be found
With ſide-long plough to quell the flinty ground,
To turn the torrent's ſwift-deſcending flood,
To brave the ſavage ruſhing from the wood,
What wonder, if to patient valour train'd
They guard with ſpirit, what by ſtrength they gain'd?
And while their rocky ramparts round they ſee,
The rough abode of want and liberty,
(As lawleſs force from confidence will grow)
Inſult the plenty of the vales below?
What wonder, in the ſultry climes, that ſpread,
Where Nile redundant o'er his ſummer-bed
From his broad boſom life and verdure flings,
And broods o'er Ægypt with his wat'ry wings,
If with advent'rous oar and ready ſail
The duſky people drive before the gale;
Or on frail floats to neighb'ring cities ride,
That riſe and glitter o'er the ambient tide.'

What opinion Mr. Gray entertained of the mode of univerſity education which prevailed in his time, will appear from

the following addreſs to a very powerful and popular perſonage:

'Hail, Horrors, hail! ye ever gloomy bowers,
Ye Gothic fanes, and antiquated towers,
Where ruſhy Camus' ſlowly-winding flood
Perpetual draws his humid train of mud:
Glad I reviſit thy neglected reign,
Oh take me to thy peaceful ſhade again.
'But chiefly thee, whoſe influence breath'd from high
Augments the native darkneſs of the ſky;
Ah Ignorance! ſoft ſalutary power!
Proſtrate with filial reverence I adore:
Thrice hath Hyperion roll'd his annual race,
Since weeping I forſook thy fond embrace.
Oh ſay, ſucceſsful do'ſt thou ſtill oppoſe
Thy leaden Ægis 'gainſt our ancient foes?
Still ſtretch, tenacious of thy right divine,
The maſſy ſceptre o'er thy ſlumb'ring line?
And dews Lethean through the land diſpenſe
To ſteep in ſlumbers each benighted ſenſe?
If any ſpark of Wit's deluſive ray
Break out, and flaſh a momentary day,
With damp, cold touch forbid it to aſpire,
And huddle up in fogs the dangerous fire.
'Oh ſay—ſhe hears me not, but careleſs grown,
Lethargic nods upon her ebon throne.
Goddeſs! awake, ariſe, alas my fears!
Can powers immortal feel the force of years!
Not thus of old, with enſigns wide unfurl'd,
She rode triumphant o'er the vanquiſh'd world;
Fierce nations own'd her unreſiſted might,
And all was Ignorance, and all was Night.
'Oh ſacred age! Oh times for ever loſt!
(The School-man's glory, and the Church-man's boaſt.)
For ever gone—yet ſtill to Fancy new,
Her rapid wings the tranſient ſcene purſue,
And bring the buried ages back to view.
'High on her car, behold the Grandam ride
Like old Seſoſtris with barbaric pride;
* * * * a team of harneſs'd monarchs bend

* * * * *

But what ſhall we ſay on ſome of the moſt beautiful lines in theſe poſthumous fragments being addreſſed to Bentley, on his [ſtrange] deſigns to theſe Poems, and conveying the higheſt encomiums? This is moſt unaccountably true:

'In ſilent gaze the tuneful choir among,
Half pleas'd, half bluſhing let the muſe admire,
While Bentley leads her ſiſter-art along,
And bids the pencil anſwer to the lyre.

See

See, in their courſe, each tranſitory thought
Fix'd by his touch a laſting eſſence take;
Each dream, in fancy's airy colouring wrought,
To local ſymmetry and life awake!
The tardy rhymes that us'd to linger on,
To cenſure cold, and negligent of fame,
In ſwifter meaſures animated run,
And catch a luſtre from his genuine flame.
Ah! could they catch his ſtrength, his eaſy grace,
His quick creation, his unerring line;
The energy of Pope they might efface,
And Dryden's harmony ſubmit to mine.
But not to one in this benighted age
Is that diviner inſpiration given,
That burns in Shakeſpeare's or in Milton's page,
The pomp and prodigality of heav'n.
As when conſpiring in the diamond's blaze,
The meaner gems, that ſingly charm the ſight,
Together dart their intermingled rays,
And dazzle with a luxury of light.
Enough for me, if to ſome feeling breaſt
My lines a ſecret ſympathy *impart*;
And as their pleaſing influence *flows confeſt*,
A ſigh of ſoft reflection *heave the heart*.'

Read the ſecond ſtanza, and turn to the deſign for the Hymn to Adverſity. Behold the quarter-ſtaff of Jupiter, the horſe-lock, the hunting-whip, and the talons, and bid defiance to riſibility if you can.

The paper on which the laſt ſtanza was written being broken, the words in Italics were ſupplied by Mr. Maſon, who very ingenuouſly and very juſtly expreſſes his diſſatisfaction with the termination of the third line; the end of the fourth, however, is not more ſatisfactory to us; but it is not ſo eaſy to alter it as may be imagined; for, would it be better if it ſtood thus?

Enough for me, if to ſome feeling breaſt
My lines a ſecret ſympathy *convey*,
And as their pleaſing influence *there ſhall reſt*,
A ſigh of ſoft reflection *ſteal away*.

We cannot take leave of theſe precious fragments without preſenting our Readers with one more, of the Lyric kind:

'Now the golden Morn aloft
Waves her dew-beſpangled wing,
With vermil cheek, and whiſper ſoft
She wooes the tardy Spring:
Till April ſtarts, and calls around
The ſleeping fragrance from the ground;
And lightly o'er the living ſcene
Scatters his freſheſt, tendereſt green.

New-born flocks, in ruſtic dance,
Friſking ply their feeble feet;
Forgetful of their wintry trance
The birds his preſence greet:
But chief, the ſky-lark warbles high
His trembling thrilling extacy;
And, leſſening from the dazzled ſight,
Melts into air and liquid light.

Yeſterday the ſullen year
Saw the ſnowy whirlwind fly;
Mute was the muſic of the air,
The herd ſtood drooping by:
Their raptures now that wildly flow,
No yeſterday, nor morrow know;
'Tis man alone that joy deſcries
With forward, and reverted eyes.

Smiles on paſt Misfortune's brow,
Soft Reflection's hand can trace;
And o'er the cheek of Sorrow throw
A melancholy grace:
While hope prolongs our happier hour;
Or deepeſt ſhades that dimly lower
And blacken round our weary way,
Gilds with a gleam of diſtant day.

Still, where roſy Pleaſure leads,
See a kindred Grief purſue;
Behind the ſteps that Miſery treads
Approaching Comfort view:
The hues of bliſs more brightly glow,
Chaſtis'd by ſabler tints of woe;
And blended form, with artful ſtrife,
The ſtrength and harmony of life.

See the Wretch, that long has toſt
On the thorny bed of pain,
At length repair his vigour loſt,
And breathe, and walk again:
The meaneſt floweret of the vale,
The ſimpleſt note that ſwells the gale,
The common ſun, the air, the ſkies,
To Him are opening Paradiſe.'

The ſecond line in the ſecond ſtanza diſpleaſes us, as being too obviouſly alliterated. It ſeems that the ear ſhould be made to feel the effect of this rhythmical part of harmony, by ſuch a diſpoſition as hides every appearance of its being intended. The two firſt words in the fourth line of the ſame ſtanza do not ſatisfy us, either becauſe they ſtand unclaſſically, or becauſe they bear too much of the *dominantia nomina rerum*. The reſt is worthy of GRAY.

From

From a letter of Mr. Gray to Mr. Maſon, dated July 25, 1756, it ſhould ſeem that the latter had expreſſed ſome diſſatisfaction at the treatment he had met with from the Reviewers, and the former, to remove his chagrin, recommends it to him to deſpiſe the criticiſm of Preſbyterian parſons, &c.* Now, we remember that Mr. Maſon's Odes were, about that time, freely criticiſed in our Review, but not by any Preſbyterian parſon. No perſon of that denomination ever preſumed, in our Society, to approach the regions of Parnaſſus: as to the reſt, we feel ourſelves ſuperior to anger on ſuch occaſions, and have no anſwer for the dead. One thing, however, we muſt not paſs unnoticed: 'I own, ſays the Letter-writer, it is an impertinence in theſe gentry to talk of one at all either in good or bad; but this we muſt all ſwallow; I mean not only we that a write, but all the we's that ever did any thing to be talked of.' The vanity of this paſſage may be indulged; the abſurdity of it in a writer of Mr. Gray's character, is really wonderful, and how it ſhould eſcape ſuch an editor as Mr. Maſon is equally extraordinary. *It is impertinent in us to* TALK *either in good or bad of a writer who has done ſomething to be* TALKED OF! Could we poſſibly be ſerious in the face of an Hybernicism, we might enlarge upon the right of public criticiſm on whatever is exhibited to public ſale—But neither can we treat the underſtanding of our Readers ſo much like that of children, as to think ſuch an argument by any means neceſſary. Mr. Gray ought to have been ſo much of a Civilian as to have remembered, PUBLICI JURIS, ET PUBLICO SUB JUDICE. Let us contemplate him in a more amiable light, and ſee him equalling Sulpicius in his conſolatory letter to Cicero, while he writes to his friend Dr. Wharton on the death of his only ſon:

'I am equally ſenſible of your affliction, and of your kindneſs, that made you think of me at ſuch a moment; would to God I could leſſen the one, or requite the other with that conſolation which I have often received from you when I moſt wanted it! but your grief is too juſt, and the cauſe of it too freſh, to admit of any ſuch endeavour: What, indeed, is all human conſolation? Can it efface every little amiable word or action of an object we loved, from our memory? Can it convince us, that all the hopes we had entertained, the plans of future ſatisfaction we had formed, were ill-grounded and vain, only becauſe we have loſt them? The only comfort (I am afraid) that belongs to our condition, is to reflect (when time has given us leiſure for reflection) that others have ſuffered worſe; or that we ourſelves might have ſuffered the ſame misfortune at times and in circumſtances that would probably have aggravated our ſorrow. You might have ſeen this poor child arrive at an age to fulfil

* Man-midwives too are mentioned, poſſibly, not with reference to us.

all

all your hopes, to attach you more ſtrongly to him by long habit, by eſteem, as well as natural affection, and that towards the decline of your life, when we moſt ſtand in need of ſupport, and when he might chance to have been your *only* ſupport; and then by ſome unforeſeen and deplorable accident, or ſome painful lingering diſtemper, you might have loſt him. Such has been the fate of many an unhappy father! I know there is a ſort of tenderneſs which infancy and innocence alone produce; but I think you muſt own the other to be a ſtronger and a more overwhelming ſorrow. Let me then beſeech you to try, by every method of avocation and amuſement, whether you cannot, by degrees, get the better of that dejection of ſpirits, which inclines you to ſee every thing in the worſt light poſſible, and throws a ſort of voluntary gloom, not only over your preſent, but future days; as if even your ſituation now were not preferable to that of thouſands round you; and as if your proſpect hereafter might not open as much of happineſs to you as to any perſon you know: the condition of our life perpetually inſtructs us to be rather ſlow to hope, as well as to deſpair; and (I know you will forgive me, if I tell you) you are often a little too haſty in both, perhaps from conſtitution; it is ſure we have great power over our own minds, when we chuſe to exert it; and though it be difficult to reſiſt the mechanic impulſe and bias of our own temper, it is yet poſſible, and ſtill more ſo, to delay thoſe reſolutions it inclines us to take, which we almoſt always have cauſe to repent.

'You tell me nothing of Mrs. Wharton's or your own ſtate of health: I will not talk to you more upon this ſubject till I hear you are both well; for that is the grand point, and without it we may as well not think at all. You flatter me in thinking that any thing I can do*, could at all alleviate the juſt concern your loſs has given you; but I cannot flatter myſelf ſo far, and know how little qualified I am at preſent to give any ſatisfaction to myſelf on this head, and in this way, much leſs to you. I by no means pretend to inſpiration; but yet I affirm, that the faculty, in queſtion, is by no means voluntary; it is the reſult (I ſuppoſe) of a certain diſpoſition of mind, which does not depend of one's ſelf, and which I have not felt this long time. You that are a witneſs how ſeldom this ſpirit has moved me in my life, may eaſily give credit to what I ſay.'

Towards the concluſion of the Memoirs, Mr. Maſon has placed a journal of a tour through part of the north of England and Scotland; a journal which Mr. Gray ſeems to have written, as Montaigne wrote his, merely for the aſſiſtance of his own recollection, and which the Editor has no doubt publiſhed upon the ſame principle that Montaigne did, that nothing which falls from the pen of a man of genius can be unworthy of preſervation. This, though nothing more than an itinerary, has its pleaſing paſſages, its lively marks of taſte and enthuſiaſm:

'Next I paſſed by the little chapel of Wiborn, out of which the Sunday congregation were then iſſuing; ſoon after a beck near Dunmeil-raiſe, when I entered Weſtmoreland a ſecond time; and now

* 'His friend had requeſted him to write an epitaph on the child.'

began

began to ſee Holm-crag, diſtinguiſhed from its rugged neighbours, not ſo much by its height as by the ſtrange broken outlines of its top, like ſome gigantic building demoliſhed, and the ſtones that compoſed it flung croſs each other in wild confuſion. Juſt beyond it opens one of the ſweeteſt landſcapes that art ever attempted to imitate. The boſom of the mountains ſpreading here into a broad baſon diſcovers in the midſt Graſmere-water; its margin is hollowed into ſmall bays, with bold eminences; ſome of rock, ſome of ſoft turf, that half-conceal, and vary the figure of the little lake they command: from the ſhore, a low promontory puſhes itſelf far into the water, and on it ſtands a white village with the pariſh church riſing in the midſt of it: hanging incloſures, corn-fields, and meadows green as an emerald, with their trees and hedges, and cattle, fill up the whole ſpace from the edge of the water: and juſt oppoſite to you is a large farm-houſe at the bottom of a ſteep ſmooth lawn, emboſomed in old woods, which climb half-way up the mountain's ſide, and diſcover above them a broken line of crags that crown the ſcene. Not a ſingle red tile, no flaring gentleman's houſe, or garden-walls, break in upon the repoſe of this little unſuſpected paradiſe; but all is peace, ruſticity, and happy poverty in its neateſt moſt becoming attire.'

Some account which the Editor has given us of the Author's ſtudies and attainments, and ſome obſervations we ſhall offer on his genius and poetry, will conclude this Article in our next.

ART. II. *Curſory Remarks made in a Tour through ſome of the northern Parts of Europe, particularly Copenhagen, Stockholm, and Peterſburgh.* By N. Wraxall, Junior. 8vo. 5 s. ſewed. Cadell. 1775.

THIS ingenious traveller juſtly obſerves, 'that the ſurvey of nations and view of foreign and diſſimilar modes of acting and thinking to our own, is not only *formed* to enlarge the human mind, and correct its early prejudices, but is calculated to charm and delight in a ſupreme degree, as it has for its baſis two paſſions moſt powerfully conducing to pleaſure, I mean novelty and admiration.'

As he travelled on a more laudable principle than the generality of thoſe who travel, becauſe it is expected they *ſhould* travel, ſo his ſteps were judiciouſly directed to thoſe parts where the greateſt novelties were to be expected, and where the objects of his attention were likely to be more curious and intereſting to a philoſophical mind, than the *grand tour* ſo often made, and ſo often deſcribed. If he ſhould be thought to have moved with great velocity in paſſing over near 3000 miles round the Baltic, in little more than five months; it ought to be conſidered that his gratifications were oftener of a mental than of a ſenſual kind, and that the body is more impatient under diſagreeable circumſtances than even the mind: the want of accommodations which an Engliſh traveller feels perhaps

haps more than any other, and the general poverty of the countries he viſited, made him glad to hurry from the place of his departure to that of his deſtination, as ſpeedily as he could, meeting with few temptations on the road to protract his journey.

The following particulars relating to the unfortunate count Struenſee, dated from Copenhagen, will not be unacceptable to an Engliſh reader.

'I promiſed in my laſt letter to give you ſome little account of the court. I muſt, however, premiſe, that I have not had the honour of being preſented to the ſovereign here, as is cuſtomary with ſtrangers from the other kingdoms of Europe. It is ſufficient that I am an Engliſhman, not to wiſh it; and, indeed, with ſo jealous an eye are we regarded, at preſent, in this capital, that I can aſſure you, becauſe I have it from the moſt reſpectable and inconteſtible authority, that ſo little an individual as myſelf, ſo humble and unknown a traveller as I am, is not only publickly talked of, but even ſuſpected as a ſpy, becauſe I come from England, and have no avowed motive, except curioſity and knowledge. I have never, therefore, been at the levee, which is every Friday; but I go to the drawing-room, and mingle unnoticed among the crowd. I was there laſt night, when his majeſty, the queen dowager, and prince Frederic the king's brother, were preſent. To give you a picture of the court, as it now exiſts, I muſt carry you back to the time of the late celebrated, and unhappy favourite, count Struenſee. I have made it my endeavour, ſince my arrival here, to gain the moſt authentic and unprejudiced intelligence reſpecting him, and the late extraordinary revolution which expelled a queen from her throne and kingdom, and brought the miniſters to the ſcaffold. I ſhall only inform you of ſome few anecdotes, which elucidate his character, and with which you may be unacquainted; though, as I never peruſed the printed account of his life and trial, which appeared in England, you muſt excuſe me if I repeat what you have ſeen there.

'Struenſee, as you knew, had not any noble blood in his veins, or conſequently any hereditary and preſcriptive title to the immediate guidance of affairs of ſtate. Fortune, and a train of peculiar circumſtances, coinciding with his own talents and addreſs, ſeem to have drawn him from his original mediocrity of condition, and placed him in an elevated rank. He originally practiſed phyſic at Altona on the Elbe, and afterwards attended the preſent king of Denmark on his travels into England, in quality of phyſician. On his return, he advanced by rapid ſtrides in the royal favour, and ſeems to have eminently poſſeſſed the powers of pleaſing, ſince he was equally the favourite of both the king and queen. He was inveſted with the order of St. Matilda, inſtituted in honour of the queen, created a count, and poſſeſſed unlimited miniſterial power; his conduct, in this ſudden and uncommon eminence, marks a bold and daring mind; perhaps I might add, an expanded and patriotic heart. Unawed by the precarious tenure of courtly greatneſs, and more peculiarly of his own, he began a general reform. The ſtate

felt

felt him through all her members: the finances, chancery, army, navy, nobles, peaſants—all were ſenſible of his influence. He not only dictated, but penned his replies to every important queſtion or diſpatch; and a petition, or ſcheme of public import and utility, rarely waited two hours for an anſwer. At preſent, I am told, you may be two months without receiving any. The civil judicature of this capital was then veſted in thirty magiſtrates. Struenſee ſent a meſſage to this tribunal, demanding to know the annual ſalary or penſion annexed to each member: rather alarmed at this enquiry, they ſent an anſwer, in which they diminiſhed their emoluments two thirds, and eſtimated them at 1500, inſtead of 4000 rix-dollars *. The count then informed them, that his majeſty had no farther occaſion for their ſervices, but in his royal munificence and liberality, was graciouſly pleaſed to continue to them the third part of their avowed incomes, as a proof of his ſatisfaction with their conduct. He at the ſame time conſtituted another court, compoſed only of ſix perſons of approved integrity, to whom the ſame power was delegated. He proceeded to purge the chancery, and other bodies of the law. Then entering on the military department, he, at one ſtroke, broke all the horſe-guards, and afterwards the regiment of Norwegian foot guards, the fineſt corps in the ſervice, and who were not diſbanded without a ſhort, but very dangerous ſedition. Still proceeding in this ſalutary, but moſt critical and perilous atchievement, he ultimately began to attempt a diminution of the power of the nobles, and to ſet the farmers and peaſants at perfect liberty. You muſt not,—you will not wonder that he fell a victim to ſuch meaſures, and that all parties joined in his deſtruction. Theſe were his real crimes, and not that he was too acceptable to the queen, which only formed a pretext. It was the miniſter, and not the man, who had become obnoxious. I do not pretend, in the latter capacity, either to excuſe or condemn him; but as a politician, I rank him with the Clarendons and the Mores, whom tyranny, or public baſeneſs, and want of virtue, have brought, in almoſt every age, to an untimely and ignominious exit; but to whoſe memory impartial poſterity have done ample juſtice.'

Such it ſeems are the reports on the ſpot, which may be collated with thoſe of wider circulation, without the hope of our ſpeedily knowing, with *certainty*, the ſecret ſprings of thoſe political events which happen in our own days. The ways of ſtateſmen are paſt finding out; and they muſt be young in hiſtory and in politics, who give miniſters the credit of conducting public meaſures upon the common principles of private morality: nor are inſtances wanting, recent as well as ancient, to illuſtrate the danger of attempting reformation in courts.

Of count Brandt, we have the following account:

'This unfortunate man roſe chiefly under Struenſee's auſpices, though he was originally of an honourable deſcent. During a reſidence which the court made at one of the royal palaces, that of

* A piece, value about 4s. 6d. Engliſh.

Herceſholm,

Hercſholm, it happened that his majeſty quarrelled with Brandt; and, which was ſingular enough, challenged him. This the count, you may imagine, declined. When they met ſoon after, the king repeated his defiance, called him coward; and Brandt ſtill behaving with temper, as became a ſubject, he thruſt his hand into his mouth, ſeized his tongue, and had very nearly choaked him. In this ſituation can it be wondered at, that he ſhould bite the king's finger, or ſtrike him, or both? Self-preſervation muſt neceſſarily ſuperſede every other feeling at ſuch a moment, and plead his pardon. By Struenſee's mediation the quarrel was immediately made up, and the king promiſed never more to remember or reſent the circumſtance of his ſtriking him. Yet was this blow, given to preſerve himſelf from imminent deſtruction, and from the fury of an enraged man, made the pretence for his condemnation. They ſaid, he had lifted his hand againſt the king's ſacred perſon, which was death by the laws of Denmark.—His lawyer, I am told, made an excellent defence for him, and very forcibly remarked the eſſential difference between aſſaulting his ſovereign, and only defending himſelf from a private attack. 'One of our former monarchs, ſaid he, (Chriſtian the Vth) was uſed frequently to unbend himſelf among his nobles: on theſe occaſions, it was his cuſtom to ſay, "The king is not at home." All the courtiers then behaved with the utmoſt freedom and familiarity, unreſtrained by the royal preſence. When he choſe to reſume his kingly dignity, he ſaid,—"The king is again at home." But what, added he, muſt we do now, when the king is never at home?'—This ſeems more like the ſpeech of an Engliſhman than a Dane, and breathes a manly and unfettered ſpirit.

'The ſkulls and bones of theſe unhappy men are yet expoſed on wheels about a mile and a half out of town: I have viewed them with mingled commiſeration and horror. They hold up an awful and affecting leſſon for future ſtateſmen.'

Adding ſuch facts to thoſe with which all hiſtory is crowded, what concluſions will free and liberal minds draw as to royalty? comparing their *ſacred* majeſties of Pruſſia and Denmark together, will they not think that kings are equally terrible, whether they are diſtinguiſhed by genius, or by a total want of it? and that it is leaſt dangerous to have a king of plain common ſenſe, who can diſcover that two and two are four, without making a miſtake, and without having any pretenſions to depth of penetration? After all, contingent circumſtances may render a poſitive deciſion on ſuch a queſtion extremely difficult.

From Denmark Mr. W. proceeds to Sweden, he deſcribes Stockholm, Carlſcroon, and the iron mines of Dannora, in an amuſing intelligent manner; and treats of the late well known revolution that took place in that country.

The reader will be well entertained by Mr. W.'s deſcription of Peterſburg, the empreſs, her court, and palaces; together with his remarks on the character and conduct of the

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czar Peter I. Our fair countrywomen may perhaps derive ſome ſatisfaction beyond that of merely gratifying their curioſity, in reading his account of the Ruſſian ladies.

'The genuine Ruſſians who are unadulterated by a commerce with other nations, evidently partake much more of Aſiatic than of European manners: the men among the lower claſs univerſally wear the beard, in defiance of all the rigorous edicts iſſued by Peter the Ift to aboliſh this barbarous cuſtom. The women in general only bind their heads with pieces of ſilk or linen, very nearly reſembling in appearance the eaſtern turband, and accommodate the other parts of their dreſs pretty nearly to our's. I have, however, ſeen many of them in the old Muſcovite habits of the different provinces, which are curious and groteſque in the higheſt degree. In ſome the head-dreſs projects ſix or eight inches from the forehead, and is enriched with pearls: in others it is a ſort of bonnet laced, and fitting cloſe round the head; nor is the reſt of their habit leſs ſingular.

'I am only juſt returned from being a ſpectator of one of their cuſtoms, at which I could not help being a little ſurpriſed. It was a promiſcuous bathing of not leſs than two hundred perſons of both ſexes. I know you will immediately recollect lady Montague's deſcription of the baths of Sophia, and expect ſomewhat of the ſame nature; but nothing can be more oppoſite or unlike. The vivid colouring of her pen has called up a ſcene more voluptuous and glowing, than any which Ovid imagined, or Titian drew: we ſee the Houris of Mahommed realized, and beauty in all its naked magnificence: but this was a ſight rather excitive of diſguſt than deſire, and to which only curioſity could ever have led me. There are ſeveral of theſe public bagnios in Peterſburgh, and every one pays a few copiques (value a halfpenny Engliſh each) for admittance. There are, indeed, ſeparate ſpaces for the men and women; but they ſeem quite regardleſs of this diſtinction, and ſit or bathe in a ſtate of abſolute nudity among each other. What is equally extraordinary, they go firſt into a room heated to ſo intenſe a degree that it is ſcarce poſſible to breathe in it; and after having remained there till their bodies are in the moſt violent perſpiration, they inſtantly either plunge into the cold water of the Neva, or elſe throw a quantity of it over them from little buckets with which they are all provided for that purpoſe. This may only harden a Ruſſian conſtitution, but, I believe, would be found to have very different effects on an Engliſh one. The greater part of the women were the moſt hideous figures I ever beheld, and reminded me of Horace's Canidia, for whom they were very proper companions. I counted half a dozen young girls who appeared tolerably pretty, and they never could have been viewed to more advantage than near ſuch foils. As a ſtudier of nature I confeſs this is as proper a ſchool as can be imagined, ſince fancy can hardly figure an attitude which may not be found here; but as a voluptuary I [illegible] never viſit it more.

'A gentleman with whom I happened to be in company ſome [illegible]ince, communicated to me a remark on the Muſcovite wo[illegible], which I thought ingenious, and may very poſſibly be true. We were talking of the Indian dancing girls, whom I have ſeen at Goa,

Goa, Mangalore, and other places on the coaſt of Malabar, who, it is known, are capable of cohabitation at eleven years of age, and frequently have children at thoſe years: a circumſtance reſulting in a great degree from their proximity to the ſun, which ripens men as well as plants much earlier in thoſe tropical latitudes! "You muſt not, however," ſaid he, "apprehend that the ſame rule reverſed holds good among us, and that becauſe an Indian is arrived to maturity at eleven, a Ruſſian is not ſo till twenty-two. The females in this country are all forced, and brought forward in deſpite of nature: during the winter months they are conſtantly in apartments heated by ſtoves to a vaſt degree, from which they enter upon a haſty, but hot ſummer of two or three months. The conſequence of this, ſuperadded to their warm baths, of which they are very fond, is, that they want, like every other artificial production, the genuine flavour which only nature can give. That charming firmneſs and elaſticity of fleſh, ſo indiſpenſibly requiſite to conſtitute beauty, ſo delicious to the touch, and ſo provoking to the appetite, exiſts not among the Ruſſian females, or in very few of them."—I muſt own this obſervation not only appears founded in reaſon, but was moſt ſtrikingly exemplified in the aſſembly where I was preſent this afternoon.

'Apart from this concealed and uncertain defect, I cannot ſay much in praiſe of the charms which the ladies diſcover; indeed, I am told, the ſtile of lovelineſs here is not a little different from ours, and that to poſſeſs any pre-eminent degree of it a woman muſt weigh at leaſt two hundred weight. Prior's criterion won't do here, and they would laugh at his "*Fine by degrees, and beautifully leſs,*" as a falſe and vitiated taſte. The late empreſs Elizabeth was one of theſe ponderous and maſſy beauties, and ſuch ſhe appears in the portraits I have ſeen of her.'

Mr. W. gives an affecting deſcription of the perilous ſtate of Dantzick, the ſuburbs of which are now occupied by Pruſſian troops, and which waits in anxious ſuſpence for the good offices of other powers to relieve it from its impending fate: but it is to be feared that the ſpirit of encroachment is too general, for the inhabitants of an induſtrious and therefore rich city to hope that any one will interfere to obſtruct what may be conſidered as a common cauſe.

The ſtate of the country thus open to uſurpation may be conceived, when at Treiduitz a village in Great Poland, our traveller could not procure even a diſh of coffee for his breakfaſt: his hoſt aſſured him he had ſeen none for fifteen years paſt, though he might get ſome at Tempelbourg, twelve miles diſtant.

'Here begin his Pruſſian majeſty's rightful and hereditary dominions.—but what an immenſe addition has he made to theſe, by the ſeizure of all Poliſh Pruſſia, the biſhopric of Ermeland, the free cities of Culm, Elbing, and Marienbourg, the province of Cujavia in Poland, and other inferior acquiſitions? Thorn, Dantzic, and Poſna, muſt inevitably fall into his hands, unleſs ſome power interpoſes; and what limit ſo able and ambitious a monarch may

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affix to his pretenſions, is very uncertain. I leave it to ſuperior heads to determine how far the general ſyſtem of power is affected by theſe alterations, of which, and the importance of them, you have very imperfect and erroneous ideas in England. The diviſion of Poland, a kingdom little known, though larger than the nine circles of the German empire, will cover poſterity with aſtoniſhment, though the preſent age regards it with indifference and tranquillity. This juſtifies cardinal de Retz's remark, that the events of our own times, however extraordinary, affect us faintly, and require time to give them their juſt weight and magnitude, which are loſt by too near a view.'

From the foregoing extracts which we could with eaſe and pleaſure have greatly augmented, the reader may conceive how different this tour is, from thoſe where the relaters, overlooking the moſt important objects, hurry like brokers from palace to palace, as the only natural ſtages, merely to take inventories, and make out catalogues of furniture.

ART. III. *An Inquiry into the Policy of the Penal Laws, affecting the Popiſh Inhabitants of Ireland.* In which the Hiſtory and Conſtitution of that Country, and the Rights of Colonies and Planters are briefly conſidered; and a few Obſervations made on the Laws that reſtrain the Trade of Ireland; with ſome Hints reſpecting America. 8vo. 3s. ſewed. Robinſon. 1775.

THE cauſe of the poor oppreſſed natives of Ireland, is here pleaded not only on motives of humanity, but on ſound political principles. The writer introduces his remarks on the preſent operation of the penal laws in Ireland, with a retroſpective account of the firſt ſettlement of the Engliſh there, and an hiſtorical detail of the government of the Engliſh territory, until the whole iſland became ſubject to our laws and government. He then obſerves, that the only principle on which the penal laws formerly enacted 'can, at this day, owe their continuance, is that which their title avows to have been the object chiefly aimed at in enacting them; namely, to prevent the farther growth of popery; which, upon a ſlight conſideration of the matter, muſt appear to be at beſt a very ill-judged title. Indeed, a clearer proof how little the growth of popery has been thereby prevented, cannot be produced, than the inconſiderable number of papiſts who have become converts ſince thoſe laws were made.

'Poverty and ignorance are inſeparable adjuncts. The power of ſuperſtition is always greateſt on the minds of the ignorant. By keeping the body of thoſe people poor, we have, at the ſame time, kept them in profound ignorance.

'By means of their poverty and ignorance, they are entirely in the power of their prieſts, whoſe ſordid policy teaches them, that the beſt means of preſerving their own pitiful livelihood, is to infuſe ſuperſtitious ideas of religion into the minds and paſſions of a wretched vulgar.

'Ignorant and illiterate people ſeldom look forward to poſſible benefits and reverſionary advantages: none but the blind can overlook the bleſſings and comforts that are offered to them, and laid in their way, While, therefore, the papiſts have no immediate inducements to acquire knowledge, they will remain what they are. *Haud facile emergunt quorum virtutibus obſtat res angusta domi.*

'Let them but once be poſſeſſed of ſome ſhare in that property which is a chief object of our juridical ſyſtem, and they will become ambitious to acquire a knowledge of thoſe laws upon which its ſecurity depends. They will have a thouſand new inducements to poliſh themſelves in every reſpect. The clouds of ignorance will be diſpelled. They will qualify themſelves to ſit on juries, and to decide upon queſtions in which they have a permanent intereſt. They will aim at having a right to join in ſending to parliament thoſe who are to provide laws to regulate and bind their newly acquired poſſeſſions. Such whoſe induſtry ſhall happen to be crowned with any extraordinary ſhare of wealth, will aſpire at being held in the rank of gentlemen. They will be ambitious of puſhing themſelves into conſequence and credit, of exerting their talents and abilities for the public good, and of attaining the honour and profit of public employments. They will be induced to obtain ſeats in the national ſenate, and to aſſiſt in making thoſe laws in which they will have then ſo great a concern: and to do all this they muſt become proteſtants.'

Such arguments it is apprehended cannot be controverted by a proteſtant Britiſh government; and if they are valid, our meaſures ought certainly to be guided by them: but our very ſenſible Hibernian requires no aſſiſtance in giving them full force.

'It cannot, ſays he, be maintained, with the leaſt ſemblance of reaſon or plauſibility, that the poverty of a major part of our people is a better ſecurity to the government than their intereſt and affection would be. Let us open a door then for that affection, confidence, and duty, upon which the peace and proſperity of the kingdom might be reaſonably founded. They are ready and willing to enter in at it. They have long been ready to give the beſt teſt of their affection to the government that can be deviſed, by deriving their titles and properties from the legal ſupport and favour of that government. By theſe means they will be equally intereſted in its preſervation; for they will have as much to loſe by its deſtruction as any others. Under their preſent circumſtances, they have little or nothing to forfeit. They may be benefited by public commotions and revolutions; and the only loſs they can ſuſtain, is the loſs of a wretched life of poverty and ſervitude; under which, notwithſtanding a few tumultuary riſings (which it ſhould be remembered were not confined to the papiſts alone), they have lived with wonderful patience. It is not a little aſtoniſhing that the diſcontent which want and wretchedneſs naturally beget, have not oftener ſtimulated them to more deſperate courſes. Men muſt be of a very temperate conſtitution not to be inflamed by ſuch provocations. They could only have been reſtrained by the hope of

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ſoon obtaining more encouragement; or by the prudent conſideration, that any attempt they made would probably be unſucceſsful, and that unſucceſsful inſurrections never fail to bring down evils on the inſurgents.

'Yet theſe few tumultuary riſings of a wretched vulgar, occaſioned principally, if not ſolely, by the bad influence and effects of the very laws, the policy of which I arraign; by that deſpair and diſcontent (the moſt dangerous corrupters and bane of civil ſociety) they produce; and by that lazy idleneſs from which, by means of thoſe laws, they have no ſpur to rouſe them: I ſay, theſe nocturnal mobs, thus excited and drawn together, have been urged as a proof of diſaffection, and as a reaſon for the continuance of laws, the dangerous tendency and palpable abſurdity of which, are beſt evinced by the inſurrections and diſorders that have been occaſioned by them.

'The Iriſh catholics neither are nor can be enemies to the ſtate, nor to the family now on the throne, otherwiſe, or longer, than we oblige them to be ſo, and treat them as if they really were. Conſider them as friends and good ſubjects, and they will become ſuch. The affections of the common ſubjects of a kingdom, to the prevailing government and the reigning prince, are always proportioned to the advantages they enjoy under them; and, as Sir William Temple juſtly obſerves, "they are not ſo apt to trouble themſelves about the rights and poſſeſſions of a crown, as about their own; and ſeldom engage in the quarrels of the firſt, but upon ſome general and ſtrong apprehenſions that the laſt are in danger."

The happy alterations which a well judged lenity would produce, are ſtrongly enforced by his view of the country under the preſent ſevere eſtabliſhment.

'If, continues he, farther arguments were neceſſary to expoſe the folly and wickedneſs of the miſchievous laws againſt the Iriſh Roman Catholics, ſuch arguments ſuggeſt themſelves in abundance. A depopulated uncultivated country is a large volume of proofs and illuſtrations, which he that runs may read. A great and dangerous ſtanding army is the fruit of paſt miſtakes upon this ſubject. The diſaffection of our own people was a principal argument in favour of the late enormouſly expenſive augmentation; and it received additional weight from the conſideration of our internally defenceleſs ſtate againſt foreign invaſion, through the want of a ſtanding army, or a national militia, to compoſe the laſt of which it was denied that we had a ſufficient number of proteſtants or good ſubjects in the kingdom. But, by making our own people good ſubjects, we ſhall take from theſe arguments all their force. We ſhall be able to reduce the army without affording the leſs aid to Great Britain. Having little occaſion for ſoldiers at home, we may ſpare a greater number to garriſon the foreign and remote branches of the ſtate than we now do; and, at the ſame time, conſiderably lower the whole eſtabliſhment. By theſe means, we ſhould do more eſſential ſervice to the crown and all its dominions, than we ever ſhall, or indeed poſſibly can, in the preſent ſtate of things. We ſhall, likewiſe, by the increaſe of proteſtants, ſoon be enabled to

eſtabliſh that beſt defence of political power and civil liberty, a well regulated national militia.

'Poverty, ignorance, and ſlavery, are the only fruits the abſurd laws againſt the papiſts hitherto have produced, or probably ever will produce. Is it then wiſe, I ſhould rather aſk, is it not the greateſt madneſs and folly, freely and of choice, to relinquiſh the bleſſings of equal and univerſal liberty and property, induſtry, commerce, and politeneſs, in an improved country; and to harbour in our boſoms that frightful group—their oppoſites—tyranny, ſlavery, wretchedneſs, rude barbariſm, and lazy idleneſs, in a diſſolute, barren, and uncultivated territory?

'What are the ſentiments of Voltaire, in his commentary on the admired Italian treatiſe of the marquis Beccaria, diſcuſſing a queſtion ſomewhat ſimilar to the preſent? With an authoritative boldneſs, inſpired by the ſubject, he ſays, "do not deprive yourſelves of uſeful ſubjects, uſeful in your manufactures, your marine, and the cultivation of your lands. Of what importance is it that their creed be ſomewhat different from yours? You want their labour, and not their catechiſm." Let us feel the force of theſe truly pious ſentiments; and not take from the hands of our own people the plough-ſhare and ſpade, with the vain deſign of tearing from them their beads and crucifixes; or of aboliſhing their Ave Marias and their ſacraments.' ——

'To whatever number we ſuppoſe the people of Ireland to amount, more than half of that number are peaſants, who, by a long and continued deſpair of ever being able to ſhake off the cruſhing weight of penal laws, or of ever meeting better times than the preſent, are ſo reduced in mind and ſpirit, and humbled to a condition ſo ſervile, mean, and abject, that they ſcarcely indulge a wiſh for more than to ſuſtain, as long as they may, their ſordid, inſipid, and unfeeling life. One frieze coat, and one coarſe canvas ſhirt, for which they barter a few potatoes, are, throughout the year, their beſt protection againſt the inclemency of the ſky. Their crazy huts neither ſecure them from the winds nor the weather. One man contrives to plant as much potatoes as will feed a ſmall family; and, if he has not paſture to keep a cow, or a few goats, he ſtrives to have ſuch a quantity of potatoes to ſpare, as will purchaſe, once a week, a little milk or ſalt-fiſh, which, alas! they eſteem a luxury. They go not only bareſooted, but otherwiſe almoſt naked; and, beſides the hearth-money, an odious, and ill-paid revenue, which, when paid, falls only on one in a family, they contribute nothing to the public purſe; becauſe they are not able to purchaſe any thing that pays a duty. Some of them are called farmers: but they are nothing more than the ſervants, I ſhould ſay the ſlaves of the land-owners; who extort from them as well the price of the poor men's labour as of the produce of the ſoil; and endeavour to ſqueeze, out of the ſweat and fatigue of their fellow-creatures, what, with good huſbandry and good policy, might be cheerfully paid by a comfortable and happy tenantry. Thoſe who are thus denominated farmers, beſides being thoroughly ignorant of farming, are too poor to attempt improving their

their grounds, or increaſing their knowledge. Of what value is a million of theſe wretches!'

If they are of no value, experience proves them to be occaſionally dangerous; and nothing ſhort of infatuation can withhold us from converting worthleſs enemies into able and rational friends.

The nature of his ſubject naturally leads the author to give a ſide glance towards America; but a *weſtern* is apprehended to be a *bad* light for his Iriſh landſcape: or, to adopt his own figure, on a different occaſion, to harp upon America, is touching a ſtring not in uniſon with the preſent pitch of a courtier's ear.

ART. IV. *The Hiſtory of France, from the Commencement of the reign of Henry* III. *and the Riſe of the Catholic League, to the Peace of Vervins, and the Eſtabliſhment of the famous Edict of Nantes, in the Reign of Henry* IV. Together with the moſt intereſting Events in the Hiſtory of Europe during that Period. By Walter Anderſon, D. D. 4to. 1 l. 1 s. Boards. Dilly, &c.

AS long as thoſe excellent models of hiſtorical writing which the ancients have left us, continue to be ſtudied, that is, as long as true learning and taſte remain in the world; ſo long the character of an hiſtorian will be underſtood to include ſomething more, than that of a mere narrator of facts. With a thorough knowledge of events, and accuracy and fidelity in relating them, he muſt unite a deep philoſophical inveſtigation of their cauſes and tendencies; a capacity of deducing from thence judicious and intereſting reflections, and a degree of taſte and genius ſufficient to preſerve the compoſition from all material faults, and to give it an uniform air of elegance and dignity. It is not at all ſurpriſing that a character which includes ſuch a variety of qualifications ſhould ſo ſeldom appear in the literary world; and that among the great multitude of writers who employ themſelves in relating hiſtorical facts, there ſhould be ſo few hiſtorians.

The difficulty of the undertaking will, with the judicious and candid, be deemed an apology for thoſe hiſtorical writers, who, while they poſſeſs many of the eſſential qualities of a good hiſtorian, are defective in ſome of the higher graces and embelliſhments of the character. In this claſs we rank the author of the preſent work. Though he has made no material addition to the ſtock of hiſtorical knowledge reſpecting the period which is the ſubject of his hiſtory, he has choſen his facts with judgment, arranged them in a natural order, and related them with fidelity and exactneſs. If in ſome parts of his work he has dwelt too long upon incidents of inferior conſequence, he has compenſated for the tedioufneſs of theſe parts

of his narrative by giving a full and circumſtantial relation of thoſe intereſting events, with which the period which he has made choice of as the ſubject of his hiſtory abounds. Thoſe who read hiſtory principally for information, will therefore probably, on the whole, be pleaſed with this work. But readers, whoſe principal object is entertainment; and whoſe taſte is too refined to be entertained by hiſtorical writing which wants the elegance and energy of a Hume or Robertſon, or the dignity and ſimplicity of a Lyttelton, will not peruſe this hiſtory, without finding frequent occaſion for diſapprobation and diſguſt. For we obſerve, through the whole, the ſame general caſt of expreſſion, though perhaps with fewer inaccuracies, on which we particularly animadverted in our examination of the firſt part of this work *.

The Author is ſtill very far from ſupporting that purity and elegance in the choice and arrangement of his words, and that ſtrength of thought and expreſſion, by which many ancient, and ſome modern hiſtorians have been diſtinguiſhed. There is a ſtiffneſs and awkwardneſs in his expreſſion, which muſt neceſſarily depreſs his reputation as an hiſtorian, and oblige him to content himſelf with an inferior place in this claſs of writers.—The following extracts will, we apprehend, at once juſtify our approbation of the materials of which this work is compoſed, and our critique upon the manner in which it is written.

Our Author thus delineates the characters of the dukes of Guiſe and Mayenne:

'In the duke of Guiſe a variety of endowments, both of perſon and mind, were united. His ſtature and aſpect were *ſtately*, and noble. His mien and air, expreſſive both of dignity and ſweetneſs, rendered his addreſs the moſt courteous, and inſinuating, that can be imagined. He appeared to be formed alike for the life of a courtier and a ſoldier; by his poliſhed manners, by the vivacity of his temper, and the vigour of his conſtitution. With every ſymptom of a liberal and generous ſpirit; the indications of the powers of his mind, and the ſtrength of his natural genius, were no leſs conſpicuous. Elevated in his aims, bold and ſteady in the purſuit of them; he joined, to ſignal penetration and fortitude, a ſurpriſing coolneſs and patience in expecting diſtant events to favour them. In another view of his character; *the merit of ſuch remarkable ingredients* of it was diminiſhed, and the luſtre of ſeveral of them effaced. With little variety in his words, and artificial in his courteſy, it required that confidence he

* See Rev. vol. xl. p. 366.

had

had in the powers of his addreſs to ſupport his habitual diſſimulation. Boundleſs in his ambition, licentious, but crafty in the means of promoting it; he contrived to aggravate the misfortunes of his country, and of his ſovereign; without being able to reach the object he had in view. As a great captain and a politician, he might be ranked with the firſt of his age: but the hiſtory to be given of his enterpriſes will mark his character, more as an illuſtrious than a *laudable one.*

'In the character of the duke of Mayenne, fewer exterior attractions, leſs brilliancy of parts, but, perhaps, equal fortitude and more moderation, and a greater ſhare of virtue, were combined. The qualities in which his brother was deficient, were eminent in him. *Prudent*, careful and *delicate of his honour*, reſerved in his promiſes, religiouſly ſtrict in the performance of them; he appeared to preſcribe the proper limits to his ambition. *Slow* in reſolution, as his brother was prompt and deciſive; he was no leſs firm, though not ſo vigorous in his purpoſes. *Reckoning little* on fortunate accidents, his ſchemes were the reſult of deliberate judgment and circumſpection. *Carried* by peculiar circumſtances beyond his political ſcope; he appeared capable of performing more than he inclined to undertake. As his character was different; ſo was his fortune, from that of his brother. While the temerity of the latter made his exit tragical, the duke of Mayenne acted long in that field which the other had only opened; and brought it to a concluſion advantageous to his intereſt, and not diſhonourable to his fame.'

To theſe characters we ſhall add the Author's account of the aſſaſſination of Henry III.

'James Clement, a Dominican, or Jacobin friar, came from Paris to the king's camp. Having a kind of paſſport through the army, ſigned by the count de Brienne, then a priſoner in the city; and a letter that appeared to be written to the king, from the preſident Harlai; he was allowed, after being ſtopt at one of the out-poſts, to *hold his courſe* to St. Cloud. The king's procurator general, la Gueſle, took the charge of him; and finding it inconvenient to preſent him to the king that night, he lodged him in his own apartment. This opportunity of examining him more narrowly, and bringing his pretended meſſage to the king under ſuſpicion, was either not properly uſed, or did not avail to detect him. Clement's habit, his compoſure, his look, and ſpeech, neither expreſſive of wit, nor guile, ſeemed to *excuſe* any jealous inquiry about his commiſſion, and errand. He ſupped at la Gueſle's houſe, produced a long knife at table; and when gone to his repoſe, was ſoon obſerved, by the ſervants, to be laid in a profound ſleep. Next morning, as Henry himſelf had appointed, la

Gueſle conducted Clement to the king's lodgings. After waiting a little, till Henry came, undreſſed, and without his buff doublet, from his bed-chamber, into his cloſet, he was introduced. Having received the letters from la Gueſle's hand, and beginning to peruſe them, attentively; the king deſired Clement to draw near his chair. The friar obſerving Henry's eye fixed on the papers, inſtantly drew forth his knife, and plunged the whole blade into the left ſide of his belly. Starting up with pain, and crying, "The wretch has killed me!" The king pulled out the knife, that ſtuck in his body, and daſhed it againſt the aſſaſſin's forehead. La Gueſle, almoſt *demented* with what he ſaw, drew his ſword, and run the deteſtable parricide through the body; and in a few moments, from the vehement rage of the officers who entered at the noiſe, many other ſtabs being given to it, the carcaſe was toſſed from the window, into the court yard, where it was put on a hurdle, and torn aſunder by horſes.

'The conjectures *about* the inſtigation of Clement, to this execrable action, were various. Some believed it to be, altogether, the effect of a frantic enthuſiaſm, into which he had been gradually wrought, by the outrageous harangues of the preachers, againſt Henry. Others affirmed that one of his age, which was only twenty-two, could not have been impelled to the ſacrifice of his life, by undertaking ſuch a deed, *without his imagination being practiſed upon*, by the artifices of his fraternity, in the cloiſter; and the concurrence of ſome of the Pariſian council of devotees, to mature the contrivance, and direct the execution of the horrid deſign. But, whilſt his ſudden ſlaughter prevented a ſcrutiny, that might have been made, and his too eaſy admiſſion, upon letters either forged, or fraudulently obtained, appeared ſtrange, and inexplicable; the king's dangerous ſituation drew the *diſmal attention* of all his officers and attendants. A wide and deep wound, through which part of the guts appeared, and the *diſtreſsful pain* he felt, ſtruck all around him, with terror *of* the conſequences. A formal report, but not a direct judgment, of his caſe, being delivered by his phyſicians and ſurgeons; it was agreed, that the apprehenſions entertained of his danger ſhould be concealed; and, leſt the rumour of it flying abroad, might be improved to the prejudice of the royal intereſt; diſpatches were tranſmitted to the provincial governors, certifying the hopes of his ſpeedy recovery. Having paſſed the day, without unfavourable ſymptoms; and being viſited by the king of Navarre, whoſe unaffected condolance expreſſed the cordial emotions felt by him; he was left to the repoſe of night; when, quickly, the moſt alarming alteration enſued. His chief nobility and officers being now called in; and told by him, that

the hour of his death was near; he exerted all the voice and ſpirit he had, in conjuring them to union among themſelves; and to the ſupport of the declining monarchy. He declared Henry, king of Navarre, to be the only true and legitimate heir of the crown, and he required them, at his death, as they reſpected the royal dignity, to ſwear fealty and allegiance to him, as the lawful ſucceſſor to it. They are ſaid to have bended their knees, in teſtimony of their *aſſent* and *compliance* with this laſt requeſt. He then called for the adminiſtration of the ſacred viaticum; and requeſted abſolution to be given him, by his confeſſor; which, upon a declaration of his faith, and ſubmiſſion to the pope, he obtained. *His laſt breath followed*; when the king of Navarre, early in the morning, preſented himſelf again in the apartment where he lay.'

ART. V. *R. Jehudæ F. Salomonis, vulgo dicti Charizi, Eloquentiæ Hebraicæ, Principis, primus et triceſimus Conſeſſus, de Latrone tranſfigurato, nuper e Codice manuſcripto Latine converſus. Accedunt Verſiculi ex quinquageſimo ejuſdem conſeſſu excerpti.* 4to. 1 s. 6 d. No Printer's or Publiſher's Name. London. Sold by Wilkie.

RABBI Jehuda Ben. Soliman, commonly called Chariz, was a Spaniſh Jew, who flouriſhed in the twelfth century. Beſides tranſlating certain writings of Harir from the Arabic into the Hebrew language, he compoſed a work of his own, which is divided into fifty chapters; and which appears, both from his account of it in his preface, and from the ſpecimens here printed, to be of a very miſcellaneous nature. Part of the account given of it by himſelf is as follows: 'Complexus ego iis ſum cunctas narrationes jucundas, eventaque, mirifica, et cunctas fabellas ſuaves, ſententiaſque, illuſtres, et cuncta monita fletum moventia, novitateſque animum demulcentes, quin omnes epiſtolas digniores, arteſque præclariores, quibus triſtis amator ad alacritatem incitatur, ad quaſque otioſus cupiditate trahitur. Inſimul inſignivi eos variis jococis dictis ac ſeriis, itemque venuſtiſſimis laudis et vituperii epithetis.' The Author had a high opinion of his miſcellanies; for he tells us, that 'Formis ſunt ſplendentes, fragrantes odoribus: Horti floriferi ex iis odorem expetunt, et ſoles lumen ex iis deſiderant.' He adds, 'that his book is the moſt uſeful one of the kind, that had been written.'

How far this character might be juſt, at the time in which Rabbi Jehuda lived, we pretend not to determine; but at preſent his work would ſcarcely be thought to merit ſo high an encomium. Two ſpecimens of it are here publiſhed; the original Hebrew on one ſide, and a Latin tranſlation on the other. The firſt article contains a ſtory, or adventure, in the Eaſtern taſte, which is told in a lively and entertaining manner.

ner. The ſecond conſiſts of ſome ſhort pieces of poetry, chiefly epigrammatical, and not very intereſting. It doth not appear what is the editor's intention, in the publication before us. If he means it as preparatory to a complete edition of Chaucer's manuſcripts, it is not probable that his deſign will be ſucceſsful.

ART. VI. *The Canterbury Tales of Chaucer*; To which is added an Eſſay on his Language and Verſification; an Introductory Diſcourſe; and Notes. 4 Vols. 8vo. 13 s. Boards. T. Payne. 1775.

THE Editor's account of this publication is as follows:

'The firſt object of this publication was to give the text of THE CANTERBURY TALES as correct as the Mſſ. within the reach of the editor would enable him to make it.

'The account of former editions, in the Appendix to this Preface, will ſhew, that this object had hitherto been either entirely neglected, or at leaſt very imperfectly purſued. The Editor therefore has proceeded as if his author had never been publiſhed before. He has formed the text throughout from the Mſſ. and has paid little regard to the readings of any edition, except the two by Caxton, each of which may now be conſidered as a manuſcript. A liſt of the Mſſ. collated, or conſulted, upon this occaſion is ſubjoined.

'In order to make the proper uſe of theſe Mſſ., to unravel the confuſions of their orthography, and to judge between a great number of various readings, it was neceſſary to enquire into the ſtate of our language and verſification at the time when Chaucer wrote, and alſo, as much as was poſſible, into the peculiarities of his ſtyle and manner of compoſition. Nor was it leſs neceſſary to examine with ſome attention the work now intended to be republiſhed; to draw a line between the imperfections, which may be ſuppoſed to have been left in it by the author, and thoſe which have crept into it ſince; to diſtinguiſh the parts where the author appears as an inventor, from thoſe where he is merely a tranſlator, or imitator; and throughout the whole to trace his alluſions to a variety of forgotten books and obſolete cuſtoms. As a certain degree of information upon all theſe points will be found to be neceſſary even for the reading of the Canterbury Tales with intelligence and ſatisfaction, the Editor hopes he ſhall be excuſed for ſuppoſing, that the majority of his readers will not be diſpleaſed with his attempt to ſhorten at leaſt the labour of their enquiries, by laying before them ſuch parts of the reſult of his own reſearches, as he judges will be moſt conducive to that purpoſe. He has therefore added to the text, 1. AN ESSAY

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ON THE LANGUAGE AND VERSIFICATION OF CHAUCER; 2. AN INTRODUCTORY DISCOURSE TO THE CANTERBURY TALES; and 3. NOTES, into which he has thrown an account of the moſt material various readings; illuſtrations of particular paſſages; and explanations of the moſt uncommon words and phraſes, eſpecially ſuch as are omitted, or ill explained, in the Gloſſary to Urry's edition.'

We are further informed that the Editor had an intention of adding a Gloſſary and a Life of Chaucer, but that in the former caſe he was apprehenſive of being too voluminous, and in the latter too barren of freſh facts or materials. Inſtead, therefore, of a formal life, he has added to his preface a ſhort abſtract of the hiſtorical paſſages of the Life of Chaucer with remarks, which the reader will find to be very pertinent and intelligent.

The laſt complete edition of the Canterbury Tales was that of Urry publiſhed in the year 1721. But that did not by any means render other editions ſuperfluous. For the Editor had been licentious in the greateſt degree, frequently altering the words of his author, and even adding his own. This edition is executed with greater fidelity.

The eſſay on the language and verſification of Chaucer falls in with the idea we ever entertained of their whole œconomy, and particularly with the mode of pronunciation adapted to them. This eſſay and the introductory diſcourſe to the Canterbury tales make the whole of the fourth volume, in which thoſe who are fond of enquiries into this period of antiquity will meet with abundance of entertainment and information.

ART. VII. *The Politician's Dictionary; or, a Summary of Political Knowledge.* Containing Remarks on the Intereſts, Connexions, Forces, Revenues, Wealth, Credit, Debts, Taxes, Commerce, and Manufactures of the different States of Europe. Alphabetically digeſted for the Uſe of thoſe who would wiſh to underſtand whatever occurs in the Science of Politics. 8vo. 2 vols. 12 s. Allen. 1775.

IN this land of liberty and property, the general colleges for the education of politicians, are coffee-houſes and ale-houſes; where the Gazetteer, Public Advertiſer, and St. James's Chronicle, are daily ſtudied with more avidity and regularity than Puffendorf and Blackſtone are at either of our univerſities: and where degrees are not ſo properly conferred, as *taken up* literally, whenever the ſtudent feels himſelf qualified to deliver lectures. For ſuch profeſſors, theſe volumes, under the refined title of *The Politician's Dictionary*, appear to be admirably well calculated, with one only exception; which is, that a collection of abſtract principles, without reference to perſons,

perſons, at the heavy charge of twelve ſhillings, will hardly rival the daily commentaries on the living times at two-pence halfpenny; or the whole round of morning papers at three-pence, with a diſh of hot coffee into the bargain.

In ſad truth, this work conſidered as a dictionary, is a very ſlovenly attempt at arrangement. Under AMERICA we are told, in about twenty lines, the vaſt importance of the diſcovery of that part of the world; with a hint of the great alterations produced in the ſyſtem of Europe by the new acquiſitions there: and in the next article, where the compiler has thought proper to treat of ANCHORS, as much ſpace is allowed to deſcriptions of the ſeveral kinds of thoſe inſtruments! But though very profound politicians may ſometimes appear before the maſt, it does not follow that the doctrine of anchors is a neceſſary article of political knowledge; or that a man cannot be a politician, without knowing how to handle a bar at the capſtan. However, as our Author has thought proper to carry us on board a man of war, before we land, it naturally occurs to us, that there may be many an honeſt inland politician, deſirous of knowing what kind of veſſels privateers are, and under what powers they are authoriſed to make captures: but for this knowledge he muſt ſeek elſewhere, no ſuch article being in this work; though there is an awkward article under the head, PRIVATEERING IN SOUTH-SEA, containing only an abrupt remark on Shelvocke's voyage. Not to purſue theſe obſervations any farther, it may only be added, that the reader who wiſhes to ſee any thing concerning Denmark, muſt turn to the letter S, where he will find Denmark under STATE, though even that article is not in its proper place!

To conſider this performance as a compendium of political principles, there is as little to be ſaid in its favour. The articles are moſtly geographical, without giving any regular geographical information; and without being any thing like complete in the number of countries it ought to contain: add to this, that we are furniſhed with nine pages full of the character of ALEXANDER THE GREAT; who appears alone in this work, with much the ſame propriety as the *anchor* before mentioned: when if the Author wanted to produce the inſtance of a great politician, the czar Peter would have been much better adapted to his purpoſe. In general the work conſiſts of diſmembered obſervations culled from Poſtlethwayte's Dictionary, Harris's Voyages, and Young's late Tracts; abruptly introduced with very little judgment or method: ſo that it is difficult to characterize the whole in any other terms than as a jumble of crudities. We could not with any propriety produce extracts from a work that has ſo little pretenſions to originality.

ART.

ART. VIII. *Diſſertations on ſeveral Paſſages of the ſacred Scriptures.* By John Ward, D. L. L. R. P. G. C. F. R. and A. S. S. and T. B. M. Vol. II *. 8vo. 3 s. Johnſon. 1774.

THIS volume contains fifty-four diſſertations, to which are added as an appendix, *The Caſe of our Saviour's Crucifixion*, in which the learned profeſſor's deſign was to prove that Chriſt, after his condemnation, in the manner of his puniſhment, did not only reſemble a ſlave, but was really eſteemed ſo, in the ſenſe of the Roman law. The little treatiſe on this ſubject was occaſioned by ſome paſſages in a book publiſhed many years ago by Dr. Thomas Sherlock, when dean of Chicheſter, intitled, *The Condition and Example of our Bleſſed Saviour vindicated.*

The Editor of this volume aſſures us that it is genuine, and that it contains the laſt that will be publiſhed of profeſſor Ward's diſſertations on paſſages of ſcripture. They comprehend a variety of curious topics, and are both entertaining and inſtructive, though perhaps the reader will not *always* find the full ſatisfaction which he might wiſh or hope for. Some of the ſubjects are, The Sabbath inſtituted at the Creation; Chriſt the Seed of the Woman, and Saviour of good Men in all Ages; Sacrifices moſt probably of Divine Appointment; who are meant by the Sons of God, and Daughters of Men, Gen. vi. 2. The Origin of Servitude, and how long the general Practice of it, continued. The Invention of Letters. How did Chriſt ſit on the Throne of David? In what Senſe our Saviour came, not to deſtroy, but to fulfil, the Law or the Prophets, Matth. v. 17. Why in the Commiſſion for Baptiſm, Matth. xxviii. 19. the three divine Perſons are mentioned, and afterwards where Baptiſm is ſpoken of? The Number and Order of Chriſt's Appearances to his Diſciples after his Reſurrection. The Nature of Chriſt's mediatorial Kingdom. Whether the extraordinary Gifts of the Spirit were at firſt conferred on all Chriſtians? Could the firſt Chriſtians exerciſe their ſpiritual Gifts at pleaſure? The Obligations to public Worſhip, &c. &c. Theſe and ſeveral other ſubjects are here conſidered: The obſervations on them will, we doubt not, be peruſed by many readers with pleaſure.

With reſpect to the important queſtion, 'Whether *the communion of the Holy Ghoſt*, 2 Cor. xiii. 14. denotes his extraordinary gifts, or common operations?' the profeſſor replies, 'his common operations;' and he ſeems to have good reaſon for ſuppoſing it: Again, when it is enquired, 'In what ſenſe

* For a ſhort account of the firſt volume, ſee Rev. vol. xxv. p. 80. July 1761.

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the ἀναλήψις of Chriſt is to be underſtood. in Luke ix. 51.' He anſwers that he does not ſee ſufficient reaſon to depart from the commonly received ſenſe of that paſſage, that it ſignifies *his aſcenſion*. But ſince it has been queſtioned how this paſſage came to be placed here by Luke, as not agreeing with the ſeries of the hiſtory, nor of the other facts mentioned in the context, he obſerves with Grotius, that 'as biographers do not always ſtrictly keep to the order of time, in which actions were performed, but ſometimes reduce them under certain heads; ſo more inſtances of this ſort are found in Luke, than in any other evangeliſt. And particularly in the preſent caſe, having already mentioned two cautions given by Chriſt to his diſciples, one againſt *ambition*, and the other againſt *envy*, he might think it proper to add this third againſt *intemperate zeal*, which though it did not happen till ſome time afterward, yet led him to ſpeak of the aſcenſion of our Saviour in order to introduce it. And it is ſcarce to be ſuppoſed, that the following accounts of the three perſons making each a different excuſe for not following Chriſt, relate to facts done immediately one after another; but Luke might chooſe to place them together for the like reaſon, as a common head of the various pretences made uſe of by perſons for not embracing the offers of the goſpel.'

ART. IX. *Agriculture conſidered as a moral and political Duty.* In a Series of Letters, inſcribed to his Majeſty. And recommended to the Peruſal and Attention of every Gentleman of Landed Property in the three Kingdoms, as they are calculated for the Entertainment, Inſtruction, and Benefit of Mankind. By William Donaldſon, Eſq; late Secretary to the Government of Jamaica. 8vo. 3 s. 6 d. ſewed. Becket. 1775.

THE rulers of the earth are generally ſuppoſed to behold the preſs with a jealous eye; and they have, in truth, great reaſon to be diſſatisfied with its abuſes. The preſent *licentiouſneſs* of this ſpeaking engine, like the untamed ſpirit of liberty, is confeſſedly grown to an height ſcarcely compatible with the common principles of civil ſociety; yet, ſtill, the *freedom* of the preſs, and the ſpirit of liberty, are bleſſings which no ſociety that hath once known and enjoyed them, can ever bear the thought of relinquiſhing.

To the rulers of the earth, indeed, the preſs will ever prove the trueſt and moſt uſeful friend, provided they are not deaf to the voice of the charmer. The private gentleman who voluntarily offers his mite to the public treaſury of wiſdom, and who has no views of advantage ſeparate from that of the community, may not unfrequently prove the beſt privy counſellor. From ſo diſintereſted an adviſer, ſincerity and truth may always

ways be expected; and in the multiplicity of uſeful hints and obſervations which, through this channel may be conveyed to the throne; ſome will often be found, not unworthy the attention of even the wiſeſt kings, and the moſt profound ſtateſmen.

Mr. Donaldſon's performance is of the nature of theſe free-will offerings, at the ſhrine of royalty; or, in other terms, but meaning, in effect, the ſame thing,—it is the patriot's contribution toward relieving his country from the growing evils brought upon it by the increaſe of luxury, the dearneſs or ſcarcity of the neceſſaries of life, and the conſequent multiplicity of the national poor.

To counteract the miſchievous operation of theſe evils, our benevolent and public-ſpirited Author humbly recommends to government, an eſpecial attention to the following, and other, circumſtances:—to the various improvements of which our ſoil and ſituation are capable; to agriculture, moſt eſpecially; to the morals and manners of the lowes ranks of the people; to the importance of the poor, and the maintainance of 'their natural dignity, in an eſtimate of men;' to the luxury of the rich, and the voluptuouſneſs of tradeſmen, particularly in the waſte and profuſion of their tables; to the reſtoration of the ſmaller farms; to the advantages and diſadvantages of incloſures; to the cultivation of lands in America; to the breed of ſheep; to the enormous increaſe of horſes, and the uſe of oxen in waining and ploughing, &c. &c. To theſe, and a great variety of other public topics, (in many of which our Author appears to fall in with the ſentiments of Dr. Harte *, in his eſſays on agriculture) the writer has added, as a remedy for many of the political abuſes and evils complained of, the outline of *a plan for the eſtabliſhment of a board, or great council of agriculture*. By means of an inſtitution of this kind, and only by ſuch means, he apprehends government may obtain a true ſtate of national opulence and national diſtreſs;—and as the king would preſide at this great national board, he would neceſſarily gain *true* information of the real ſtate of his people, and '*no longer be a ſtranger in his own dominions.*'

As this is an important part of what our Author has offered, in theſe letters, to his Majeſty's conſideration, we ſhall give an abſtract of it, by way of ſpecimen:

'A council of agriculture, ſays Mr. D. carries no novelty but in the name: all nations had their peculiar aſſemblies, to diſcipline, and keep within bounds, the paſſions of mankind. The Athenians had their *Prytaneum* to collect the wiſdom of the wiſeſt for the common benefit of the republic: from ſeeing the cauſe

* Though it does not *appear*, that he had ſeen Dr. Harte's book.

of

of every diſtreſs they provided againſt them. They had their Σιτῶναι, to furniſh corn for the uſe of the city, and their Σιτοφύλακες, to prevent impoſition in over-rating the ſale of it.

'The Romans had their *Senaculum*; their *Fora Venalia*, where the markets were kept and regulated: the *Prætores cereales* were magiſtrates to inſpect the wants of the people, and to ſee that the city of Rome was amply ſupplied with corn; and the office of *Præfectus frumenti* was to inſpect the corn markets, and to report the true ſtate of them to the *Perfectus urbis*, or chief magiſtrate, who, as guardian of the city, was to ſee that no impoſition, no fraudulent reports, might ſet the agents of avarice at work to diſtreſs the people.

'Charlemain, from his regard to juſtice, eſtabliſhed the *miſſi dominici*, through every province in his dominions, with inſtructions to hear complaints from the loweſt, and full power to puniſh the loftieſt, ſubject, who ſhould be convicted of oppreſſion, or any other enormous crime againſt his people, the ſtate, or the church; and from a reſpect to induſtry, the cauſe of the labourer was firſt heard and determined.

'The *grands jours* was an early eſtabliſhment in France, and had for their object an inquiry into the abuſes which might eſcape the notice of parliament.

'And when princes were more at liberty, and leſs incumbered with the avarice of office, the kings of England uſed to viſit the diſtant parts of their kingdom: Juſtice, unconfounded by the points of law, was then adminiſtered faithfully; magiſtrates were puniſhed for neglect, or partiality; diſhoneſt men found no protection; and the poor were aſſiſted and relieved.—The *Troylebaſton* was an inquiſition upon all men bearing offices, who had abuſed their power, to the injury of the people.'

In ſhort, we are told, that in times of ancient ſimplicity, 'princes looked ſo narrowly into the neceſſities of their lower ſubjects, that their diſtreſſes were removed as ſoon as they were diſcovered.' In enumerating the uſes of his propoſed inſtitution of a board of agriculture, which he alſo ſtyles *The Temple of Induſtry*, he hints an extenſion of the plan, from the metropolis, to every ſhire, or ſome ſettled diſtrict in the kingdom. 'Vouchſafe, ſays he, to ſuffer the reſpective lords-lieutenant to repreſent your Majeſty in every county aſſociation, and let a correſpondence be kept up, that every neceſſary information may be communicated to the great council in London. Inveſt this noble confederacy with powers to call upon the rector, church-wardens, or any other perſon, of every pariſh, to tranſmit to the board an account of what ~~number of acres in tillage~~, ~~grazing~~, *meadow*, or *waſte land*, there may be in his or their particular pariſh. The number of *beaſts* kept,

kept, *generically* deſcribed, diſtinguiſhing *fat* from *lean*, and to *whom* they belong. The quantity of *corn ſown*, and the quantity *reaped* by each farmer reſpectively, ſpecifying the *particular grain*. The quantity of corn, and of what ſort, *ſent to market* from time to time, and the quantity *kept in hand*. The *number* of *farmers* in each pariſh, the *rents* of each man's poſſeſſions, with the *names* of the *landlords* and *tenants*. An account of the *advanced rents* of each farm for the laſt twenty-five years, and the different periods at which they were augmented. The *number* of *families*, how many *ſouls* each contain, diſtinguiſhing their *ſex* and *age*, how they are *maintained*, and what *manufactories* are carried on in each pariſh.

'The Egyptians had a law, obliging every man to give an account once a year, to the magiſtrate, where he lived; how he was ſuſtained: and what he contributed to the public weal. If ſuch an account was demanded, and faithfully returned from the people in London, what *frightful!* what *ſhameful!* and what piteous ſcenes would be diſcloſed! and no doubt many iniquities prevented, and miſeries removed, from their being revealed—The *poors rate*, and the number of *paupers* in each pariſh, diſtinguiſhing their *age*, *ſex*, and *condition* of *health*. From ſuch a return, your Majeſty will be much alarmed; you will there ſee that your ſubjects in England are taxed with three millions a year, to maintain a number of people, rendered uſeleſs from the preſent mode of parochial management! When the ſtate of the kingdom is thus laid open, your Majeſty will be able to reform the innumerable abuſes, which, though known in part, are ſtill encouraged, or at leaſt ſuffered from inattention; you will be a competent judge yourſelf how the poor may be employed, to eaſe the load which their *miſconduct*, or *misfortunes*, have heaped upon the induſtrious. Facts thus faithfully, and uniformly related, will furniſh your Majeſty with ideas, which may be digeſted, and combined into forms, pleaſing to your ſubjects, and beneficial to the common-wealth. Theſe, with many, many other accounts, the inquiſitive mind will ſuggeſt as neceſſary to the perfection of this national engagement.

'From ſuch an open council, inviting the thoughts, and ſoliciting the aſſiſtance, of every good citizen, your Majeſty would be informed of the true ſtate of your nation, with regard to its natural revenue; and your ſubjects inſtructed to manage with integrity thoſe loans which Nature has ſo partially diſtributed in this country. Virtue finding eaſier acceſs, you will no longer be a ſtranger in your dominions: you will have the groans of your people faithfully explained, when ſpeedy and effectual meaſures may be adopted, and purſued, to ſilence the affliction. By the light of ſovereign truth you will

pierce the deep receſſes of the heart, and develope thoſe folds which avarice has ſo ſkilfully entwiſted; then, when the mine is open, you can ſee how the veins run, and direct your operations as the objects preſent themſelves. Thus, by ſeeing with your own eyes, and hearing with your own ears, truth will introduce you behind the ſcenes, and reveal novelties that will aſtoniſh your Majeſty; you will there ſee the machinery of the Bucolical Drama, and the various actors, who have exhibited the moſt tragical parts in it.

'In the reign of Charles the good, earl of Flanders, a great famine happened in his dominions; upon which ſome very rich men, among whom whom was Bertoff the chancellor, thinking to reap advantage from the miſery of the times, bought up all the corn they could find in the land, with a deſign to ſell it out again at an extraordinary price. The earl, abhorring ſo deteſtable an avarice, by his authority, cauſed the corn to be ſeized, and ſold it to the people at a reaſonable rate—Mark the ſequel, men who are ſteeled againſt the lamentations of the poor, have hearts tempered for the moſt atrocious undertakings: Bertoff and his aſſociates were ſo incenſed at the injury which *juſtice* had done them, that they aſſaſſinated the earl, at his devotions, in the church, on Aſh-wedneſday, in the year 1127. But the horrid miſcreants ſuffered in proportion to the heinouſneſs of their crime, for human invention was racked to torture them. The like gradation of wickedneſs will be the ſame, in men of the ſame infernal complexion; and we have Bertoffs in this country, who only want an opportunity to diſplay their unnatural propenſities.'

From the foregoing extracts, our readers will be enabled, in ſome degree, to eſtimate the merits of Mr. D.'s production. His great point is to engage the king's attention to the important buſineſs of agriculture and huſbandry, as objects peculiarly worthy the regard and encouragement of wiſe and good princes; and to convince his majeſty of this truth, he cites the examples of the greateſt monarchs, legiſlators, and ſtateſmen, in former ages, and in the moſt flouriſhing countries, of which he gives a very particular, and even an amuſing deduction, from the earlieſt times. In a word, we may recommend theſe letters as the production of learned and philoſophic leiſure, and as exhibiting proofs of the writer's liberal turn of mind, his laudable affection for his native country, and his honeſt concern for the honour and happineſs of a prince whom he looks upon as a truly amiable and meritorious character.

ART.

ART. X. *The Works in Architecture of Robert and James Adam, Esquires.* N°. II. Containing part of the Designs of Lord Mansfield's Villa at Kenwood *, in the County of Middlesex. Folio. Imperial Paper. 1 l. 1 s. Becket. 1774.

IN the 49th vol. of our Review, p. 431, *et seq.* we gave some account of the first number of this elegant and splendid publication; and we then observed, that there is an air of grandeur, as well as beauty, in many of the plans exhibited by these celebrated artists; joined to a freedom of invention, which is the great characteristic of genius.

In the abovementioned article, we also gave an abstract of the preliminary discourse prefixed by Messrs. Adam, to their first number; in which they have given the public a series of just and pertinent remarks on the present state of architecture in this country: and we concluded with a brief description of the engravings contained in that publication, *viz.* part of the designs of Sion-House, a magnificent seat of the duke of Northumberland, near Isleworth, in Middlesex.

Encouraged, as our ingenious artists gratefully acknowledge they have been, by 'the most flattering approbation' of their first number, 'from men of taste both at home and abroad,' —they now 'resume † their task with greater confidence, by publishing the plans, elevations, and sections of the beautiful villa of lord Mansfield, the friend of every elegant art, and useful science.'

It might, perhaps, have been expected, by some purchasers, that the remaining designs of Sion-House should have appeared in the second number. The only apology offered for this deviation from what may seem to have been the natural order and arrangement in the mode of publication, is this: 'We have,' say our artists, 'reserved the remaining designs of Sion for some future number; as we are persuaded, that by giving specimens of some of our other works, we should add greater variety to our undertaking, without diminishing its utility.' Possibly there may be, also, a small degree of innocent policy in this deviation; but whether we are right in our conjecture, or not, we mean to convey no *censure* by the remark.

As, in this work, the Authors 'aim not only at affording entertainment to the connoisseur, but wish also to convey instruction to the artist,' they propose, from time to time, 'to make such *observations* as naturally arise from the subjects before them;' but they, very judiciously, premise, that 'should

* Vulgarly called Caenwood, or Caenwood.

† Preface to No. II.

they differ in any of these observations from the opinion of either ancient or modern authors, they do not mean to engage in any controversy, being only desirous of submitting their ideas to the consideration of the public. At the same time they scruple not to 'affirm,' that whatever they venture either to publish, or to recommend, it is the result of much experience, and of a careful search into the purest sources of antiquity.'

'Architecture,' they observe, 'has not, like some other arts, an immediate standard in Nature, to which the artist can always refer, and which would enable the skilful instantly to decide, with respect to the degree of excellence attained in any work. In architecture, it must be formed and improved by a correct taste, and diligent study of the beauties exhibited by great masters in their productions; and it is only by profound meditation upon these, that one becomes capable of distinguishing between what is graceful and what is inelegant; between that which possesses and that which is destitute of harmony.'—To this may be added, those qualifications of a complete architect, which are alone to be sought for in GENIUS, and which are justly enumerated by the great Vitruvius: to whom we refer.—

With respect to the disputes among modern architects, our Authors have observed that they are extremely frivolous; and that, in particular, there is nothing in which they have differed more than in regard to their rules for the diminution of columns. This, however, it is here remarked, 'is a subject of greater importance than those which frequently engage their attention. The column is not only one of the noblest and most graceful pieces of decoration, but in all round bodies, especially such as stand insulated, there is a delicacy of proportion to be observed, that those of another form, and in other situations, do not require. Without entering into any critical disquisitions concerning the opinions of either the ancients or moderns with respect to this point, we shall only observe, that our constant practice has been, to diminish our columns from the base to the capital, by means of the instrument used by Nicomedes for describing the first conchoid, which we think has exceeded in elegance any other method hitherto employed. But as this instrument and the manner of using it, has already been explained by some modern Authors, we should not here have ventured to mention it, had it not been to recommend it as preferable to all others.'

Having mentioned the diminution and proportion of columns, Messrs. Adam are naturally led to make some observations with regard to their capitals; 'an object of great distinction and delicacy in the detail of architecture.'

In the first place, say our Authors, 'we acknowledge only three orders; the Doric, the Ionic, and the Corinthian; for as to the Tuscan, it is, in fact, no more than a bad and imperfect Doric; and the Composite, or Roman order, in our opinion, is a very disagreeable and awkward mixture of the Corinthian and the Ionic, without either grace or beauty. We do not, however, mean to condemn the composing of capitals; a liberty which has often been taken by the ancients with great success; and in a former part of this work, we have exhibited an attempt of our own, in this way; and shall, during the course of it, have other opportunities of the same kind.'

As this is a very curious branch of the architectural art, and what must have been, more or less, attended to, by every one who has ever beheld an ornamented building with the smallest degree of taste or distinction, we shall lay before our readers the farther observations that occur on the subject, in the performance before us.

'The Doric capital, when properly adorned, is capable of great elegance: but where rich decoration is required, in order to give it all its grace, the neck, or space between the astragal and the annulets should be made of much greater height than the common proportion described by Palladio and many other moderns; and that neck should be enriched in the various ways which we shall have occasion to represent in the course * of our work.——

'The Corinthian capital itself does not, in our opinion, admit of more dignity and magnificence, than a rich Ionic with its volutes square in the front.—Angular volutes, as in the temples of concord and manly fortitude at Rome, and in the temple of Erectheus at Athens, have always appeared to us less solid, less grave, and less graceful; and, in our opinion, they have been injudiciously adopted by Michael Angelo, Scamozzi, and many other architects. Their reason for this was, in order to avoid the irregularity of appearance in this capital, when viewed in profile, which differs so very much from its aspect in front. But notwithstanding this difference, the profile itself, as well as the front, *are* susceptible of such beauties, that we are inclinable to hazard some defects, rather than to sacrifice the elegant result of the whole composition.—There may, indeed, be some cases where such irregularity in the capital might be attended with great inconvenience, as in a

* One example of this kind is to be seen in the capital of the pilasters to the south front of lord Mansfield's house, given at large, in the fourth plate of the present number.

ſquare or oblong building, ſurrounded by this order: but in this, or ſimilar caſes, it would be much more eligible for the ſkilful architect to ſubſtitute another order in its place.

The great ſize of the volute of the Grecian Ionic has always appeared to us by much too heavy, and thoſe uſed by the Romans ſeem rather to border on the other extreme. We have therefore generally taken a mean between them, which we think has a happy effect; making them in width about one half of the ſuperior diameter of the column, and obſerving that the centre of the eye of the volute is nearly perpendicular to the extremity of the ſaid diameter.

'We have alſo adopted the Grecian manner of forming the volute with a double fillet, which, by producing more light and ſhade, gives great relief, and far exceeds in grace and beauty that uſed by the Romans. In imitation of the Greeks, we likewiſe bend the channel, or hollow band, from whence the volutes ſpring, in the middle of the capital; which band, in caſe of rich decoration, ſhould be filled with a winding foliage, or ſome ſuch ornament, from the centre of the capital to the eye of the volute. But the members of chief importance towards completing this capital, are the aſtragal and neck; which neck, as in the Doric, ſhould be filled ſometimes with various enrichments, more or leſs ornamented, and ſometimes, perhaps, ſhould be left altogether plain, according to the ſtyle of the building where it is employed *.—

'The foliage and ſtones of the Corinthian capital make it not only magnificent but alſo extremely gay and graceful. It has, beſide, ſome advantages over the Ionic in point of form; all its ſides are regular, and the concavity of its abacus contraſts, in a beautiful manner, with the convexity of the vaſe. The form of the vaſe is ſometimes executed in a moſt defective manner, by ſwelling it towards the middle, and bending inwards at the bottom, in a cimareſta ſhape; which is unpleaſant, and reſts ill upon the ſhaft of the column.'

Here our Authors have introduced a cenſure of the celebrated Deſgodetz, of whoſe deſigns of the ancient buildings of Rome we gave an account †, in the 46th volume of our Review, at p. 140. To this gentleman, they ſeem to think, we may refer the introduction of the error noticed in the preceding

* In the example exhibited in the preſent Number, this capital has the addition of a plain neck and fillet, without which, it is obſerved, 'they always appear flat and meagre.' In a future Number our authors propoſe to give an example of it, executed at Sion, with all the embelliſhment of which it is capable.

† Marſhall's Tranſlation.

paragraph;

paragraph; and that it is derived from a defect in the drawing of his plates: adding, that 'notwithſtanding his great parade of preciſion and accuracy, we have often found him guilty of conſiderable overſights and miſtakes, not only in his menſuration, but alſo in the delineation of many of the ancient monuments.'—

Our Authors do not, at preſent, enter into any particular detail with reſpect to the entablatures or the baſes of the different orders, but refer to the ſpecimens of each now publiſhed, and to what they are about to publiſh. They venture, however, to obſerve, *en paſſant*, that they 'can ſee no reaſon for aſſigning to each order its preciſe entablature, fixed down unalterably both in figure and dimenſion. Different circumſtances,' it is added, 'of ſituation and propriety, ought to vary the form, and alſo the proportion, of all entablatures. A latitude, in this reſpect, under the hand of an ingenious and able artiſt, is often productive of great novelty, variety, and beauty.' This is very juſt, but if the adventurous artiſt ſhould prove deficient in taſte, we might chance, ſometimes, to ſee Horace's monſter * exhibited, inſtead of a regular and harmonious building.

The reader has before him, in this Number, two compoſitions of the above-mentioned kind, the one Doric, the other Ionic; neither of which are ſubjected to any preciſe rule: and we agree with our Artiſts in the commendation beſtowed on the *tout enſemble*—the reſult of the whole.

We ſhall cloſe our extracts from this Number, with our Author's deſcription of Plate II. *The view of the ſouth front of Kenwood, the terrace*, &c.

'A great body of water covers the bottom, and ſerves to go round a large natural wood of tall trees riſing one above another on the ſides of a hill. Over the vale through which the water flows, there is a noble view let into the houſe and terrace, of the city of London, Greenwich Hoſpital, the river Thames, the ſhips paſſing up and down, with an extenſive proſpect, but clear and diſtinct, on both ſides of the river. To the north-eaſt and weſt of the houſe and terrace, the [neighbouring] mountainous villages of Highgate and Hampſtead form delightful objects. The whole ſcene is amazingly gay, magnificent, beautiful, and picturesque. The hill and dale are finely diverſified; nor is it eaſy to imagine a ſituation more ſtriking without, or more agreeably retired and peaceful within.'

* Vid. *Ars Poetica*; the beginning.

ART. XI. *Adam's Architecture*, No. III. Folio. Imperial Paper. 1l. 4s. Becket. 1775.

WE have here the deſigns of Luton Park-houſe, in Bedfordſhire; one of the ſeats of the earl of Bute.

Theſe plates are, indeed, truly elegant, and do honour to the taſte of the noble proprietor of Luton-houſe, who choſe the deſigns here given, from a variety of others, made by the ſame ingenious architects.

The ſituation of this houſe, ſay our Authors, in the preſatory diſcourſe, 'is peculiarly fortunate. It ſtands on the declivity of a hill, or bank; at the bottom of which, along the wall, runs the river Lee, a clear and beautiful ſtream, ſpreading into an artificial lake, upwards of a mile and a half in length, and in ſome places of great breadth, as it covers a ſpace of near fifty acres.

'The bank on which the houſe is built, as well as the riſing grounds on the oppoſite ſide of the lake, are beautifully diverſified by gentle riſings and fallings; and the whole park is adorned with lofty foreſt-trees of different kinds, happily diſpoſed, ſo as to create variety in the views, and produce a ſtriking effect in the landſcape.

'The houſe itſelf, which is built of a bright coloured ſtone, of a bluiſh caſt, and admirably wrought, adds greatly to the magnificence and ſplendor of a ſcene univerſally admired.'

With reſpect to the engravings, this Number contains, beſide the plans and elevations of the houſe, as in the deſigns of Sion and Kenwood, ſome principal pieces of ornamental furniture;—a ſtove grate, cornices for window-curtains, candelabra, &c.—Of theſe, however, we think there are none to be compared for lightneſs, grace, and elegance, with ſome of the articles at Sion-houſe.

ART. XII. *Caſes in Surgery*, &c. By James Hill, Surgeon in Dumfries. 12mo. 4s. 6d. bound. Edinburgh printed, and ſold by Cadell in London.

IN this practical treatiſe, which has through mere accident been long overlooked by us, the Author gives an account of a great variety of caſes, that have occurred in his practice, in which the extirpation of cancerous tumours has been happily performed by him, without being followed by relapſes. He relates likewiſe the few caſes in which extirpation was not attended with ſucceſs. The general reſult is, that in the courſe of thirty years practice, he has extirpated no leſs than eighty-eight genuine cancers, being all ulcerated except four. All the patients except two recovered of the operation. In nine of this number

number only the disease reappeared, at different periods after the operation.

Mr. Hill's large experience in cancerous disorders, gives a weight to his opinion with respect to the use of *hemlock*, of which several of his patients had taken considerable quantities. He confidently declares that 'he never observed the smallest benefit from hemlock in the cure of cancers;' but on the contrary has, in several instances, seen much mischief done by it. He laments particularly that some patients lost so much time in giving it a trial, 'that the disease, which might have been cured by a timely excision, proceeded so far as to be absolutely incurable, either by the medicine or the knife.'

'Others,' he adds, 'were tormented with sickness as long as they used hemlock. The limbs of those who had weak nerves were still more enfeebled; their appetites were destroyed by its narcotic quality; and, of course, they were much emaciated for want of food; their heads and nerves were so disordered that a considerable time was necessary to recruit them after laying it aside.'—He concludes what he has to say on this subject by observing, that 'he is sorry to learn that some people are just now losing the only chance they have for life, by trusting to hemlock;' adding,—'were it my misfortune to have a cancer, even of the slightest kind, I would not delay a single hour in expectation of a cure from the use of hemlock.'

In the second of the two chapters into which the Author divides this work, he treats of fractures of the skull, and other injuries, proceeding from external violence, affecting the brain. Several extraordinary cases are related, which are followed by such observations and directions as naturally arise from them. The Author's success in some of these cases may, perhaps, appear extraordinary: but his relations carry every mark of authenticity that can be expected, and are delivered with brevity and simplicity. Dr. Gilchrist was a witness to the Author's practice in several of these, as well as the abovementioned cancerous cases.

In his Appendix Mr. Hill treats of the *sibbens*, which the Author of a certain medical *thesis*, published at Edinburgh in 1767, had affirmed to be a new disease, peculiar to Scotland, and as never appearing except where the *itch* rages. The latter treats it accordingly as a *mule*, or mongrel breed, produced by a concourse between the *animalcula* that *are supposed* to cause the itch, and those which *he supposes*, to produce the venereal disease. In consequence of this theory, he proposes the inoculation of the itch upon the pox, with a view to mitigate the violence of the latter, and to render it more tractable.

Mr. Hill, who has had very large experience in this disease, the origin and further propagation of which he ascribes to the soldiers

ſoldiers annually ſhifting their quarters in the Highlands, produces a variety of obſervations to prove, that the *ſibbens* and the *lues venerea* are preciſely the ſame diſeaſe.

ART. XIII. *Plain and uſeful Directions for thoſe who are afflicted with Cancers, &c. With an Account of the Vienna Hemlock; with which Dr. Stork did ſo great good in Cancers,* &c. &c. By Dr. Hill, Member of the Imperial Academy, &c. 8vo. 1 s. Baldwin.

HAD this Author contented himſelf with picking up another new and *inoffenſive* weed, to be the *ſubſtratum* of ſome future wonder-working balſam or tincture, we ſhould have been ſatisfied with referring our readers to our former ſtrictures on his ridiculous account of the unparalleled virtues of the herb *petaſite*, *alias* fever-wort, *alias* peſtilence-wort, butter-bur, &c.—ſix papers of which—and this is all we could collect from the ſaid publication—'gathered from the right ſoil,' would do the purchaſer no immediate or *poſitive* miſchief, but would put three ſhillings into the pocket of the conſcientious recommender and vender *.—But *paulo majora canamus.*—

We now find the Author taking new and dangerous ground; entering on the field of poiſons, and recommending and diſpenſing one of the baneful tribe to the public at large, with the ſame confidence with which he deals out to them his *balſam of honey*, his *tincture of ſage*, or his *powder of poſt* abovementioned. Nor does he fail likewiſe to repeat his old *manœuvres*; firſt, with great ſeeming benevolence and diſintereſtedneſs, minutely inſtructing the ſimple reader how to gather, maſh, digeſt, ſtrain, and take the propoſed *panacea*;—and then, knowing that there are gudgeons who will ſnap at his bait, be the hook ever ſo naked, advertiſing the credulous public †, that the *genuine* medicine may be had truly prepared, at his empirical warehouſe, 'aſſiſted by balſamic and ſtomachic ingredients;' and boldly aſſerting, what he has not the confidence to affirm in the pamphlet, that 'it has made *perfect cures* in ſeveral very bad caſes'—'and is *ſure* to give comfort and relief in *all*.'

Inſtead of amuſing our readers with ſpecimens of the language of this pamphlet, which perfectly reſembles the whining cant and gabble of an old nurſe; we ſhall only offer two or three obſervations, which we mean as antidotes, or preſervatives againſt the *poiſon* contained in it, and intended to be diffuſed by it.

One of the principal lures thrown out by the Author, to draw in purchaſers, and to ſupport the decaying credit of

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* See M. R. Vol. 46. March 1772, page 248.

† See Morning Chronicle paſſim.

hemlock,

hemlock, which he wiſhes to revive in his new *Extract*, is a notification that he has procured the genuine ſeeds of the '*true* Vienna plant,'—'with which Dr. Stork did ſo great good'—and which he is ready to deliver to all that aſk for them:—as if nothing were wanting to furniſh us with a palliative, or cure for the cancer, but the poſſeſſion of the true Vienna plant! He muſt know that ſome hundred weights of the *true Vienna extract* have been diſperſed throughout Europe, without any good effect; and that De Haen, as we not long ſince obſerved †, has ſolemnly declared that many or moſt of the very patients, whom Dr. Stork affirms to have been perfectly cured by this very *genuine* extract, died while they were taking it:—and yet of theſe particulars our conſcientious Author does not take the leaſt notice; nor is a ſingle hint here given that the virtues of the *Vienna* hemlock have ever been queſtioned.

Conſcious, however, that hemlock has been unſucceſsfully exhibited in this country, and with a view doubtleſs to anſwer the purpoſes of empiricism, the Author pretends that we have hitherto erred in the preparation of the medicine, that is, in following the *ſucceſsful* Stork's proceſs;—that the virtues of hemlock do not reſide in its green juice, which ſhould be thrown away, but in a certain reſin, remaining in the ſqueezed maſs, which is to be diſſolved in ſpirits of wine, &c. 'without which *it is* NOTHING.'—It may be ſo; but a man of plain underſtanding, a believer in the *miracles of Stork*, would rather be induced, till he meets with better and leſs ſuſpicious authority than that of the Author, to conform ſtrictly to Stork's proceſs, which comes to him recommended by a multitude of alleged cures, circumſtantially related; than to follow his diſciple, who deals only in generals, without producing a ſingle cure to authenticate his confident and random aſſertions. Here is the ſum of them:—'I have ſeen ſuch good done by it in many caſes, as I never ſaw by any other medicine:'—and yet this is poor conſolation to the miſerable ſufferer, when he conſiders that it comes from a writer grown grey in the diſhoneſt practice of recommending traſh, and then vending it; and who even believes, or pretends to believe, in the febrifuge and antipeſtilential powers of *butter burr* tea!

On a matter of ſuch importance, we offer no apology for expoſing at ſome length the deſign of this credulous and intereſted writer; notwithſtanding the palpable abſurdity and futility of his pamphlet, which does not contain a ſingle fact or argument that can induce a well informed reader to think more favourably of hemlock than before. Granting even that it has been given, in a few cancerous caſes, with advan-

† See M. R. Volume 51ſt, November 1774, page 398.

tage,

tage, we cannot too ſeverely reprehend this writer for the confidence with which he authoritatively and unconditionally enjoins all thoſe who 'may have a cancerous ſwelling, not yet broken, to ſuffer no hand to touch it:' though he cannot be ignorant of the good effects, (exemplified and confirmed in the preceding article) which frequently attend a timely extirpation; and of the irreparable miſchief that may enſue from the neglect, or even the delay of it, by too long confiding in the powers of this or any other medicine yet known to us.

There are delinquences, highly injurious to the community, for which the law cannot provide either a remedy or a puniſhment. This Author's 'vegetable ſyſtem' of empiriciſm, which he has been regularly proſecuting for ſome years paſt, is one of theſe delinquences; and the preſent ſpecimen one of the greateſt of them:—no leſs an enormity, in fact, than that of *ſcattering firebrands and death* among the ignorant and the credulous, the ready and willing dupes of every plauſible and confident impoſtor. It naturally falls, however, under the cognizance of *our* court; and we think ourſelves meritoriouſly employed, in ſupplying the defects of the law, by thus ſtigmatizing it, and by putting the weaker part of the public on their guard againſt the miſchiefs that muſt otherwiſe naturally enſue from its operation.

ART. XIV. *A Second Letter to* Dr. William Hunter, *Phyſician Extraordinary to the Queen, &c. Being an Anſwer to the* illiberal Criticiſms *in the* Monthly Review, &c. *Containing a remarkable Cure of a Schirrus, and Cancerous Ulcer, &c. &c. &c.* By William Rowley, M. D. and Man midwife. 8vo. 1 s. Newbery. 1775.

THOUGH Dr. Rowley's vanity may be flattered, and he may conceive that his conſequence with the public may be heightened, from having his high pretenſions extenſively circulated, by the means of a conteſt with the Monthly Reviewers; we do not feel ourſelves diſpoſed to gratify him to the extent of his wiſhes in this reſpect. Were we inclined to enter in earneſt into a literary *Certamen*, we ſhould chooſe, with Seneca, *In Arenam cum* Equalibus *deſcendere*, and to have for our antagoniſt a man who draws *plauſible* concluſions, at leaſt; and who is inclined to ſhew ſome little reſpect to the *tenſes of verbs*, for our attention to which (though in a caſe wherein they were of peculiar importance to the merits of the queſtion*), the Doctor

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* See Monthly Rev. November 1774, p. 395. The Reader will there perceive the peculiar propriety of Dr. Rowley's cavalier treatment of *tenſes* in his preſent performance; where he abſolutely gives them no quarter.—'Whoever,' ſays he, 'criticiſes on *mere words*; and ſuch *trifling words* as *have* or *had*, muſt be in a critical ſituation themſelves,

our rates us most soundly, as 'puerile Critics, undeserving either of ridicule or contempt.'

Dr. Rowley shews the same noble disregard to *logic* that he does to *grammar.*—*Because* we happened to hear and relate a particular circumstance or two, that came to our knowledge, respecting the case of Miss S——— [for we sometimes, in the dusk, slip down from our garrets, and listen to what is passing in the world] this excellent Reasoner confidently concludes that *Dr. Hunter himself* must necessarily have been the Author of the Account of Dr. Rowley's former letter to him, given in our *Review* for November last. Accordingly, throughout this whole pamphlet he addresses Dr. Hunter and the Monthly Reviewer as one and the same individual; and deals his blows with double effect, on this *dual* personage, on whom he is pleased to father the article in question.

Though nothing can exceed the absurdity of Doctor Rowley's inference, we will, for a moment, put ourselves on a level with this Logician. We will overlook both his *major* and his *minor*, if there be any such members in his syllogism; and, in answer to his *conclusion*, will stoop to declare that Dr. Hunter was not either the adviser, fabricator, or writer of the Article in question; or in any other manner, by himself or friends, concerned in the composition of it.

We have most highly offended Dr. Rowley's delicacy, by representing him as '*advertising* a great number of cures in cancerous, venereal, and other cases.' He here, with the confidence that accompanies innocence, denies that he has 'advertised quack puffs *in the news-papers*,' and declares such a representation to be a 'positive falsehood.' He then immediately, with equal consistency and modesty, proceeds, through half a score pages, to *advertise* his various 'new discovered methods of curing *schirri*, cancers, ulcers of the *uterus*, the *scrophula*, ulcers of the legs, and of restoring *sight* to the *blind*, by *internal medicines only*.'—And yet malice itself cannot call this, advertising quack puffs in *news-papers*. Beside other differences,—in those vehicles of intelligence the Advertiser is put to a heavy expence in repeatedly displaying his extraordinary medical powers to the public, who may be said to receive their notification *gratis*: whereas in Dr. Rowley's method, the expence attending the perusal of his long-winded *advertisement* of cures, &c. falls on the unwary purchaser of his pamphlet.

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themselves, and become objects of pity from their ignorance.'—The Doctor might have said, mere *letters*, for there is but the difference of a letter between them; and who but a Reviewer would regard such microscopic subtleties?

We

We have been inſenſibly drawn in to give this ſketch of the polemical part of Dr. Rowley's performance; and ſhall only further obſerve, that one of the principal impreſſions meant to be made on the mind of the Reader, is—that the Hunters, Pringles, Fothergills, and other magnates of the faculty, ought, whenever they find themſelves at a dead ſtand, or even before, if they poſſeſs a ſingle ſpark of conſcience or honeſty, to leave off preſcribing their hemlock and opium in cancerous caſes, and in ſhort, to ſend their patients to Dr. *Rowley*. 'Are lives,' ſays he, 'to be ſported with?'—He feelingly laments, however, that 'it is his misfortune, *to ſeldom have* patients till they are reduced to the greateſt extremity and danger, and given up as loſt by Dr. Hunter, and other eminent phyſicians.'—But on this ſubject we muſt leave theſe naughty and hard hearted Doctors to anſwer *for* themſelves.

Art. XV. *An Account of the Proceedings of the Britiſh and other Proteſtant Inhabitants of the Province of Quebec in North America, in order to obtain an Houſe of Aſſembly in that Province.* 8vo. 5s. Boards. White. 1775.

THIS volume is the work of Francis Maſeres, Eſq; lately Attorney-General of Quebec, and now Curſitor Baron of the Court of Exchequer.—It contains, beſide the proceedings mentioned in the title-page, many very juſt and pertinent remarks on the late Act of Parliament for eſtabliſhing a civil government in that province; ſome of which we ſhall, without further preface, proceed to ſelect.

'In the month of October 1773, the Britiſh and other Proteſtant inhabitants of the province of Quebec, having waited above ten years for the accompliſhment of the King's promiſe of granting them a Houſe of Aſſembly, as ſoon as the ſituation and circumſtances of the ſaid province would admit thereof, contained in the royal proclamation of October 7, 1763; and finding the inconveniences of being without a regular and conſtitutional legiſlature; and being of opinion, that the ſituation and circumſtances of the province did admit the calling an aſſembly, and make the doing ſo not only practicable, but in a high degree expedient; they held meetings together to conſer about preparing petitions both to his majeſty's ſervants in the province, and to his majeſty himſelf, in order to obtain one. And on this occaſion they invited his majeſty's new ſubjects, the Canadians, or French, inhabitants of the province, to join with them in their conſultations upon this ſubject. The account they have tranſmitted of theſe conſultations is as follows.'

Here the Author ſubjoins copies of various reſolutions, petitions, letters, &c. reſpecting the ſubject in queſtion, upon all which he offers the following remarks:

'From the foregoing proceedings, petitions, and letters, it appears in the firſt place, that ſeveral of the principal French inhabitants of Quebec, (as Monſieur Deſcheneaux, Monſieur Marcoux, Monſieur

Monſieur Perras, and Monſieur Gugnet, &c.) were inclined to join with the Engliſh inhabitants in petitioning for a houſe of aſſembly, though, out of reſpect to the ſentiments of a majority of their countrymen who were of a different opinion, they at laſt declined doing ſo.

'And, ſecondly, it appears that the Engliſh inhabitants have acted on this occaſion with great moderation with reſpect to their new fellow-ſubjects the Canadians, by declaring, in their petition to the king's majeſty, that they are willing to accept of an aſſembly *of ſuch form and conſtitution as his majeſty, in his royal wiſdom, ſhall think fit to eſtabliſh*; and thereby intimating, that if his majeſty ſhall think fit to admit ſome Roman-Catholic members to ſit in it, they ſhould make no objection to it, notwithſtanding the hopes they might have hitherto entertained of being governed by an aſſembly conſiſting of proteſtant members only, in purſuance of the directions given by his majeſty upon that head, in his two commiſſions of governor in chief of the province to general Murray and general Carleton, and in conformity, as they had conceived, to the fundamental maxims and conſtitution of the Britiſh government. They could not, however, be prevailed on to go a ſtep further in this courſe, and join with the Canadians in deſiring his majeſty to lay aſide the diſtinction of Proteſtants and Papiſts in forming an aſſembly, and to admit perſons of both religions into it indiſcriminately, though, if his majeſty ſhould, (for reaſons unknown to them, or of which they did not perceive the force,) think fit to do ſo, they were ready to acquieſce in his deciſion. And this refuſal to join with the Canadians in that requeſt was, as I have been credibly informed, the true reaſon why thoſe Canadians who had expreſſed a liking for the government of an aſſembly, refuſed to join with the Engliſh in their preſent endeavours to obtain one.——

'The thought (ſays our Author) of eſtabliſhing a legiſlative council in the province of Quebec, inſtead of an aſſembly, took its riſe as follows:

'By the commiſſions of captain-general and governor in chief of that province, ſucceſſively granted to general Murray and general Carleton, the king had empowered the governor, "as ſoon as the ſituation and circumſtances of the province would admit thereof," and when, and as often as need ſhall require, to call a general aſſembly of the freeholders of the province, in ſuch manner as he, the ſaid governor, in his diſcretion, ſhould judge moſt proper, or according to ſuch farther powers, inſtructions, and authorities, as ſhould be at any time thereafter given to him under his majeſty's ſignet or ſign manual, or by his order in his privy council. And in the following clauſes of the ſaid commiſſions, his majeſty had directed, that the members of ſuch aſſembly ſhould take the oaths appointed by the ſtatute of the 1ſt of George I. that is, the oath of allegiance, the oath of abjuration of the pope's authority, and the oath of abjuration of the pretender's right to the crown, and ſhould make and ſubſcribe the declaration againſt tranſubſtantiation; and then had given power and authority to the governor, with the advice and conſent of his majeſty's council of the province, and the aſſembly ſo elected and qualified, to make laws, ſtatutes, and ordinances, for the public peace, welfare, and good government of the ſaid province.

'The

'The council of the province was not eſtabliſhed by the commiſſion of the governor under the great ſeal, (which ſeems rather ſtrange; nor do I know the reaſon of it;) but by his majeſty's inſtructions under his ſignet and ſign manual. The members of it have hitherto been twelve in number; and five have been ſufficient to make a board, and tranſact buſineſs. And it has often happened, that not more than five have been preſent at the councils that have been held in the province: but in general, there have been ſix members preſent at them, and ſometimes, though but ſeldom, as I remember, ſeven or eight.

'By reaſon of the great number of Roman-Catholics in the province, who could not take the oath of abjuration of the pope's authority, and make the declaration againſt tranſubſtantiation, and who therefore muſt have been excluded from the aſſembly; and by reaſon alſo of the ſmall number of Proteſtant inhabitants in the province, who had become freeholders of the province, or owners of landed property in it, his majeſty had judged it to be hitherto inexpedient to ſummon a general aſſembly.

'Yet, that the province might not be totally without a legiſlature in it to regulate the inhabitants of it upon a variety of emergencies that muſt neceſſarily ariſe in it in the ordinary courſe of human affairs, it ſeemed neceſſary to delegate a power of legiſlation of ſome kind or other, to ſome perſon, or perſons, reſiding in the province.

'And accordingly his majeſty, by an inſtruction to his governor under his royal ſignet and ſign manual, did empower his ſaid governor, before and until an aſſembly of the freeholders ſhould be ſummoned, to exerciſe a certain very limited legiſlative authority in the province, by and with the advice and conſent of the council of the province only, and without the concurrence of an aſſembly; to wit, "an authority to make ſuch rules and regulations as ſhould appear to be neceſſary for the peace, order, and good government of the ſaid province; taking care that nothing be paſſed or done that ſhall any ways tend to affect the life, limb, or liberty of the ſubject, or to the impoſing any duties or taxes."

'But no mention is made in the governor's commiſſion under the great ſeal of Great Britain, of any ſuch power of making rules and regulations for the province with the conſent of the council only.

'Two obſervations naturally occur concerning this limited legiſlative authority thus delegated to the governor and council by his majeſty's ſaid inſtruction.

In the firſt place, it may be doubted whether a power of this kind could be legally communicated to the governor by any other inſtrument than letters patent under the great ſeal of Great Britain, publickly read and notified to the people, to the end that the acts done by virtue of them may have a juſt claim to their obedience. For otherwiſe they might allege, that they were faithful and loyal ſubjects of his majeſty, and ready to pay obedience to every thing that his majeſty's ſelf ſhall ordain for them, and likewiſe to every thing that ſhall be ordained for them by his majeſty's governor of the province, by virtue of powers properly communicated to him by his majeſty: that, conſequently, they will obey him in every thing that he ſhall do by virtue of the powers conveyed to him in his majeſty's commiſſion

commission of governor under the great seal of Great Britain, which had been publickly shewn and read to them; but that in things not warranted by the said commission, but said to be done in pursuance of certain private instructions that had not been made known to them, and which they are therefore uncertain whether he has received or not, they cannot presume that he acts by his majesty's authority, and therefore are not bound to obey him. And if this reasoning is just, as it appears to me to be, the consequence must be, that the private instruction before mentioned could not have legally conveyed to the governor and council of the province the legislative authority mentioned in it, small and narrow as it was.

'And, in the second place, if a private instruction, under the king's signet and sign manual, should be deemed to be a legal method of communicating a legislative authority, yet the power conveyed to the governor and council of the province, by the instruction abovementioned, was evidently too narrow for the purposes of good government, since it is almost impossible to make an effectual regulation upon any subject without in some degree affecting, if not the life or limb, yet at least the liberty of the persons who are to be bound by it.

'It seemed therefore to be necessary to provide some more adequate legislature for the province, and to establish it in a manner that could be liable to no objection.

'Six different methods of doing this had occurred to those persons who had had occasion to reflect upon this subject. The first was to summon an assembly consisting of Protestants only, agreeably to the king's commissions of governor in chief to general Murray and general Carleton, and to what was understood by the British inhabitants of the province to have been promised by the proclamation of October 1763. The second, to summon an assembly consisting of Protestants and Roman-Catholics indiscriminately. The third, to summon an assembly consisting of a majority of Protestants, but with an admission of a limited number of Roman-Catholics. The fourth, to delegate to the governor and council only, without an assembly, a power to make laws to bind the province; and, in order to make the council more respectable in the eyes of the people, to increase the number of its members, but with an exclusion of Roman-Catholics, in pursuance of the directions of the governor's commission, with respect to the council already subsisting in the province. The fifth, to delegate such a legislative power to the governor and council so increased in number, but with an admission of Roman-Catholics and Protestants into it indiscriminately. And the sixth and last, to delegate such a power to the governor and council so increased in number, with an admission of only a certain number of Roman-Catholics into it.

'Of these six different species of legislatures for that province, the three first, which proposed to establish an assembly of some kind or other, were disapproved by the greater part of his majesty's ministers; the earl of Hillsborough being the only person in office who seemed inclined to any of them. The other ministers all turned their thoughts to a legislative council. This being therefore the measure that seemed likely to take place, Mr. Maseres endeavoured to contrive a legislative council of as free and independent a constitution as

he could; to the end that their proceedings might be reſpected by the people, and their ordinances be readily obeyed by them, as being the reſult of their own free ſentiments and unbiaſſed deliberations for the welfare and improvement of the province, inſtead of the effect of a ſlaviſh compliance with the dictates of the governor. With this view, after converſing upon the ſubject with Mr. Thomas Walker of Montreal, and Mr John Paterſon of Quebec, two eminent Engliſh merchants ſettled at thoſe places, and known lovers of liberty and the Engliſh conſtitution, he prepared a draught of an act of parliament for eſtabliſhing a legiſlative council of the free and independent nature above mentioned, in the province; in which it was provided, that the number of members in the council already in being ſhould be increaſed from twelve to thirty-one; and that the members of it ſhould be quite independent of the governor, inſtead of being liable to be ſuſpended by him, as they had hitherto been; and that they ſhould ſign their names in the regiſter-books of the council to the ordinances for which they ſhould vote; and that ſeventeen of them ſhould be neceſſary to do buſineſs as a legiſlative body; and that they ſhould be paid for their attendance, in order to induce them to attend in conſiderable numbers; and that there ſhould be a fortnight's notice given in the Quebec gazette of every intended meeting of the council: and by the particular deſire of Mr. Walker and Mr. Paterſon, (as Mr. Maſeres thankfully acknowledges,) it was further provided, that they ſhould have no power whatſoever of impoſing taxes in the province. And, laſtly, it was provided, that this unuſual inſtrument of government ſhould continue only for ſeven years, to the end that the inhabitants of the province might always have within their view, and that too at no great diſtance of time, the accompliſhment of the royal promiſe made to them by the proclamation of October 1763, of being governed, with reſpect to matters of legiſlation, by an aſſembly of the freeholders of the province, *as ſoon as the ſituation and circumſtances of the province would permit.*'

In the beginning of the year 1774, a petition from ſixty-five Roman-Catholic Canadians was preſented to his majeſty, and, as Mr. Maſeres obſerves, was made the foundation of the late act of parliament, which has occaſioned ſuch general diſcontent. This petition our Author mentions to have been 'by no means agreeable to the general ſenſe of the body of the Canadians'—that to make up even the ſmall number of names ſubſcribed to it, (and which were not half ſo many as thoſe of the inhabitants who had petitioned *for an aſſembly*, agreeable to the king's ſolemn promiſe) ſome of the petitioners had made their almoſt infant children (of only 13 years of age) ſign the petition and memorial. And beſide all this, 'Infinite pains were taken (ſays our Author) by the Popiſh biſhop and his clergy, to procure the ſignatures that are found in it. For the truth is, that the majority of his majeſty's new Canadian ſubjects of the induſtrious ſort, (that were engaged in trade or agriculture, and had not been officers in the French king's troops, or held other employments under the French government,) have rather expreſſed a liking for the general body of the laws of England, ſince they have had experience

of

of them, than a wiſh to ſee their former laws reſtored; having enjoyed, and being always ready to acknowledge that they have enjoyed, a greater degree of liberty for their perſons, ſecurity for their property, and encouragement to the exertion of their induſtry in trade and agriculture, ſince the introduction of the laws of England into the province, than ever they had known before, together with, what they value perhaps more than all the reſt, an exemption from the inſolent and capricious treatment of their former ſuperiors. And, in purſuance of this favourable opinion entertained by them of the Engliſh laws, great numbers of them were, ſome time after the arrival of the late act of parliament in the province, diſpoſed (as my correſpondents in the province aſſure me, in the moſt poſitive terms,) to join with the Engliſh inhabitants in petitioning his majeſty for the continuance of the Engliſh laws, and were only deterred from doing ſo by falſe alarms ſpread amongſt them by their ſuperiors concerning the dangers to which their religion would be expoſed if they were to join with the Engliſh in any public repreſentation whatſoever.'

Our Author concludes, therefore, that to ſatisfy the Canadians in general, it was by no means neceſſary 'that the whole body of the French laws, upon civil matters, ſhould be revived, and the Engliſh laws upon thoſe ſubjects ſuppreſſed.' The great object of the petitioners evidently was, continues our Author, 'to be admitted to places of truſt and profit, and in order thereto, to have that part of the law of England repealed and aboliſhed, which diſqualifies Roman-Catholics from holding them;' although it is a diſqualification to which not only the king's natural-born Roman-Catholic ſubjects of Great Britain and Ireland, but alſo the Proteſtant diſſenters, are all ſubject, as well as to the want of that extenſive religious toleration which the Canadians had before been allowed.

'Surely therefore (ſays our Author), the Canadians, who are a conquered people, and were ſo lately in arms againſt the crown, ought to have been ſatisfied with the full enjoyment of their property of every kind, moveable and immoveable, (which was granted them by the capitulation,) together with ſo much of the French laws and cuſtoms as is neceſſary thereto, (which will be found upon examination to be the laws of the tenure, alienation and ſettlement, dower and inheritance, of landed property, and, I believe, nothing more;) and the full enjoyment of the religious worſhip preſcribed by the church of Rome, (hoſtile as it is to the Britiſh name and nation,) by a complete legal toleration, but without an eſtabliſhment, or compulſive proviſion for the maintenance of the Romiſh clergy; and with the privilege of ſerving on juries in all caſes both criminal and civil, and of exerciſing the profeſſions of notaries, (or licenſed ſcriveners) attornies, and advocates; and with a participation, (in common with their new fellow-ſubjects, the Britiſh ſettlers in the province,) of thoſe valuable parts of the law of England which protect in ſo eminent a manner the liberty and property of all the ſubjects of the crown. And, to do them juſtice, I am perſuaded, that the bulk of them have been ſatisfied with theſe advan-

tages, which they have enjoyed ever ſince the peace, though a ſmall number of perſons, who have but little connexion with, or influence over, the body of their countrymen, have, through a deſire of obtaining places of truſt and profit, ſolicited his majeſty for more.

Our Author further obſerves, that the French petition and memorial in queſtion, 'did not contain a requeſt that the legal right of the Romiſh clergy to their tithes, ſhould be revived,' as was done by the late act of parliament, which he ſuppoſes, the Canadians will be ſurpriſed at "and conſider it as an unneceſſary and officious piece of zeal for the ſupport of the Popiſh religion; which they will be utterly at a loſs to account for in a parliament compoſed of Proteſtant members.'

It has however been ſaid, that this revival of the legal obligation to the payment of tythes, is no more than what the nation was bound to perform by the terms of the capitulation and treaty of peace; but in order to ſhew that this aſſertion is not true, our Author recites word for word thoſe articles of the capitulation and treaty of peace that relate to this ſubject. The 27th article of the capitulation of Montreal is as follows:

'The free exerciſe of the Catholic, Apoſtolic, and Roman religion, ſhall ſubſiſt entire; in ſuch manner that all the ſtates and people of the towns and countries, places, and diſtant poſts, ſhall continue to aſſemble in the churches, and to frequent the ſacraments as heretofore, without being moleſted in any manner directly or indirectly.

'Theſe people ſhall be obliged, by the Engliſh government, to pay to the prieſts the tythes and all the taxes they were uſed to pay under the government of his moſt Chriſtian majeſty.

'To theſe demands of the French general in behalf of the Canadians, Sir Jeffery Amherſt, the Engliſh general, returned the following anſwer.

'*Granted, as to the free exerciſe of their religion. The obligation of paying the tythes to the prieſts will depend on the king's pleaſure.*'

By the firſt part of this anſwer the free exerciſe of the Roman Catholic religion is granted to the Canadians: and by the ſecond part, the obligation to the payment of tythes is '*ſuſpended* indefinitely,' until the king, at his own option, ſhall order to the contrary. The 4th article of the definitive treaty of peace is as follows:

"*His Britannic majeſty, on his ſide, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will conſequently give the moſt effectual orders that his new Roman-Catholic ſubjects may profeſs the worſhip of their religion according to the rites of the Romiſh church, as far as the laws of Great Britain permit.*"

'This clauſe, we ſee, makes no mention of tythes; nor does it afford the leaſt ground for an inference that the legal obligation to pay them was intended ever to be revived. It only gives the Canadians an aſſurance that they may "*profeſs*" the worſhip of their religion as far as the laws of Great Britain permit.' —And certainly they might not only "*profeſs*," but likewiſe

practiſe

practiſe this worſhip (as is done by all ſects of diſſenters) without any legal compulſion to the payment of tythes. Neither does the capitulation or the treaty of peace require, as ſome have pretended, that the Canadians ſhould be permitted to hold places of truſt and profit without taking the uſual Proteſtant teſts; for the capitulation is wholly ſilent on this particular, and the treaty of peace only grants ſuch a religious toleration "as the laws of Great Britain permit," which in one ſenſe is a denial of all toleration; "becauſe in England itſelf (as our Author obſerves) the laws do not permit the worſhip of the Romiſh religion to be profeſſed in any degree." But adopting the moſt liberal conſtruction, and ſuppoſing the words to mean, that the Canadians ſhall be at liberty to profeſs their religion 'as far as the laws of England permit it to be profeſſed in the outlying dominions of the crown of Great Britain that are not parcel of the realm, ſuch as Minorca, Senegal, &c. ſtill "we ſhall find, ſays our Author, that though moſt of the penal and diſqualifying ſtatutes paſſed againſt the profeſſors of the Romiſh religion relates only to England and Wales, yet the act of the 1ſt of Queen Elizabeth cap. 1. which is commonly called the Act of Supremacy, does expreſsly relate to all the queen's dominions, as well as to the realm of England, and is even extended by poſitive words to ſuch countries and places as ſhould *at any future time become ſubject to the crown of England*,' and he therefore juſtly concludes (and the late act of parliament warrants the concluſion) that a ſpecial reference muſt have been had to this act by the treaty of peace; and proceeds minutely to examine the ſeveral reſtrictions of the act of ſupremacy as having been neceſſarily and confeſſedly (by parliament itſelf) in force within the province of Quebec from the ratification of the late treaty of peace: and he particularly infers,

1ſt, (From the 16th ſection of the act of ſupremacy, 'and the expreſs words "*any other your majeſty's dominions and countries, that now be or hereafter ſhall be*") 'that all exerciſe of the pope's authority, or of any eccleſiaſtical authority derived from him, and conſequently all exerciſe of the Popiſh biſhop of Quebec's authority (that authority being derived frome the pope) is prohibited in the province of Quebec, as much as in England itſelf.'

2dly, (From the 19th ſection of the ſaid ſtatute) 'that the popiſh biſhop, even if he did not act by authority from the See of Rome, ought not to exerciſe the office of biſhop in the ſaid province, without having taken the oath of ſupremacy. And in like manner all other eccleſiaſtical perſons, and all eccleſiaſtical officers and miniſters, and all temporal judges, juſtices, mayors, and other lay or temporal officers or miniſters, and every other perſon having the king's fee or wages, in the ſaid province, ought to take the ſaid oath of ſupremacy.'

And our Author maintains, that the Romiſh prieſts, inſtead of having any claim to tythes in that province, were doubly excluded from the ſame, "to wit, firſt by the capitulation and ſecondly by the treaty of peace.—For by the capitulation the obligation of the people to pay the tythes to them was expreſsly ſuſpended, till the king's pleaſure ſhould be declared, and the king's pleaſure had never been declared upon that ſubject, until the late act *. And by reference to the laws of Great Britain, and conſequently to the act of ſupremacy or ſtatute 1. Eliz. cap. 1. in the aforeſaid 4th article of the treaty of peace, all eccleſiaſtical perſons were to be excluded from their benefices, till they had taken the oath of ſupremacy, which none of the Romiſh clergy of that province have taken."——This oath of ſupremacy, and that appointed to be taken by the ſtatute of the 1ſt of king William and queen Mary, commonly called *the Bill of Rights*, are now abrogated in the province of Quebec.

'And thus (ſays our Author) the neceſſity of abjuring the foreign juriſdiction of the biſhop of Rome, in order to an admiſſion to offices of truſt and power, which has hitherto been conſidered as a fundamental article, and, as it were, a principal land-mark, in the conſtitution of the Engliſh government, ever ſince the reformation, has been taken away throughout this extenſive part of the dominions of the crown by the late act of parliament; without any obligation of honour or public faith, ariſing from the capitulation or treaty of peace above mentioned, (as has been fully ſhewn) to make ſuch a meaſure neceſſary. As to the reaſons of policy and expedience that may be alleged in favour of it, I leave them to be conſidered by thoſe who are acquainted with them, having never myſelf been able to perceive that there were any, nor obſerved that any have been alledged by the numerous writers in defence of the late act, who have all of them endeavoured to juſtify it only upon the ground of the obligation on the national faith and honour, ariſing from the capitulation and treaty of peace, which has been ſhewn to be inſufficient for that purpoſe.

'Many more obſervations might be made both on the foregoing French petition, and the act of parliament to which it has given riſe. The vaſt enlargement of the province by adding to it a new territory that contains, according to Lord Hillſborough's eſtimation of it, 511 millions of acres, that is, more land than Spain, Italy, France, and Germany put together, and moſt of it very good land, is a meaſure that would

* We think our Author is here miſtaken, and that the royal proclamation of 1763, whereby the laws of England were fully introduced and eſtabliſhed in Canada, did neceſſarily manifeſt the king's pleaſure to have been, that the Romiſh prieſts ſhould *not* be legally intitled to any tythes, becauſe any demand of tythes by popiſh eccleſiaſtics was repugnant to the laws ſo introduced and eſtabliſhed.—And it is notorious, that both the clergy and laity of Quebec made a ſimilar concluſion from the proclamation, and relinquiſhed all expectation that the payment of tythes to the Romiſh clergy would ever be legally eſtabliſhed in that province.

require

require an ample diſcuſſion. The total reſcinding the king's proclamation of October, 1763, by which the royal and national faith was bound to thoſe Britiſh ſubjects that ſhould reſort to, and reſide in, the province of Quebec, that they ſhould enjoy the benefit of the laws of England; inſtead of explaining and correcting it ſo far as might have been done with the conſent and approbation of the ſaid Britiſh ſubjects, and as would have been ſufficient to ſatisfy the great body of the Canadian inhabitants of the province, to wit, by a revival of only ſo much of the former French laws in civil matters as related to the tenure, alienation, and ſettlement, inheritance and dower of landed property; is another matter of great importance which requires a very full conſideration. The great imperfection of the late act in not ſaying any thing about the biſhop of Quebec, who has hitherto reigned in the province with great power and authority, exerciſing the ſpiritual thunders of excommunication, ſuſpenſion of prieſts from their offices and benefices, and interdicting divine worſhip in churches and chapels, in a manner that has ſpread great terror among the Roman Catholics of the province:—its imperfection alſo in not aſcertaining, or rather in not veſting in the crown, the right of preſentation to thoſe benefices which were formerly in the patronage of the biſhop of Quebec, and which are almoſt all the benefices in the province, there being not above a dozen out of the whole number, (which is 128,) that are in the patronage of private perſons:—and a number of other ſtriking defects and omiſſions in the late act, which leave the condition of the province which it was meant to regulate, in a ſtrange degree of uncertainty upon many important points; are matters that it would take up many pages to inquire into with the attention they deſerve.'

We have ſelected theſe facts and remarks, on account of the importance of the act to which they relate, and the probability which there ſeems to be, that it will become an object of much future contention.

ART. XVI. *Continuation of the Account of Mr. Macpherſon's Hiſtory of Great Britain.* See Review for May.

IN the hiſtory of the reign of James the Second, ſeveral paſſages are obſervable, which ſhew that Mr. Macpherſon is diſpoſed to extenuate the bad conduct of that Prince, and to place his actions in the moſt favourable light. This is particularly apparent in what our Author has advanced concerning the diſpenſing power of the Crown. He aſſerts, among other things to the ſame purpoſe, that the doctrine, "That there was nothing whatever with which the King, as ſupreme lawgiver, might not diſpenſe," was not illegal; and that, from the period of James the Firſt, this opinion had been received as *undoubted law:* and he repreſents the nation as *now beginning* to queſtion a prerogative, which had been exerciſed without oppoſition by leſs ſuſpected princes than James the Second. Our Hiſtorian's authority, for this manner of ſpeaking, is the

Lord Chief Juſtice Herbert's vindication; who, without doubt, endeavoured to make the beſt of the bad cauſe in which he had been engaged. But Mr. Macpherſon ought not to have admitted the Chief Juſtice's aſſertions without heſitation: neither do we think that he could have done it, if he had not been under the power of prejudice; or if he had read with due attention Sir Robert Atkins's Reply, or been acquainted with Petyt's *Jus Parliamentarium.* He might, likewiſe, have recollected that, according to his own account, the Houſe of Commons, in Charles the Second's reign, maintained, that penal laws, in matters eccleſiaſtical, can only be ſuſpended by act of parliament, and obliged that King to recal his declaration of indulgence. Indeed, ſo far was the doctrine of the diſpenſing power from being received as *undoubted law*, that James was under a neceſſity of diſplacing four Judges, before he could obtain a deciſion in his favour; and when he declared, that "he would have twelve Judges of his own opinion," the Lord Chief Juſtice Jones replied, "Twelve Judges you may poſſibly find, Sir, but hardly twelve lawyers."

Our Author, chiefly upon the teſtimony of certain extracts made by Mr. Carte from the looſe papers of a Dr. Smith, one of the expelled Fellows of Magdalen College, corroborated by an anecdote from a Mr. G. Clark, of Oxford, hath given a new account of part of James's conduct, in the affair of that college.

'In ſuch a ſtate of public opinion, the meaſures of the King muſt have been watched with jealouſy. His conceſſions, as they were haſty and apparently forced, were deemed temporary and uncertain. The greater, therefore, was the neceſſity to execute with preciſion what he affected to promiſe with ſincerity. The arts of his ſecret enemies, or perhaps only accident, furniſhed a new ſubject of diſtruſt to the nation. The Biſhop of Wincheſter, with a warrant for reſtoring Magdalene College, left London on the fourteenth of October; but inſtead of repairing to Oxford, he retired to Farnham. Urged, however, by the Archbiſhop of Canterbury, he arrived in the Univerſity on the twentieth, with the deſign of reſtoring the Fellows the next day. But he had ſcarce gone to bed, when he received an official letter from the Earl of Sunderland, commanding his preſence in council at ten of the clock on the twenty-ſecond. This was no more than a general order, without ſpecifying the buſineſs, ſent to all the Biſhops, to be preſent at enrolling the depoſitions concerning the birth of the Prince of Wales. The meſſenger had gone to Farnham. He proceeded from thence to Oxford. The Biſhop, without reſtoring the College, returned to London. James, finding upon inquiry that the Biſhop had not executed his buſineſs, commanded him back, with expreſſions of ſome paſſion; and the Preſident and Fellows were, on the twenty-fifth of October, reſtored to their former functions. This delay has been always produced as an irrefragable proof of James's want of ſincerity in his conceſſions. Upon the news of a ſtorm which had ſhattered the Dutch

Dutch fleet, he has been ſaid to have retracted his popular meaſures. There is no truth in the aſſertion. The letter which accidentally recalled the Biſhop of Wincheſter was written on the nineteenth of October; and the Prince of Orange was not driven back by the tempeſt till the twenty-firſt of the ſame month.'

In the detail of events, preceding the Revolution, we meet with the following ſtrange ſtory concerning the Lord Churchill:

'On the nineteenth of November the King arrived at Saliſbury. His officers, in a body, expreſſed their abhorrence of the deſertion of the Lord Cornbury in the ſtrongeſt terms. His deſign was to have advanced to Axminſter. But the Prince of Orange had already poſſeſſed himſelf of that place. He reſolved the next day to viſit the advanced quarter at Warminſter. A ſudden bleeding at the noſe prevented him from falling into captivity, and ſaved, it is ſaid, his life. The night before he left London, a conſpiracy was formed by ſome of his chief officers to ſeize his perſon, and to deliver him into the hands of the Prince of Orange. The Earl of Rocheſter, the Lord Churchill, the Biſhop of London, Sir George Hewit, with ſeveral others, met privately at Mr. Hatton Compton's lodgings in St. Alban's ſtreet. After a long debate, concerning the means of ſerving, to the beſt purpoſe, the Prince of Orange, it was at length reſolved, that Rocheſter ſhould attend the King to Saliſbury, to betray his counſels to the Prince; that Churchill ſhould endeavour to ſecure the perſon of James; which could beſt be done when Maine was ſtaff-officer on duty. Should Maine and the guards reſiſt, no ſafety remained but in diſpatching the King. Churchill, but perhaps very unjuſtly, is ſaid to have undertaken this barbarous ſervice. The deſign of ſeizing the King is aſcertained from various quarters: but an intention to ſtab or piſtol him, in caſe of reſiſtance, is too ſhocking to merit credit, without the moſt poſitive, clear, and deciſive proofs. The only evidence of the fact is the death-bed confeſſion of Sir George Hewit; who, after having received emoluments and honours from William, repented, in his laſt moments, of his conduct toward his former maſter.'

We ſee that Mr. Macpherſon himſelf ſeems unwilling to give credit to this relation. It is, indeed, too improbable to merit the leaſt regard, unleſs it were ſupported by irrefragable proof; and, therefore, it ought not to have found a place in a general hiſtory. We have examined the authorities with attention, and find them to be nothing but ſome idle reports inſerted by Carte in his memorandum-book, and which he received from perſons as bigotted and as credulous as himſelf. The evidence, that Sir George Hewit made any ſuch death-bed confeſſion as is mentioned, is too remote and too uncertain to be entitled to belief. There are no abſurdities which the collectors of anecdotes, and eſpecially ſuch prejudiced ones as Carte was, would not ſwallow: nor are there perſons wanting, who will treat that writer's ſtories with reſpect, though they would look with the utmoſt contempt upon the at leaſt equally well-grounded ſtories of Biſhop Burnet. As to the fact above related, nothing

can

can be imagined more contrary to the principles and characters of Lord Churchill, the Earl of Rocheſter, and the Biſhop of London. We are far from thinking that even the deſign of ſeizing the King is aſcertained.

Some of the ſubſequent particulars, relative to James the Second's flight, not being generally known, we ſhall inſert them, together with our Hiſtorian's obſervations upon that event.

'James remained at Rocheſter three nights, in the midſt of a few faithful friends. The Earls of Arran, Dumbarton, Aileſbury, Litchfield, and Middleton, were there, and, with other officers of merit, the gallant Lord Dundee. They argued againſt his flight with united efforts. Several biſhops, ſome peers, and many officers entreated his ſtay in ſome part of England. Meſſage followed meſſage from London. They repreſented that the opinions of mankind began to change. That events would riſe daily in favour of his authority. James was perplexed between his own fears and the zeal of his friends. While others reaſoned with calmneſs, Dundee added his own native ardour to advice. "The queſtion, Sir," he ſaid, "is whether you ſhall ſtay in England, or fly to France? Whether you ſhall truſt the returning zeal of your native ſubjects, or rely on a foreign power? Here you ought to ſtand. Keep poſſeſſion of a part, and the whole will ſubmit by degrees. Reſume the ſpirit of a King. Summon your ſubjects on their allegiance. Your army, though diſbanded, is not diſperſed. Give me your commiſſion. I will gather ten thouſand of your troops. I will carry your ſtandard at their head through England, and drive before you the Dutch and their Prince." The King replied, "that he believed it might be done; but that it would raiſe a civil war; and he would not do ſo much miſchief to a nation, who would come ſoon to their ſenſes again." Middleton urged his ſtay, though in the remoteſt part of the kingdom. "Your Majeſty, ſaid he, may throw things into confuſion, by your departure; but it will be but the anarchy of a month: a new government will ſoon be ſettled, and you and your family are ruined."

'These ſpirited remonſtrances produced no effect on a mind full of apprehenſion and fear. James reſolved to quit the kingdom. Having communicated his deſign to a few of his friends, he paſſed at midnight through the back-door of the houſe where he lodged, and, with his ſon, the Duke of Berwick, and Biddulph, one of his ſervants, went in a boat to a ſmack, which lay waiting for him without the fort of Sheerneſs. When day began to appear, the ſmack weighed, and ſtood out to ſea. The wind blew hard at eaſt-north-eaſt. They durſt not venture to turn down any lower than the Buoy of the Nore. They were forced to bear up the river toward Leigh, and to anchor on the Eſſex ſide, under the lee of the land. All Sunday they lay in that place. The gale ſlackened at night; and, when the tide broke, they got under ſail. The weather being fair on Monday, without tacking, they reached the Buoy of the Narrows; but not being able to weather the Goodwin, they were forced to ſail through the Downs. Seven ſhips lay there at anchor; but the ſmack paſſed unqueſtioned along. Unable to fetch Calais, ſhe

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bore away for Boulogne. She anchored before Ambleteuſe. The King landed at three o'clock in the morning of Tueſday, the twenty-fifth of December; and, taking poſt, ſoon joined his Queen at St. Germains.

'The ambition of the Prince of Orange, the cabals of the diſcontented, the arts of private enemies, the treachery of ſuppoſed friends, and even the obvious neceſſity of circumſcribing a prerogative which had been carried beyond its legal bounds, might ultimately ſtrip the King of a part of his authority: but none but James could deprive himſelf of his throne. The deſertion of his people proceeded more from a diſlike to his meaſures than an averſion to his perſon. Had he remained in England, his very misfortunes would have brought back the old, or created new friends. The ardour of his rival for poſſeſſing the regal power, had already overcome his uſual prudence and reſerve. Ungaining in his manner, perſevering in the purſuit of his own ſchemes, as negligent of friends as he was careleſs of enemies, the Prince was not likely to retain, for any length of time, the popularity which he had acquired. The utility of his public meaſures would be forgot in his private conduct. His actions would become daily more and more inconſiſtent with his declarations; and he would at length ſink into a mere mediator between the King and his people; or riſe to the throne through all the horrors of a civil war. But, fortunately for the Prince, the ignorance and timidity of James opened for him a peaceable acceſſion to a crown, which, though he might ſeize, he could never retain by the force of his arms.'

The ſucceeding remarks upon the legality of the convention of 1688-9, which, in our opinion, are more ingenious than juſt, will ſhew how little diſpoſed Mr. Macpherſon is to applaud the meaſures which led to the Revolution:

'To men, ſays he, who endeavour to deduce all the political rights of mankind from precedent and law, the preſent aſſembly will not appear to be by either ſupported. The convention which reſtored Charles the Second was by no means ſimilar to that which raiſed William the Third to the throne. The long parliament, however much they might have abuſed the authority, derived their own exiſtence from a ſource recogniſed by the conſtitution and laws. The two other eſtates of parliament having been excluded from their functions by the violence of others, their whole power devolved, in a regular ſucceſſion, upon the commons. They were *de facto*, though perhaps not *de jure*, the ſupreme authority in the nation; and, as ſuch, they had a kind of right to remit the people to the choice of a new repreſentative. In the preſent inſtance, the members of parliament, regularly diſſolved, met upon the invitation of a perſon veſted with no authority recogniſed by the laws. They devolved a power, which they poſſeſſed not themſelves, upon a Prince who had not even the ſmall advantage of being a native of England. He exerted his fictitious authority, and ſummoned an aſſembly, who, by virtue of powers derived ſolely from himſelf, conferred upon him the crown.

'Neceſſity, however, has been urged as a ſufficient juſtification of this irregularity. The King, by deſerting the functions of his office, had diſſolved all government. Things reverted to their firſt principles; and the people had a right to eſtabliſh what authority they pleaſed to govern themſelves. But men have not conſidered, that there cannot happen a partial diſſolution of government. When the chain is broken in the upper link, confuſion pervades the whole. Upon the principle, that all authority is diſſolved, what right had a ſmall part of the nation, as the freeholders confeſſedly were, to determine upon a point in which the whole body of the people were concerned? Could THEIR excluſive privileges ſubſiſt, after the political fabric had fallen? But, if the freeholders at large loſe their relative privileges, by a total diſſolution of government, they can have no repreſentatives, as they can transfer no power. The truth is, the expediency of the thing muſt ſupply the place of right. The people at large are too unweildy a body to act for themſelves. A kind of uſurpation is neceſſary to guide and even to command them to their own good. Beſides, they are never minutely tenacious of their natural rights. They voluntarily yield a ſuperiority to particular perſons; and their acquieſcence is afterwards conſtrued into duty.'

The Author, in his account of the Revolution, hath laid himſelf juſtly open, in ſeveral reſpects to animadverſion and cenſure. But it would carry us beyond our limits to point out the various paſſages that deſerve to be criticiſed. Many obſervations might be made on the following extracts. We may, however, ſafely leave them to the ſagacity of the generality of our Readers. No real friend to the religion and civil conſtitution of this country, will be able to peruſe the ſubſequent reflections upon the reign and character, the views and ſituation of James, without ſome degree of indignation. There is an awkwardneſs in the ſtate of the preſent partiſans of the Stuart family, which calls for our pity, mixed with contempt. They endeavour to unite their attachment to that family with the enlarged and liberal principles of modern times. They want to vindicate, or to palliate, the arbitrary proceedings of the Charleſes and the Jameſes; and yet they would wiſh to appear as the moſt enlightened and philoſophic of men; the conſequence of which is, that there is frequently an almoſt ridiculous inconſiſtency in their writings. Mr. Macpherſon often ſtands in this ſituation.

'Such, ſays our Hiſtorian, was the end of the reign of James the Second, a prince, whoſe impolitic conduct deprived, in a great meaſure, his very misfortunes of regret. He met with the common fate of the unfortunate: he was more blamed than he deſerved. His enthuſiaſm in favour of a religion which his ſubjects abhorred, was a ſpecies of madneſs rather than a crime. There is, however, ſcarce any reaſon to believe that he himſelf, with all his bigotry, ever entertained hopes of eſtabliſhing the Romiſh faith in England. He

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was evidently hurried into ſome of his worſt meaſures by ſervants, who were bribed by his enemies to betray him to his ruin. The popiſh cabinet, who firſt adviſed the diſpenſing power, was formed by Sunderland, then in pay, as well as privy to the views, of the Prince of Orange; and the violence of Jefferys kindled a difference with the biſhops, which haſtened his maſter's ruin. His attack upon Magdalene College, in Oxford, though ſufficiently expreſſive of his dangerous principles, was carried to extremity more through the arts of Sunderland, than by his own violence. Though he avowedly deſigned that college as a ſeminary for his favourite ſect, there is ſcarce any reaſon to doubt, had he heard of the firſt petition of the fellows, but he would have dropt his perſecution of Oxford, as he had relinquiſhed his attempt on Cambridge.

'He is, however, by no means to be excuſed in many other parts of his conduct. His haughtineſs to his parliament when they ſat, his tampering with them afterwards, to favour his views, his keeping on foot a great army, without the excuſe of domeſtic diſturbances or foreign war, were irrefragable proofs of his arbitrary principles, and ultimately of his deſigns. His interference with the common courſe of juſtice, by diſplacing judges who interpreted not the laws according to his inclination, was a dangerous grievance, and raiſed, with juſtice, the jealouſy, and even the indignation of his people. His partiality to papiſts, to the excluſion of his other ſubjects, was full of injuſtice and weakneſs. His own open profeſſion of the Romiſh faith, his encouraging the prieſts of that religion to appear at his court in the habits of their reſpective orders, his licenſing places of worſhip for his favourite ſect, his erecting popiſh ſchools, to ſeduce the children of his ſubjects from proteſtantiſm, were inſtances of inſult to his people as well as of folly in himſelf. His whole reign, in ſhort, was full of imprudencies in his own conduct, and with attacks on the favourite prejudices of his people.

'In many reſpects, it muſt be owned that he was a virtuous man, as well as a good monarch. He was frugal of the public money. He encouraged commerce with great attention. He applied himſelf to naval affairs with ſucceſs. He ſupported the fleet, as the glory and protection of England. He was alſo zealous for the honour of his country. He was capable of ſupporting its intereſts with a degree of dignity in the ſcale of Europe. In his private life he was almoſt irreproachable. He was an indulgent parent, a tender huſband, a generous and ſteady friend. In his deportment he was affable, though ſtately. He beſtowed favours with peculiar grace. He prevented ſolicitation by the ſuddenneſs of his diſpoſal of places. Though ſcarce any prince was ever ſo generally deſerted, few ever had ſo many private friends. Thoſe who injured him the moſt were the firſt to implore his forgiveneſs; and even after they had raiſed another prince to his throne, they reſpected his perſon, and were anxious for his ſafety. To theſe virtues he added a ſteadineſs of counſels, a perſeverance in his plans, and courage in his enterpriſes. He was honourable and fair in all his dealings. He was unjuſt to men in their principles, but never with regard to their property. Though few monarchs ever offended a people more, he yielded to none in his love of his ſubjects. He even affirmed, that he quitted

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England to prevent the horrors of a civil war, as much as from fear of a reſtraint upon his perſon from the Prince of Orange. His great virtue was a ſtrict adherence to facts and truth in all he wrote and ſaid, though ſome parts of his conduct had rendered his ſincerity in his political profeſſions ſuſpected by his enemies.

'There is, however, nothing more certain than that the people found themſelves aggrieved; and that, conſequently, they had a right to do juſtice to themſelves. Though, in England, apprehenſions for the future were much greater than preſent grievances, yet that conduct in the prince, which raiſed thoſe apprehenſions, ought to be oppoſed. There is reaſon to believe, that the preference given to a ſect, whom the people in general abhorred, raiſed more indignation than actual fears of the eſtabliſhment of the popiſh religion. The thing itſelf was, even at the time, deemed, by men of ſenſe, impoſſible. The papiſts ſcarce bore the proportion of one to two hundred proteſtants in the nation. Scarce one in fifty of the army, which created ſo much terror and jealouſy, was of the popiſh perſuaſion. Though ſeveral of that ſect were in office, they were men of mean abilities; and they even ſeemed afraid of violence. The enthuſiaſm of the king was the great object of diſguſt to the nation. The appropriation of all confidence to perſons whom their religious opinions only recommended, diſappointed men who, from a former poſſeſſion of power, were ſtill fond of office. The abilities of thoſe, working upon the fears of others, had actually diſarmed James at home before he was invaded from abroad. His wild projects were effectually defeated by a jury at London, before he was diſcomfited by the terrors of a Dutch army. He had made the moſt ample conceſſions for the injuries done to the laws. He left the conſtitution much better than he received it from his brother's hands. Nothing remained to confirm the liberties of the nation but the ſanction of a parliament, whoſe elections were now entirely independent of the will of the king.

'But his neglecting to call a parliament, however ſpecious his excuſes might be to the contrary, juſtly alarmed a people, who wiſhed to render themſelves ſecure againſt his future views and, perhaps, againſt his reſentment. Men foreſaw, that, ſhould James defeat the Prince of Orange in the field, he might either refuſe or adhere at pleaſure to his conceſſions. Though they placed ſome confidence in his natural ſincerity, they could never truſt his enthuſiaſm. Their very prejudices againſt his religion ſuggeſted terrors, which proved fatal to his authority. They believed him capable of making a ſhow of yielding, to recover the power of doing more harm. Upon this principle was founded that general deſertion which, without aſſigning this reaſon, might be deemed unaccountable, if not diſgraceful. A more honourable conduct might certainly have eſtabliſhed liberty on a ſolid foundation. Had the officers declared for a free parliament, inſtead of quitting their colours, when a foreign enemy was in the kingdom, a doubt can ſcarce be formed that the hands of James might be ſufficiently tied from effecting further miſchief. An era of liberty might have commenced without the expence, or even danger of a change. The power of the crown might have been more circumſcribed than when the ſceptre was placed in the hands of the Prince of Orange. James had loſt all influence among his ſubjects,

except that which he derived from the adherence of ſome to the line of ſucceſſion. Even theſe would have yielded to any regulation that ſhould not deprive him of the name of king."

Many of our Readers will be pleaſed with our Author's teſtimony to the political conduct of queen Mary, while king William was in Ireland.

'The management of affairs in England had been veſted in Mary, by an expreſs act of parliament, during her huſband's abſence in Ireland. When the ſituation of that Princeſs brought her forward to public view, her good qualities appeared with conſiderable advantage. The prejudices which the peculiarity of her ſituation had raiſed againſt her humanity, were much leſſened by an eaſy acceſs to her perſon, and the ſoftneſs of her manners. In political addreſs ſhe ſeemed not to be deficient; and the fame of her prudence roſe among the people in proportion to their prior want of information concerning her real character. The part which ſhe had to act was difficult. The times were critical and dangerous. Her council was formed, almoſt in equal numbers, of the two irreconcileable parties, the Whigs and the Tories. A powerful enemy preſſed the nation from abroad. Diſcontents, factions, and even conſpiracies, prevailed at home. Though the ſupplies for the navy had been ample, the preparations for equipping the fleet were languid; and the kingdom, through the negligence of government, or the deſign of ſome of its ſervants, ſeemed to lie expoſed to invaſion, and even to conqueſt. In this ſtate of things, the reins were left in the hands of Mary. Her inexperience in buſineſs was ſupplied by attention; and public affairs upon the whole, ſuffered no detriment from the circumſtance of their being placed under a woman's care.'

After relating the foreign events in the year 1690, Mr. Macpherſon introduces ſome ſenſible remarks on the conduct of France with reſpect to England, during that year.

'Though the French and their allies were ſucceſsful in every quarter, Lewis the Fourteenth, with a happy negligence, declined to puſh his enemies on their moſt vulnerable ſide. The ignorance of the court of France with regard to the ſtate of England preſerved the latter kingdom from imminent danger, upon various occaſions; but at no juncture with more apparent good-fortune, than in the preſent year. Their victorious fleet rode in triumph in the channel for many weeks. They lay, without the fear of an enemy, in the very bay where a foreign invaſion had been made with ſucceſs about twenty months before. Had they landed an army in the name of King James, the crown of England would have been again transferred from the reigning Prince, without a battle. There was no regular force, ſufficient to face an enemy, in the kingdom. Diſcontents prevailed among the people, and factions in the cabinet. The adherents of the late King were ſtill numerous. The preſent King had loſt many of his former friends. But either Lewis was averſe from putting an end to the conteſt concerning the throne of England; or, with his uſual weakneſs, while he enjoyed the glory of victory, neglected its advantages. This undeciſiveneſs of character proved always beneficial to his

his enemies. England owed to it her preſent conſtitution, and, perhaps, her independence; and William derived from his mortal enemy his beſt hold of his own throne.

(To be concluded in another article.)

ART. XVII. *Remarks on the Principal Acts of the Thirteenth Parliament of Great Britain, continued.*

IN the laſt number of our Review we gave an account of the firſt part of the Author's firſt volume.—In ſection II. of the 2d part, he inquires, 'What were the privileges granted to the firſt ſettlers in North America by the Virginian charters.' The greateſt part of this inquiry is however foreign to the preſent American controverſy. The privileges contained in the ſeveral Virginian charters having been chiefly granted to companies reſiding within the realm of England, and inſtituted for the purpoſe of erecting commercial factories in their reſpective diſtricts, and not of promoting agriculture and thoſe permanent colonial eſtabliſhments which have ſince taken place in America. We ſhall therefore paſs over the Author's remarks (to ſome of which we have objections) upon theſe charters; and for the ſame reaſons we ſhall likewiſe overlook his obſervations (in the ſucceeding ſection) upon the privileges granted by the firſt charter to the Governor and company of Maſſachuſetts Bay.

Sect. III. contains 'an abſtract of the charters of Connecticut and Rhode Iſland.'—Theſe were granted after the Revolution to coloniſts who had been ſeveral years ſettled in America without any incorporation or charter from the crown. Theſe colonies our Author compares to 'corporations within the kingdom of England,' and endeavours to ſupport the compariſon by arguments which might be eaſily refuted. The ſlighteſt examination however will prove that there is no kind of ſimilitude between the privileges enjoyed by any corporation within the realm, and the ſovereign prerogatives and legiſlative powers conveyed by the charters in queſtion.

In Sect. IV. he inquires 'what were the Privileges granted by the Crown to the New Englanders, by the Second Charter of Maſſachuſetts Bay?' Nothing is however delivered on this ſubject that particularly deſerves *our* attention.

Sect. V. is employed in conſidering 'the Privileges conveyed by the Crown to the Proprietor and Inhabitants of Maryland in the Charter of Maryland.'—This charter is the firſt of thoſe which have been granted, (ſince the acceſſion of the Stuarts), with powers to be executed without the realm; and is therefore much more favourable to the claims of the coloniſts, than any of the preceding; and particularly with reſpect to the power of taxation, which is moſt ſtrongly renounced in the following clauſe:

"We

"We do covenant and grant to and with the aforeſaid now Lord Baltimore, his heirs and aſſigns, that we, our heirs and ſucceſſors, ſhall at no time hereafter ſet, or make, or cauſe to be ſet any impoſition, cuſtom, or other taxation, rate, or contribution whatſoever, in and upon the dwellers and inhabitants of the aforeſaid province, for their lands, tenements, goods, or chattels, *within* the ſaid province, or in or upon any goods or merchandiſe within the ſaid province, or to be laden, or unladen, within the ports or harbours of the ſaid province. And our pleaſure is, and for us, our heirs and ſucceſſors, we charge and command, that this our declaration ſhall henceforward, from time to time, be received and allowed in all our courts, and before all the judges of us, our heirs, and ſucceſſors, for a ſufficient and lawful diſcharge, payment, and acquittance."

This clauſe our Author partly recites; and though he intimates that the renunciation in queſtion might be interpreted as extending only to the right which the king is ſaid to have claimed over his Engliſh ſubjects, namely the right of laying *certain* taxes without the concurrence of the other eſtates; yet he obſerves, that it is 'beyond a doubt that Charles conſidered the colonies as entirely ſubject to his *ſingle* authority, and not to that of the other eſtates, whom he ſuppoſed to have no more right of making laws to bind them, than they now have of making laws to bind Hanover. This opinion (continues he) James I. had expreſsly avowed in a letter to the houſe *. It ſhould ſeem therefore probable, that in granting this charter, Charles conſidered the colonies as ſtanding to him in this relation. And if ſo, (adds he) it muſt, I think, follow, that the covenant was meant and underſtood to convey to the proprietor and inhabitants of Maryland, a full ſecurity againſt taxation by any power in England.'—This large interpretation of the clauſe in queſtion, ſeems warranted by the words of the clauſe itſelf. It can hardly be ſaid, I think, that when the king gives his conſent to a tax, levied in his name, and by his authority, he does not cauſe that tax to be ſet.'—'In a law for taxation, as well as in every other act of legiſlation, the immediate inſtrumentality is attributed to the king. Now the words of the covenant are, that the king will "neither ſet nor cauſe to be ſet," any tax in Maryland. Hence therefore, I think we may conclude, that according to the ſtrict letter, as well as the ſpirit of the charter, the inhabitants of Maryland are taxable only by their own governors and aſſembly; and not by any other body of men whoſe commands are without effect, till ratified by the authority of the king.' Our Author does not ſcruple, therefore, to ſay, that

* Theſe and other facts of the like import give deciſive explanations of ſome doubtful paſſages in ſeveral of the American charters, and, a regard for truth and juſtice ſhould have induced our Author to employ them for that purpoſe, though excepting the ſingle inſtance before us, we no where find him doing it.

by this charter, the proprietor and inhabitants of Maryland were, and ſuppoſing them to have kept their part of the contract inviolate, *ſtill are*, exempted from parliamentary taxation.'

In Sect. VI. the Author inquires 'what were the Privileges granted by the Crown to the Proprietor and Inhabitants of Penſylvania, by the Charter of Penſylvania?'——This charter differs from that of Maryland in ſeveral circumſtances, and particularly in that of taxation; and there are facts not indeed much known, which would enable us to give a juſt and uſeful explanation of the cauſe of this variation, and thereby to refute the viſionary ſpeculations which our Author has delivered on this ſubject; but they would require more room than we can afford, and will probably be communicated in an account of the political hiſtory and conſtitutions of the colonies, which, as we are well informed, is preparing for the public.

In the ſeveral ſucceeding ſections of this part, our Author conſiders 'the power exerciſed over the colonies by parliament, at different periods from their firſt eſtabliſhment, to the commencement of the laſt parliament; and alſo the deference paid by the colonies to the authority of parliament, and to the requiſitions of the crown, previous to the reign of his preſent majeſty.' With theſe ſubjects he appears, however, to have been 'but imperfectly acquainted. His facts are altogether *partial*; a circumſtance which we charitably aſcribe to his having found them only in *partial repoſitories*.—But we cannot (for the reaſon before alleged) deſcend to the numerous particulars to which this obſervation relates, and it is the leſs neceſſary for us to do it, becauſe we have reaſon to hope, that the defects and errors of this part of our Author's performance will be corrected in the work at which we have juſt hinted.

In Part III. the Author premiſes ſome reflexions on the 'Advantages of the periodical renewal of the Legiſlative Body;' and then proceeds to the proper object of his remarks, namely to the conſideration of the Proceedings of the Thirteenth Parliament of Great Britain: this part of the work contains many candid and juſt obſervations; but as the proceedings to which they relate are many of them temporary, and have been the ſubject of frequent and recent diſcuſſions, we ſhall confine our Review to two of the more permanent acts of this parliament, viz. that for the better regulating the Government of the Maſſachuſetts Bay; and that relating to the Province of Quebec.

By the firſt of theſe acts, ſeveral very important alterations were made in the charter and civil conſtitution of the Maſſachuſetts Bay, and as our Author in the firſt part of his work had ſo ſtrongly aſſerted the terms of original charters granted by the crown to ſubjects, forming new ſettlements, "*to be binding on the whole Legiſlature*;" and the privileges and exemptions contained

tained in them to be *irrevocable by Parliament*, we naturally expected that he would have applied this doctrine to the act in queſtion, or at leaſt that he would have given ſome ſubſtantial reaſon for not making ſuch an application; we had even ſuſpected that this reaſon would have been founded on a ſuppoſed difference between the firſt and ſecond charters of this province (though at the ſame time we recollected facts that would have refuted this diſtinction had it been made); nothing of this has however been done, which is the more extraordinary, becauſe, if our Author's doctrine of the indefeaſible force of charters be admiſſible, any act for altering ſuch charters muſt be in itſelf unjuſt, null and void. But our Author, without appearing to have at all reflected on a circumſtance of ſo much importance, begins with maintaining that "there were many and leading defects" in the conſtitution of this province, and he endeavours to prove this by a general reference to the complaints of governors, who have fancied that they had not ſufficient power to ſuppreſs all undue oppoſition to their proceedings.—Complaints of this nature are natural from men in high ſtations, but they are not always juſt. It is indeed true, that ſince the late violent and general diſcontent of the people in America, governors in every province have found their authority but very feeble; the ſame has however been experienced in like circumſtances, by the moſt arbitrary monarchs; and it is neither poſſible nor deſirable that any man ſhould be intruſted with ſuch irreſiſtible powers as would be neceſſary to overcome the oppoſition of a *whole people*.——And whatever thoſe governors to whom our Author refers, may have lately thought on this ſubject, it is certain that ſome of them, and particularly Sir Francis Bernard and Mr. Hutchinſon, before they were inflamed by party contention, have delivered very different opinions, from thoſe on which our Author founds the expediency of the act in queſtion. But how much ſoever our Author may have been convinced of the propriety or juſtice of altering the civil government of Maſſachuſetts Bay, he does not appear to approve the alterations made by the act in queſtion. His obſervations reſpecting the council are as follow:

'Henceforward the members of the council are not only to be named by his majeſty, but are to hold their offices no longer than during *his pleaſure*. This indeed was taking away their dependence on the democratical part of government, but it was neither rendering them independent, nor ſecuring them that reſpect which alone could make them uſeful. If they were liable to contempt whilſt they were conſidered only the inſtruments of the *houſe of repreſentatives*, they muſt expect to meet, as indeed they have met with abhorrence, as well as contempt, appearing to be the inſtruments of the *crown*. No doubt the outrages countenanced, or at leaſt connived at, under the former democratic government, did require for the preſent, that

the intermediate branch of the legiſlature ſhould throw its weight into the ſcale of the crown. But then that weight ſhould have been thrown in voluntarily, in which caſe the momentum of it would have been ſomething in point of influence as well as power. Such reſiſtance as it might in that caſe give to the extravagances of the democratic party, might then have been conſidered as the effect of internal conviction. The belief of that conviction might then have operated on others.

'Had they been appointed for life, or at leaſt had proofs and conviction of malpractice neceſſarily preceded their removal or ſuſpenſion, they would at once have acquired a degree of dignity, which they could never acquire whilſt they were elected by the repreſentatives; and a degree of confidence which they never can hope to acquire whilſt they are removeable at the pleaſure of the crown. And they would, beſide, have had ſomething worth contending for themſelves; they would have had a real and permanent intereſt, ſufficient to incite them to labour earneſtly and effectually, to check the encroachments either of the crown or people.

'This ſecond defect in the law before us was perhaps a conſequence of the original error, of confounding together the legiſlative council, and the council of ſtate.

'From the ſame ſource perhaps ſprung another defect. Among the *qualifications* of the counſellors, they are required to be *proprietors* of land, *or* inhabitants within the province. A member of the council of ſtate ſtands in a reſponſible office:—many officers of the crown, who are mere inhabitants, may with propriety, nay, ought perhaps to be called to this board: but ſurely the members of the legiſlative council ought to have a *natural*, as well as a *political* relation to the country. Territorial poſſeſſions ſeem an indiſpenſable qualification to a member of the legiſlature.

'Hitherto the act ſeems to have conſidered this council merely as a council of ſtate. And neither requires ſuch qualifications as ſhould have been required of, nor gives ſuch a degree of independence as ſhould have been given to, members who were to form a diſtinct conſtituent branch of the legiſlature.

'In the next proviſion it ſeems to conſider it merely as a legiſlative council, and takes from it the functions which had before been allotted, and for ought appears, ſhould have been continued to the council, conſidered as a council of ſtate. Their concurrence is no longer neceſſary to the nomination or removal of the judges of the inferior courts of common pleas, commiſſioners of oyer and terminer, attorney-general, provoſt marſhals or juſtices of the peace: nor to the nomination, though it be to the removal of a ſheriff. The appointment of a certain number of perſons, a certain body, without whoſe advice at leaſt, if not their conſent, the governor ſhould do no act of government, ſeems to have been generally conſidered as a uſeful guide in the exerciſe, as well as a ſalutary check upon the abuſe of power. At leaſt it increaſes the number of perſons immediately reſponſible. And who is the governor that would not rather truſt to the official information and advice of a body of men acting in a reſponſible character, than to the private advice which may be whiſpered in his ear, by the very

ſame

ſame perſons, acting only in their private and individual capacity? Whatever advantages the governor might derive from the information or advice of ſuch a reſponſible body; whatever check he might be under from the neceſſity of obtaining the concurrence of ſuch a body in the nomination of thoſe who are to exerciſe the judicial power, are taken away by this act. The conſent of the council is not neceſſary: nor is the governor bound to aſk, nor they to give their advice.

'Indeed it appears, that the intention of the legiſlature was to render the officers of juſtice, as well as the council, entirely dependent on the crown.'

Under the former government, ſays our Author, the judges were dependent on the deputies of the people for a temporary, wretched, and arbitrary ſupport; and on this account he aſſerts, that they neither did nor could be expected to act with any degree of impartiality.—It is indeed true, that the œconomy which regulates provincial expences, had rendered the ſalaries of the judges as well as of other officers, but ſmall; they were however ſufficient to ſatisfy the moſt deſerving and moſt elevated characters in that country; and if theſe ſalaries were granted by the general aſſembly, it was a circumſtance ſuited to counterbalance their dependence on the governor for the appointment and continuance of their offices; though it might perhaps have been much better if they had been wholly independent in both reſpects. Yet it is not true that there ever was any cauſe, as our Author aſſerts, to charge the judges of Maſſachuſetts Bay with having given an unjuſt deciſion from any regard to the ſalaries granted them by the aſſembly; which have been ſtated and regularly provided for.—Our Author, however, very reprehenſibly preſumes on the contrary of all this, and proceeds as follows:

'What remedy has the act provided for an evil of ſo dangerous a nature? None at all. Or, at beſt, miſtaking the reverſe of wrong for right, it has only ſubſtituted one evil in the place of another. Not a ſyllable is ſaid about the ſalaries of the judges. They are left, as to this point, ſo far as this act extends, in the ſame ſtate of dependence as before. The crown indeed does now iſſue ſalaries for them. But it is a voluntary, arbitrary act of the crown. It is no legal eſtabliſhment. And it ſeems to the full as dangerous, that the judges ſhould depend on the crown, as on the people, for an arbitrary ſupport.

'To leſſen their dependence on the people, it is enacted, that the judges ſhall not only be appointed by the deputy of the king, but ſhall hold their office, the inferior ones, during the pleaſure of the ſame deputy, the ſuperior during the pleaſure of the king. This indeed is ſtrengthening the power of the crown, but it is weakening the ſecurity of the people. The impartial adminiſtration of juſtice will no longer be impeded by the cabals of faction, but will it not be liable to be impeded by the intrigues of miniſters? What then has the community gained by this change?

'Thoſe who had ſo ſtrongly repreſented to government the neceſſity of making the judges independent of the people, did not adviſe their being made as dependent on the crown. They adviſed, that adequate and fixed appointments ſhould be aſſigned them; that they ſhould hold their places, not during the pleaſure either of the king or of the governor, or of the aſſemblies, but as the judges hold their places in England, *quamdiu ſe bene geſſerint*. Their advice was, that the king ſhould appoint them, but the law *alone* ſhould diſplace them.

'But what check would there then have been on the provincial courts, if the judges were appointed for life? That check which the conſtitution points out. Appeals ſhould have lain from the deciſions of the provincial courts, but not to a court, which exerciſes an *uſurped* juriſdiction, to which it is in every light incompetent; not to the king in council, but to the court of king's bench in England.'

The Author next objects to the former mode of appointing grand juries (of which we gave an account in our Review for Feb. laſt, p. 176-177); to reform this ſuppoſed defective mode, was, ſays he, the buſineſs of a large part of this act.

'Particular directions,' continues he, 'are given about making out the liſts of perſons *qualified* to ſerve on juries; but as to the qualification itſelf, the act is totally ſilent. About the time of iſſuing the ſummons for jurors: about the manner of ſupplying the want of jurors, where a ſufficient number do not appear, or having appeared, are reduced to an inſufficient number, by challenges, or otherwiſe; about the mode of aſcertaining the number, and of drawing the names of jurors, the act is full and particular: and appears to be liable to no objection.—

'Not ſo with reſpect to the *officer* who is to ſummon the jurors. They are to be ſummoned by the *ſheriffs*.—Names are powerful things.—Nine tenths of the world are governed by them. Had the act provided for the ſufficiency and independence of the officer, who is to ſummon juries, it would have been a matter of prudence, and allowable policy, to call him a *ſheriff*; but was it allowable to give this name to a needy dependent, liable to be diſmiſſed at any time, for no aſſignable reaſon, by the ſervant of the crown, and a council which itſelf is only an inſtrument of the crown? A ſheriff in England muſt have lands in the county where he ſerves. For ought that appears by this act, a governor may name his own footman to be ſheriff. A ſheriff in England is appointed for a year; for ought that appears by this act, one man may be ſheriff for life. A ſheriff in England is to take an oath of office; no oath, no engagement whatever, is preſcribed by this act. A ſheriff in England is puniſhable by fine, or otherwiſe, if proof be given of negligence or partiality, in the return of juries; no fine, no puniſhment whatever, is denounced by this act againſt the negligence, or partiality of a ſheriff. Yet it is remarkable, that the ſame act impoſes a fine on the conſtable, if he give in falſe liſts of perſons qualified to ſerve as jurors: he is alſo puniſhable if he *neglects* to give in true liſts.—But ſuppoſe the ſheriff to *falſify* theſe liſts: ſuppoſe him to impanel, or return perſons to ſerve in juries, who are not named in theſe liſts, to what puniſhment is he liable?—To be diſplaced by the

the governor and council. He would meet this punishment, no doubt of it, if such falsification, or untrue return, be disadvantageous to government, or hurtful to the governor or his friends.

'This act then, so far as it relates to the nomination, and functions of the sheriffs, seems to be at once unjust and impolitic:—unjust, because it does not secure the rights of the people; impolitic, because it defeats one at least of its own ends.

'For the ends which the legislature had, or ought to have had, in view, were first to secure to the colonists, and to convince them, that it was intended to secure to them, an impartial administration of justice, by providing effectually for the return of a sufficient and indifferent jury.—And in the next place to convince them, that the legislature, in the changes effected in their constitution, meant only to bring it nearer to what themselves boast to be its original model, the constitution of the mother-country.—Now will the people ever believe, that a jury summoned by such an officer as this, who gives no pledge, no security whatever to the public for his good conduct, who *may* be, for ought that appears, without a foot of land in the province, who takes no oath, enters into no recognizance for the impartial discharge of his duty, and who holds his place at the will of the governor, will be a sufficient and indifferent jury? Will not any jury he can summon in any cause, where the rights of the crown, or the interests of its officers, are concerned, be at least suspected? Will they hereafter trust to your professions of wishing to communicate to the colonies, the blessings of the British constitution? Will they not resent as a mockery, this affixing the name of an officer respectable in England, to a creature so totally dissimilar in America? There is no more resemblance between an English sheriff, and the sheriff appointed by this act, than between a *consul* commanding the troops of the most powerful state in the world, and a *consul* settling disputes about figs and raisins, at Smyrna.

'Another object of this act is, to regulate the annual and occasional meetings of the freemen. These meetings, it seems, had been perverted from the orignal purpose for which they were instituted, and, instead of confining themselves to their own municipal business, "had been misled," says the act, "to treat upon matters of the most general concern, and to pass many dangerous and unwarrantable resolves."

'To remedy this abuse, two provisions are made; both of which appear impolitic, and one of them impracticable.

'It is enacted, that no occasional meeting, that is, no meeting, except the annual ones for the election of officers, and those for the election of representatives, shall be summoned without the consent of the governor. This, no doubt, is practicable, but is it just or politic? Thus much is, I believe, certain, that here in England, the frequent meetings of the gentry and freeholders, have always been considered as one of the greatest supports of our liberties.—Our petit and grand sessions, our assizes, are upon this account, as well as others, of real and salutary importance; nay, if the Restoration is to be ranked among the national blessings, even cock-matches and horse-races, may claim some share of the praise of utility: there it was the royalists held their consultations. Nor was the prohibition

of theſe diverſions the leaſt galling act of Cromwell's tyranny. Nor is there perhaps a meaſure that would be more likely to rouſe the jealouſy, or inflame the paſſions of Engliſhmen, than an attempt to put the power of meeting, or the excluſive preſcription of the matters to be canvaſſed when met, in the arbitrary diſpoſition of the ſervants of the crown.

'No doubt it was true, as the act aſſerts,—"that great abuſes had been made of the power of calling ſuch meetings:"—No doubt "the inhabitants had paſſed many unwarrantable reſolves;" but does it therefore follow, that free meetings ſhould be diſallowed, becauſe free meetings had been abuſed?—What is it that may not be abuſed?—Convivial meetings may be abuſed; they often are ſo: would you therefore paſs a law, that no man ſhould give or receive a dinner, without the permiſſion of government? Bring the caſe nearer home: however dangerous and unwarrantable the reſolves of the town-meetings may have been in Maſſachuſetts Bay, they were certainly neither more dangerous, nor more unwarrantable, than many reſolves paſſed in the town-meetings at London. Why did not government apply the ſame remedy to the ſame evil, exiſting and operating under its own eye?

'He would ſurely be miſtaken who ſuppoſed, that the town-meetings *raiſed* the ſpirit of diſcontent: they did not raiſe, they found it. Men were not called together to meet, and paſs reſolves, in order that they might grow diſcontented with government; but they met and paſſed theſe reſolves becauſe they were already diſcontented.

'Where the meaſures of government are directly contrary to the intereſts, and deſtructive of the happineſs, of the whole community, no doubt public meetings are dangerous to government; and for that very reaſon they are beneficial to the community, grievances are mutually communicated; plans of redreſs are concerted; ſupport is mutually promiſed.—This plea, I ſuppoſe, will not be ſet up in defence of the proviſions of this act; yet upon no other plea, can I conceive them to be defenſible. For where the meaſures of government are levelled not againſt the intereſt of the community in general, but againſt the views and intereſts of a *faction* only, it is there at moſt an equal chance, whether public meetings will, or will not be attended with inconvenience. But ſuppoſe the worſt: ſuppoſe the prevailing faction for a time to take the lead, what then? Why opinions will be propagated; reſolutions will be paſſed, which are unwarrantable; and which, if carried into execution, would be dangerous. This has been the caſe in New England; this has been the caſe in *London*. But to opine or reſolve is one thing; to act in conſequence of thoſe reſolutions, or opinions, is another.'

The account of our Author's remarks on the Quebec act, and of his plan of a reconciliation, muſt be deferred to our next number.

MONTHLY.

MONTHLY CATALOGUE,
For JULY, 1775.

AMERICAN CONTROVERSY.

Art. 18. *The Speech of Edmund Burke, Esq; March 22, 1775; concluded.* See last month's Review.

MR. B. having in the preceding part of his speech insisted on the necessity of conciliatory measures, proceeds to inquire 'of what nature the concession ought to be?' 'Sir (says he) I think you must perceive that I am resolved this day to have nothing *at all to do* with the question of the right of taxation. Some gentlemen startle —but it is true: I put it totally out of the question. It is less than nothing in my consideration. I do not indeed wonder, nor will you, Sir, that gentlemen of profound learning are fond of displaying it on this profound subject. But my consideration is narrow, confined, and wholly limited to the policy of the question. I do not examine, whether the giving away a man's money be a power excepted and reserved out of the general trust of government; and how far all mankind, in all forms of polity, are intitled to an exercise of that right by the charter of nature. Or whether, on the contrary, a right of taxation is necessarily involved in the general principle of legislation, and inseparable from the ordinary supreme power? These are deep questions, where great names militate against each other; where reason is perplexed; and an appeal to authorities only thickens the confusion. For high and reverend authorities lift up their heads on both sides; and there is no sure footing in the middle. This point is the *great Serbonian bog, betwixt Damiata and Mount Casius old, where armies whole have sunk.* I do not intend to be overwhelmed in that bog, though in such respectable company. The question with me is, not whether you have a right to render your people miserable; but whether it is not your interest to make them happy? It is not what a lawyer tells me, I *may* do; but what humanity, reason, and justice, tells me, I ought to do. Is a politic act the worse for being a generous one? Is no concession proper, but that which is made from your want of right to keep what you grant? Or does it lessen the grace or dignity of relaxing in the exercise of an odious claim, because you have your evidence-room full of titles, and your magazines stuffed with arms to enforce them? What signify all those titles, and all those arms? Of what avail are they, when the reason of the thing tells me, that the assertion of my title is the loss of my suit; and that I could do nothing but wound myself by the use of my own weapons?

'Such is stedfastly my opinion of the absolute necessity of keeping up the concord of this empire by a unity of spirit, though in a diversity of operations, that, if I were sure the colonists had, at their leaving this country, sealed a regular compact of servitude; that they had solemnly abjured all the rights of citizens; that they had made a vow to renounce all ideas of liberty for them and their posterity, to all generations; yet I should hold myself obliged to conform to the temper I found universally prevalent in my own day, and to govern two million of men, impatient of servitude, on the principles of freedom. I am not determining a point of law; I am restoring tranquillity;

quillity; and the general character and ſituation of a people muſt determine what ſort of government is fitted for them. That point nothing elſe can or ought to determine.

'My idea therefore, without conſidering whether we yield as matter of right, or grant as matter of favour, *is to admit the people of our colonies into an intereſt in the conſtitution*; and, by recording that admiſſion in the journals of parliament, to give them as ſtrong an aſſurance as the nature of the thing will admit, that we mean for ever to adhere to that ſolemn declaration of ſyſtematic indulgence.'

'The more moderate (continues our Speaker) among the oppoſers of parliamentary conceſſion, freely confeſs that they hope no good from taxation; but they apprehend the coloniſts have farther views; and if this point were conceded they would inſtantly attack the trade laws.' With this kind of diſcourſe he profeſſes himſelf the more ſurpriſed on account of the arguments which conſtantly accompany it, 'and which are often urged from the ſame mouths and on the ſame day.

'For inſtance, when we allege, that it is againſt reaſon to tax a people under ſo many reſtraints in trade as the Americans, the noble Lord in the blue ribband ſhall tell you, that the reſtraints on trade are futile and uſeleſs; of no advantage to us, and of no burthen to thoſe on whom they are impoſed; that the trade to America is not ſecured by the acts of navigation, but by the natural and irreſiſtible advantage of a commercial preference.

'Such is the merit of the trade laws in this poſture of the debate. But when ſtrong internal circumſtances are urged againſt the taxes; when the ſcheme is diſſected; when experience and the nature of things are brought to prove, and do prove, the utter impoſſibility of obtaining an effective revenue from the colonies; when theſe things are preſſed, or rather preſs themſelves, ſo as to drive the advocates of colony taxes to a clear admiſſion of the futility of the ſcheme; then, Sir, the ſleeping trade laws revive from their trance; and this uſeleſs taxation is to be kept ſacred, not for its own ſake, but as a counterguard and ſecurity of the laws of trade.

'Then, Sir, you keep up revenue laws which are miſchievous, in order to preſerve trade laws that are uſeleſs. Such is the wiſdom of our plan in both its members. They are ſeparately given up as of no value; and yet one is always to be defended for the ſake of the other.'

Our Orator profeſſes himſelf convinced of the importance of the trade laws, but unable to diſcern 'how the revenue laws form any ſecurity whatever to the commercial regulations; or that theſe commercial regulations are the true ground of the quarrel; or that the giving way in any one inſtance of authority is to loſe all that may remain unconceded.' To judge however whether 'the trade laws be the real cauſe of the quarrel it is abſolutely neceſſary (ſays he) to put the taxes out of the queſtion by a repeal, and ſee how the Americans act in this poſition.'—'Unleſs you conſent (adds he) to remove this cauſe of difference, it is impoſſible with decency to aſſert that the diſpute is not upon what it is avowed to be. And I would, Sir, recommend to your ſerious conſideration, whether it be prudent to form a rule for puniſhing people not on their own acts, but your conjecture?'

tures?'—'Is it true (aſks he) that no caſe can exiſt in which it may be proper for the ſovereign to accede to the deſires of his diſcontented ſubjects?—Is all authority of courſe loſt when it is not carried to the extreme? Is it a certain maxim that the fewer cauſes of diſcontent are left, the more the ſubject will be inclined to reſiſt and rebel?

'All theſe objections being in fact no more than ſuſpicions, conjectures, divinations; formed in defiance of fact and experience; they did not, Sir, diſcourage me from entertaining the idea of a conciliatory conceſſion, founded on the principles which I have juſt ſtated.

'In forming a plan for this purpoſe, I endeavoured to put myſelf in that frame of mind, which was the moſt natural, and the moſt reaſonable; and which was certainly the moſt probable means of ſecuring me from all error. I ſet out with a perfect diſtruſt of my own abilities; a total renunciation of every ſpeculation of my own; and with a profound reverence for the wiſdom of our anceſtors, who have left us the inheritance of ſo happy a conſtitution, and ſo flouriſhing an empire, and what is a thouſand times more valuable, the treaſury of the maxims and principles which formed the one, and obtained the other.

'During the reigns of the kings of Spain of the Auſtrian family, whenever they were at a loſs in the Spaniſh councils, it was common for their ſtateſmen to ſay, that they ought to conſult the genius of Philip the Second. The genius of Philip the Second might miſlead them; and the iſſue of their affairs ſhewed, that they had not choſen the moſt perfect ſtandard. But, Sir, I am ſure that I ſhall not be miſled, when, in a caſe of conſtitutional difficulty, I conſult the genius of the Engliſh conſtitution. Conſulting at that oracle (it was with all due humility and piety) I found four capital examples in a ſimilar caſe before me: thoſe of Ireland, Wales, Cheſter, and Durham.'

Mr. Burke then reviews the ſteps by which the benefits of Engliſh freedom were communicated to the Iriſh, and cites the teſtimony of Sir John Davis to prove, that the want of a general communication of the rights of our conſtitution to the whole Iriſh nation 'was the true cauſe why Ireland was 500 years in ſubduing.' And that it was at laſt found by experience 'that nothing could make that country Engliſh, in civility and allegiance, but your laws and your forms of legiſlature. It was not Engliſh arms, but the Engliſh conſtitution that conquered Ireland. From that time Ireland has had a general parliament.'—'This has made Ireland the great and flouriſhing kingdom that it is; and from a diſgrace and burthen intolerable to this nation, has rendered her a principal part of our ſtrength and ornament. This country cannot be ſaid to have ever formally taxed her. The irregular things done in the confuſion of mighty troubles, and on the hinge of great revolutions, even if all were done that is ſaid to have been done, form no example. If they have any effect in argument, they make an exception to prove the rule. None of your own liberties could ſtand a moment, if the caſual deviations from them at ſuch times, were ſuffered to be uſed as proofs of their nullity.' The Iriſh penſioners, he obſerves, would ſtarve, if they were only to ſubſiſt on the produce of theſe 'caſual breaches in the conſtitution.'

conſtitution.'—'Turn your eyes, adds he, to thoſe popular grants from whence all your great ſupplies are come, and learn to reſpect that only ſource of public wealth in the Britiſh empire.'

Our Speaker next recurs to the means by which Wales was acquired and attempted to be governed before it participated in the benefits of Engliſh freedom; before which period, 'Wales within itſelf,' ſays he, 'was in perpetual diſorder, and it kept the frontier of England in perpetual alarm. Benefits from it to the ſtate, there were none. Wales was only known to England, by incurſion and invaſion.

'Sir, during that ſtate of things, parliament was not idle. They attempted to ſubdue the fierce ſpirit of the Welſh by all ſorts of rigorous laws. They prohibited by ſtatute the ſending all ſorts of arms into Wales, as you prohibit by proclamation (with ſomething more of doubt on the legality) the ſending arms to America. They diſarmed the Welſh by ſtatute, as you attempted (but ſtill with more queſtion on the legality) to diſarm New-England by an inſtruction. They made an act to drag offenders from Wales into England for trial, as you have done (but with more hardſhip) with regard to America. By another act, where one of the parties was an Engliſhman, they ordained, that his trial ſhould always be by Engliſh. They made acts to reſtrain trade, as you do; and they prevented the Welſh from the uſe of fairs and markets, as you do the Americans from fiſheries and foreign ports. In ſhort, when the ſtatute-book was not quite ſo much ſwelled as it is now, you find no leſs than fifteen acts of penal regulation on the ſubjects of Wales.

'Here we rub our hands—A fine body of precedents for the authority of parliament and the uſe of it!—I admit it fully; and pray add likewiſe to theſe precedents, that all the while, Wales rid this kingdom like an *incubus*; that it was an unprofitable and oppreſſive burthen; and that an Engliſhman travelling in that country, could not go ſix yards from the high road without being murdered.

'The march of the human mind is ſlow. Sir, it was not, until after two hundred years, diſcovered, that, by an eternal law, Providence had decreed vexation to violence, and poverty to rapine. Your anceſtors did however at length open their eyes to the ill huſbandry of injuſtice. They found that the tyranny of a free people could of all tyrannies the leaſt be endured; and that laws made againſt a whole nation were not the moſt effectual methods for ſecuring its obedience. Accordingly, in the twenty-ſeventh year of Henry VIII. the courſe was entirely altered. With a preamble ſtating the entire and perfect rights of the crown of England, it gave to the Welſh all the rights and privileges of Engliſh ſubjects. A political order was eſtabliſhed; the military power gave way to the civil; the marches were turned into counties. But that a nation ſhould have a right to Engliſh liberties, and yet no ſhare at all in the fundamental ſecurity of theſe liberties, the grant of their own property, ſeemed a thing ſo incongruous; that eight years after, that is, in the thirty-fifth of that reign, a complete and not ill-proportioned repreſentation by counties and boroughs was beſtowed upon Wales, by act of parliament. From that moment, as by a charm, the tumults ſubſided; obedience was reſtored; peace, order, and civilization, followed

followed in the train of liberty—When the day-ſtar of the Engliſh conſtitution had ariſen in their hearts, all was harmony within and without—

Simul alba nautis
Stella refulſit,
Defluit ſaxis agitatus humor:
Concidunt venti, fugiuntque nubes:
Et minax (quod ſic voluere) ponto
Unda recumbit.

'The very ſame year the county palatine of Cheſter received the ſame relief from its oppreſſions, and the ſame remedy to its diſorders. Before this time Cheſter was little leſs diſtempered than Wales. The inhabitants, without rights themſelves, were the fitteſt to deſtroy the rights of others; and from thence Richard II. drew the ſtanding army of archers, with which for a time he oppreſſed England. The people of Cheſter applied to parliament in a petition penned as I ſhall read to you:

'*To the king our ſoverein lord, in moſt humble wiſe ſhewn unto your excellent Majeſty, the inhabitants of your Grace's county palatine of Cheſter; That where the ſaid county palatine of Cheſter is and hath been always hitherto exempt, excluded, and ſeparated out and from your high court of parliament, to have any knights and burgeſſes within the ſaid court; by reaſon whereof the ſaid inhabitants have hitherto ſuſtained manifold diſheriſons, loſſes, and damages, as well in their lands, goods, and bodies, as in the good, civil, and politick governance and maintenance of the common-wealth of their ſaid country:* (2.) *And for as much as the ſaid inhabitants have always hitherto been bound by the acts and ſtatutes made and ordained by your ſaid highneſs, and your moſt noble progenitors, by authority of the ſaid court, as far forth as other counties, cities, and boroughs have been, that have had their knights and burgeſſes within your ſaid court of parliament, and yet have had neither knight ne burgeſs there for the ſaid county palatine; the ſaid inhabitants, for lack thereof, have been often times touched and grieved with acts and ſtatutes made within the ſaid court, as well derogatory unto the moſt ancient juriſdictions, liberties, and privileges of your ſaid county palatine, as prejudicial unto the common-wealth, quietneſs, reſt, and peace of your grace's moſt bounden ſubjects inhabiting within the ſame.*'

'What did parliament with this audacious addreſs?—reject it as a libel? Treat it as an affront to government? Spurn it as a derogation from the rights of legiſlature? Did they toſs it over the table? Did they burn it by the hands of the common hangman?—They took the petition of grievance, all rugged as it was, without ſoftening or temperament, unpurged of the original bitterneſs and indignation of complaint; they made it the very preamble to their act of redreſs; and conſecrated its principle to all ages in the ſanctuary of legiſlation.'

This conſtitutes our Author's third example, which, as he obſerves, was attended with the ſucceſs of the two former. And the ſame pattern 'was followed in the reign of Charles the Second, with regard to the county palatine of Durham;' the preamble of the act being nearly the ſame with that of Cheſter, 'and recognizing the equity of

of not ſuffering any conſiderable diſtrict, in which the Britiſh ſubjects may act as a body to be taxed without their own voice in the grant.'

'Now,' ſays he, 'if the doctrines of policy contained in theſe preambles, and the force of theſe examples in the acts of parliament avail any thing, what can be ſaid againſt applying them with regard to America?' The people of that country, as he obſerves, are as much Engliſhmen as the Welſh, (who then ſpoke a different language from the Engliſh) and are ten times more numerous. And if America be in rebellion, 'Wales was hardly ever free from it.' And with reſpect to what is called virtual repreſentation, its electrical force, obſerves our Author, does not 'more eaſily paſs over the Atlantic than pervade Wales, which lies in our neighbourhood; or than Cheſter and Durham, ſurrounded by abundance of repreſentation that is actual and palpable. But Sir, (ſays he) your anceſtors thought this ſort of virtual repreſentation, however ample, to be totally inſufficient for the freedom of the inhabitants of territories that are ſo near, and comparatively ſo inconſiderable. How then can I think it ſufficient for thoſe which are infinitely greater and infinitely more remote?' You will now, Sir, perhaps imagine, that I am on the point of propoſing to you a ſcheme for a repreſentation of the colonies in parliament. Perhaps I might be inclined to entertain ſome ſuch thought; but a great flood ſtops me in my courſe. *Oppoſuit natura.* —I cannot remove the eternal barriers of the creation. The thing in that mode I do not know to be poſſible.'—'However the arm of public benevolence is not ſhortened, and there are often ſeveral means to the ſame end. What nature has disjoined in one way, wiſdom may unite in another. When we cannot give the benefit as we would wiſh, let us not refuſe it altogether. If we cannot give the principal, let us find a ſubſtitute. But how? where? what ſubſtitute?'

'Fortunately I am not obliged for the ways and means of this ſubſtitute to tax my own unproductive invention. I am not even obliged to go to the rich treaſury of the fertile framers of imaginary commonwealths; not to the Republic of Plato; not to the Utopia of More; not to the Oceana of Harrington. It is before me—It is at my feet, *and the rude ſwain treads daily on it with his clouted ſhoon.* I only wiſh you to recognize, for the theory, the ancient conſtitutional policy of this kingdom with regard to repreſentation, as that policy has been declared in acts of parliament; and, as to the practice, to return to that mode which an uniform experience has marked out to you, as beſt; and in which you walked with ſecurity, advantage, and honour, until the year 1763.

'My reſolutions therefore mean to eſtabliſh the equity and juſtice of a taxation of America, by *grant*, and not by *impoſition*. To mark the *legal competency* of the colony aſſemblies for the ſupport of their government in peace, and for public aids in time of war. To acknowledge that this legal competency has had a *dutiful and beneficial exerciſe*; and that experience has ſhewn the *benefit of their grants*, and the *futility of parliamentary taxation as a method of ſupply.*

'Theſe

'These ſolid truths compoſe ſix fundamental propoſitions. There are three more reſolutions corollary to theſe. If you admit the firſt ſet, you can hardly reject the others. But if you admit the firſt, I ſhall be far from ſolicitous whether you accept or refuſe the laſt. I think theſe ſix maſſive pillars will be of ſtrength ſufficient to ſupport the temple of Britiſh concord. I have no more doubt than I entertain of my exiſtence, that, if you admitted theſe, you would command an immediate peace; and with but tolerable future management, a laſting obedience in America. I am not arrogant in this confident aſſurance. The propoſitions are all mere matters of fact; and if they are ſuch facts as draw irreſiſtible concluſions even in the ſtating, this is the power of truth, and not any management of mine.'

Here our Orator proceeds to open the whole of his plan together, by reading his ſeveral reſolutions, and delivering under each of them ſuch obſervations and arguments as are abundantly ſufficient for their illuſtration and ſupport. The firſt ſix of theſe are excellently contrived and ſuited to each other.—They conſiſt chiefly of recitals of undeniable facts, all combining to prove the equity and expediency of leaving the colonies to provide for the public expences, not by parliamentary impoſition, but by the grants of their reſpective aſſemblies. Suppoſing that theſe propoſitions might be accepted, every thing made to enforce a contrary ſyſtem would naturally fall along with it, and therefore his ſucceeding reſolutions were contrived for repealing the late acts, occaſioning the preſent reſiſtance in America; for placing their judges upon the ſame ground of independence, as that on which the judges of England are placed;—and for regulating the courts of admiralty and vice-admiralty, and providing for the *more decent* maintenance of the judges in the ſame.—For all theſe reſolutions, and the excellent arguments adduced in their ſupport, we muſt refer our readers to the ſpeech itſelf—which, however, contains ſome inaccuracies and redundancies of metaphor and expreſſion, ſimilar to thoſe that were the objects of the late anſwer to our Author's former ſpeech. Certain views and paſſions may probably render theſe the ſubject of another anſwer from the ſame hand.—Of this, however, we are certain that they are not the views and paſſions of a virtuous mind which occaſion ſuch malignant exaggerations of trivial imperfections.

Art. 19. *A Letter to Edmund Burke, Eſq;* controverting the Principles of American Government laid down in his lately publiſhed Speech on American Taxation, &c. 8vo. 1 s. Wilkie.

This Letter, though at firſt ſeparately printed, has ſince been republiſhed in a volume containing ſeveral other productions of the ſame hand; of all which we gave an account in the laſt number of our Review. See *American Independence*, Art. 24. of the Catalogue.

Art. 20. *The Falſe Alarm*, or the Americans miſtaken. 8vo. 1 s. Ridley.

We cannot diſcover any degree of pertinence in the title of this performance; which is but a feeble attempt to vindicate the late meaſures of government reſpecting the colonies.

MISCEL-

MISCELLANEOUS.

Art. 21. *An Inquiry into the Riſe and Eſtabliſhment of the Royal Academy of Arts.* To which is prefixed, a Letter to the Earl of Bute. By Robert Strange, Member of the Royal Academy of Painting at Paris, of the Academies of Rome, Florence, Bologna; Profeſſor of the Royal Academy at Parma, &c. 8vo. 2 s. ſewed. Dilly. 1775.

Mr. Strange complains, in very ſtrong terms, of the diſcountenance ſhewn to him and to his labours, not only by Lord Bute, but by the Royal Academicians, in their corporate capacity; particularly in the excluſion of his performances from the annual exhibitions. All this, and more ill-treatment, from *others*, he aſcribes to a reſentment of his having declined, for reaſons here explained, to engrave a print of his preſent Majeſty, when Prince of Wales, from a painting of Ramſay's *. He alſo arraigns the conduct and government of the DIRECTORS of the Royal Academy, in a variety of inſtances; and endeavours to ſhew that the laws they have enacted, and the regulations and exhibitions they have made, are ſo far from having a happy effect upon the arts, and upon the taſte of the public, that they are egregiouſly *unfavourable* to both.—There may be truth in ſome of theſe charges; but allowance muſt be made for the natural influence of reſentment on the pen of a writer, when employed in repreſenting his own perſonal grievances.—Mr. Strange is certainly a very good engraver; but it is poſſible that he may have over-rated his own merit.

Art. 22. *The Life of Robert Lord Clive*, Baron Plaſſey. Wherein are impartially delineated his Military Talents in the Field; his Maxims of Government in the Cabinet, during the two laſt Wars in the Eaſt-Indies; which made him Arbiter of Empire, and the richeſt Subject in Europe. With Anecdotes of his private Life, and the particular Circumſtances of his Death. Alſo a Narrative of all the laſt Tranſactions in India. By Charles Caraccioli, Gent. 8vo. 6 s. Bell.

Who Charles Caraccioli, Gent. is, we have not the honour to know, but we know that during the time the affairs of the Eaſt-India company, and the intereſted quarrels among their ſervants, have engaged the public attention, there have been narratives, memoirs, and anecdotes publiſhed, ſufficient for this *gentleman* to collect and patch up the life of ſo conſpicuous a man as Lord Clive, the moment his death afforded the opportunity. He was indeed too great a man not to make the moſt of; accordingly the laſt page informs us that

* 'Mr. Ramſay,' he ſays, in his letter to Lord B. 'ſignified to me that it would be agreeable both to his Royal Highneſs and your Lordſhip, if I would engrave a print, &c.' 'But,' he adds, 'apprehenſive that this propoſal, from the manner in which it was delivered, was more the private wiſh of Mr. Ramſay than the immediate deſire of either the Prince or your Lordſhip, I repreſented to him how incompatible ſuch a work would be with my other engagements, and the loſs I ſhould inevitably ſuſtain by laying them aſide.'—Our Author ſeems, however, to have *miſ*-apprehended this matter.

it is only the end of the firſt volume; and by his method, if ſuch a ſlovenly jumble can be called method, it is impoſſible to gueſs, whether it is to be extended to two or to ten volumes. But however little they may contain of the perſonage mentioned in the title-page, the purchaſers may poſſibly have the hiſtory of the whole Hindoſtan empire, with many other matters impoſſible to be foreſeen, tagged together in detached parcels, before Lord Clive is brought to his death-bed. He has fallen into *bad* hands in every ſenſe of the word.

Art. 23. *Facts*: or a plain and explicit Narrative of the Caſe of Mrs. Rudd. Publiſhed from her own Manuſcript, and by her Authority, &c. &c. 8vo. 2 s. Bell, in Bell-Yard.

We can only repeat, with reſpect to this publication, what was ſaid of Daniel Perreau's Narrative (Rev. for laſt month, p. 555) that it affords a memorable inſtance of the fatal effects of imprudent connexions.—As to the veracity of the facts recited either by the Perreaus, or by Mrs. Rudd, what dependence can be placed on perſons of their characters, and *ſituated*, too, as they are,—with, perhaps, every human temptation and inducement to aim at miſleading the public, for the concealment of guilt?

Art. 24. *A Letter to the R. H. Earl of Suffolk*, one of his Majeſty's Principal Secretaries of State; in which the Innocence of Robert Perreau is demonſtrated. 8vo. 1 s. Hookham.

Sophiſtry againſt fact. Not ill written.

Art. 25. *Obſervations on the Trial of Mr. Robert Perreau*. With Mr. Perreau's Defence, as ſpoken on his Trial; in which many unaccounted-for Omiſſions in the Seſſions-paper are ſupplied, from a Copy ſent to the Author by Mrs. R. Perreau, &c. &c. 8vo. 2 s. Bladon.

A more elaborate defence of R. Perreau;—both theſe authors undertake, among other efforts to ſerve the unhappy man, the prepoſterous taſk of *whitening* the *lies* told by R. P. in order to induce Meſſ. Drummonds to advance the money on the forged bond. They both ſeem to think, that 'although a *ſuperficial* * examination finds this fact to prove guilt, a deeper one may find that *ſame* fact to be a proof of innocence.'

Art. 26. *A ſecond Letter to Dr. Samuel Johnſon*, in which his wicked and opprobrious Invectives are ſhewn, &c. By Andrew Henderſon, Author of the former † Letter. 8vo. 6 d. J. Henderſon, &c.

The ox has not yet ſet his foot upon the frog.

Art. 27. *Remarks on a Voyage to the Hebrides*, in a Letter to Samuel Johnſon, LL. D. 8vo. 1 s. Kearſley, 1775.

Peg ſcolding Sam for diſcovering her nakedneſs.

Art. 28. *A Letter from Sir Robert Rich, Baronet*, to the Right Honourable Lord Viſcount Barrington, his Majeſty's Secretary at War. 4to. 2 s. 6 d. Mitchell. 1775.

Recapitulates the proceedings relative to a diſpute between Gene[ral] Conway and Sir Robert Rich, concerning the regimental equi-

* So the writer of theſe *obſervations* expreſſes himſelf; with too little deference, ſurely, to the common ſenſe of mankind!

† See REV. Apr. p. 372.

page of the 4th regiment of dragoons, of which our Author's father, the late field-marſhal, Sir Robert Rich, was colonel. General Conway ſucceeded to the command of the ſaid regiment, on the death of the Field-marſhal; and his demand on our Author, and the other executors of his predeceſſor, for the *off-reckonings*,* &c. being diſputed, the matter, after paſſing the military boards, was referred to his Majeſty; who ordered payment of the General's whole † demand.

Sir Robert, however, ſtill perſiſting in a refuſal to pay General Conway a ſum of money to which he thought him no way intitled, and aſſerting a 'right of appeal from the king's deciſion, to his royal judgment *when* better *informed*,' he truſts his conduct will meet with the approbation of the gentlemen of the army, and particularly of the colonels of regiments whoſe property is attacked, through his ſides, by a Secretary at War.—But, juſtifiable as this conduct may appear to our Author himſelf, it has, we find, been regarded as an inſtance of direct diſobedience to his Majeſty's commands; and he was, in conſequence thereof, *diſmiſſed* the ſervice, as *Lieutenant general and Governor of Londonderry*.

This treatment is here complained of, as extremely harſh and ſevere ‡; and our Author's expoſtulations are particularly addreſſed to Lord B. as being in a great meaſure the author of it. He repreſents his Lordſhip as having borne a partial regard to General Con-

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* The *off-reckonings* are here defined, 'Such part of the pay of the army as, by the Mutiny-act, the Pay-maſter general is warranted to ſtop or deduct out of the pay of the private men and non-commiſſioned officers, in order to raiſe a fund for the due clothing of the troops.

† One board of general officers had, in 1769, (the year next enſuing the Field-marſhal's deceaſe) ſettled this demand at 4331*l.* 17*s.* 2*d.* which ſum Sir Robert at length, after ſundry *re-hearings*, &c. offered to pay; but the General having been allowed an additional ſum, at another board in 1774, which brought the whole to near 700*l.* Sir Robert thought this farther demand unjuſt, and therefore refuſed to comply with it: not, as he declares on account of the ſum, which he deems trifling,—but, adds he, were it leſs ſo than *Hampden's ſhip-money*, your Lordſhip has no reaſon to think ſo meanly of me, as to ſuppoſe I would ſubmit to a *command* not founded on legal information, but on a *whiſper* in the cloſet.—An order, in fact, of the Secretary of War, to give up the property of my dead Father, and betray my truſt.'

‡ Surely, ſays he, the public muſt think it not only *harſh* but *ſevere* beyond precedent, to diſmiſs from the ſervice, and to attempt to degrade from his rank, an old officer, whoſe father had been maimed in that ſervice,—whoſe brother had fallen a ſacrifice to it,—and who himſelf, after a life ſpent in it, and high rank obtained,—had retired with a broken conſtitution, and the loſs of *almoſt both* § his arms: a puniſhment inflicted not for miſbehaviour in his military capacity, but for refuſing, as an *executor and truſtee* to comply with a demand which he thought unjuſt——'

§ This expreſſion is not ſo accurate as might have been expected, conſidering the general good ſtyle of this performance. We ſuppoſe Sir Robert means to ſay that he had *almoſt loſt both his arms*.

way, in this affair; and he aſks him the following free queſtion: viz. Whether "*You did not adviſe his Majeſty to interpoſe his royal authority in a diſpute about* property, and endeavour to *inforce obedience by a kind of military execution, as likely to prove a more ſummary way to obtain it, than by the common forms of his Majeſty's courts at law?*"

Sir Robert's letter is written with a degree of polite aſperity, which at once marks the man of faſhion and the exaſperated ſufferer. The *Appendix* contains the original letters, memorials, and other papers, referred to as vouchers, or ſerving for illuſtrations of circumſtances mentioned in what may be conſidered as the narrative part of the publication.

Art. 29. *The Statue of Truth*, in the Garden of Allegory. Addreſſed to Lord North. Containing ſuch Remarks as may not be unworthy his Lordſhip's notice. Uſeful to the Managers of his Majeſty's Revenues, &c. &c. &c. By T. S. late of the Cuſtoms. 8vo. 1 s.

As a perſon employed under the cuſtoms is more converſant with figures than with letters, he is not obliged to write in an elevated ſtyle, and he would appear more in character if he did not attempt *ſublimity*: every man, however, has his humour, and if we chuſe to hear his ſtory, he muſt be ſuffered to tell it in his own manner.

The tranſactions of the ſervants of the Eaſt India Company, abroad or at home, from the higheſt to the loweſt, appear from repeated charges of various kinds, to teem with manifold iniquities; and among others, frauds in the cuſtoms, to an enormous annual amount, are ſaid to be regularly reduced to a ſyſtem, in conjunction with the officers expreſsly employed to guard againſt them. This indeed is only common report; but we have particular information in this pamphlet, from a diſcarded tidewater who ſigns his name Thomas Stayley. This poor man, if we credit his ſtory, and we really think it credible, loſt his employment through honeſty, which rendered him an unſuitable aſſociate; but he pleads his cauſe in a manner that we fear inſtead of intereſting his readers, and gaining their pity, will only excite their mirth, and expoſe himſelf to ridicule. He was ſummarily diſmiſſed, in an inquiſitorial mode, without knowing his accuſers; it was beneath his ſuperiors to reconſider his caſe; and there lies no appeal. To quote Shakeſpeare to commiſſioners of the cuſtoms, and compoſe declamatory poetry for Lord North's peruſal, though the man is in earneſt, will only furniſh materials for a jeſt. For us, we are too ſorry for him, to think of being merry at his misfortunes; but as we can give him no hopes, we muſt even leave him like Hudibras to

Conſole himſelf with ends of verſe,
And ſayings of philoſophers.

Art. 30. *The laſt Will and Teſtament of the Chevalier Michael Deſcaxeaux Du Halley.* Fol. 1 s. 6d. Jones. 1775.

It appears from the editor's preface to this copy of the Chevalier's Will, that the poor little *French poet*, as he was called, who had ſo long ſubſiſted in this country on the benevolence of thoſe who properly conſidered

ſidered him as a gentleman in diſtreſs, had, at laſt, the good fortune to recover his '*paternal* penſion;'—' by which he was enabled to diſcharge all incumbrances whatſoever; and to relieve with his own hands the diſtreſs of many.

Art. 31. *Two Tracts* on the following Subjects. I. Additional Obſervations on the Greek Accents. By the late Edward Spelman, Eſq. II. The Voyage of Æneas from Troy to Italy. By the Rev. Mr. Lemon, Maſter of the Free-School at Norwich. 8vo. 2 s. 6 d. Nourſe.

Our learned readers are not unacquainted that we have long reprobated the Greek accents. Our diſquiſitions on that ſubject being therefore at an end, we ſhall only attend to the ſecond tract in this publication, and it ſeems that a ſhort attention will do; for it is a ſtrange medley of proſe and verſe, if ſuch lines as the following may be called verſe:

A pleaſant iſle is *dwelt* amidſt the ſea,
Sacred to Doris and Ægean Neptune;
Which floating once round coaſts and ſhores, the pious
Bow-bearer with Myeone tall, and Gyaros fix'd,
And gave it to be *dwelt* unmoved, and brave the winds:
Hither I ſteer; this port delightful held us.
Fatigued: landed, we Phœbus' town revere.

GEOGRAPHY.

Art. 32. *Atlas Minimus Illuſtratus:* containing fifty-two pocket Maps of the World. Drawn and engraved by J. Gibſon; reviſed, corrected, and improved by E. Bowen, Geographer to his Majeſty. To which are added, a Deſcription of the ſeveral Empires, Kingdoms, States, and Provinces of the known World; their Seas, Harbours, Rivers, and Mountains, with a conciſe Account of the Air, Soil, and Climate of each; and the Government, Cuſtoms, Religion, and Manners of the Inhabitants. Lilliputian 4to. 4 s. bound. Carnan. 1774.

We have heard of the Iliad contained in a nut-ſhell, and here, as if by way of rivalſhip, is the geography of the whole world that may be contained, maps and all, in ſome tobacco-boxes!

The work is as neatly executed as could be expected in ſuch a diminutive ſize; but many a ſage politician who wants to diſcover the ſituation of Dantzick or Kaminieck, will find their beſt ſpectacles of no ſmall uſe to them in the ſearch.

ART-MILITARY.

Art. 33. *Strictures on Military Diſcipline*, in a Series of Letters, with a Military Diſcourſe: in which is interſperſed ſome Account of the Scots Brigade in the Dutch Service. By an Officer. 8vo. 3 s. ſewed. Donaldſon. 1774.

The writer of theſe ſtrictures appears to be an officer in the Scots brigades; he expreſſes great concern for the neglected condition of this corps; and he propoſes the means of their reſtoration to military diſcipline, comfortable ſubſiſtence, and reputation. The performance contains a variety of ſenſible remarks on military affairs, but they are expreſſed without method, in a deſultory random manner. For this the common excuſe is urged, of the Author's not intending his

his work for publication; but this plea, even if duly credited, cannot extend to protect from cenſure, what was not fit for publication; or to excuſe the injudicious eagerneſs of the friend who on ſuch occaſions appears in the capacity of editor. We believe the preſent writer to be a good officer, as well as a worthy man; and this piece, which includes a religious and moral diſcourſe on the character of Cornelius the centurion, Acts x. ver. 1, 2. is well calculated to be read with advantage by his countrymen in the Dutch ſervice: among whom, if it ſhould meet with a more kind reception than it may probably receive from the public at large, the writer will not altogether loſe the reward he hoped from his labours.

MATHEMATICS.

Art. 34. *The Nautical Almanac, and Aſtronomical Ephemeris, for the Year* 1776. Publiſhed by Order of the Commiſſioners of Longitude. 8vo. 3s. 6d. ſewed. Nourſe. 1775.

The uſual tables, with an account of their conſtruction and uſe. See Monthly Review, vol. xliv. p. 214.

Art. 35. *Elements of the Conic Sections*; by the late Dr. Robert Simſon, Profeſſor of Mathematics in the Univerſity of Glaſgow. The firſt Three Books, tranſlated from the Latin Original. For the Uſe of Students of Mathematics. Printed at Edinburgh, and ſold by Cadell, London. 8vo. 5s. bound. 1775.

The public have been, for many years, in poſſeſſion of the original; and its character is too well known among mathematicians to need a particular recommendation. The Tranſlator's advertiſement will ſufficiently explain the deſign of this publication: 'the firſt three books of Dr. Simſon's Treatiſe of the *Conic Sections* are tranſlated into Engliſh, with a view to facilitate the ſtudy of the higher geometry. Theſe books contain as much of the doctrine as uſually enters into an academical education. But if this ſpecimen ſhall be found uſeful, and be honoured with the approbation of the learned, the public will be preſented with a tranſlation of the whole. A work compoſed by a Briton, and which is uſeful over all Europe, would ſeem to be a proper and valuable addition to the ſtock of Engliſh literature.'

Art. 36. *Geodæſia Improved*; or a new and correct Method of Surveying made exceeding eaſy. In two Parts. By A. Burn, Teacher of the Mathematics in Tarporley, Cheſhire. 8vo. 6s. Evans. 1775.

This work was firſt publiſhed, by ſubſcription, in 1771; but by an artifice of the author or bookſeller, it now appears as a new publication. How far the author has *improved* the art of Geodeſia, or in what reſpects his method of ſurveying is *new*, he and his readers, who have any acquaintance with this ſubject, will, we apprehend, be ready to debate: he does indeed explode inſtruments in common uſe, ſuch as the *plane table*, *theodolite*, &c. and charges the ſurveys, that are taken by means of theſe, with very material defects and errors. He admits the *chain only*, and caſts up the dimenſions of a ſurvey by the *pen*, without the aſſiſtance of *ſcales* and *protractor*; but is this a *new method*? It is ſurely the firſt and moſt obvious method of menſuration; and has been long in uſe, as the moſt natural and eaſy application of *geometry*, before inſtruments were invented. No

one can presume to say, that instruments, accurately constructed and divided, do not facilitate the business of surveying, and that in many cases they are not absolutely necessary to certainty and dispatch. Where they can be conveniently obtained and used, and when they are in the hands of a skilful and industrious artist, they are certainly very desirable; and it is much to be doubted, whether the tedious method of surveying an estate without them, which the Author proposes, would, in the issue, be attended with any saving of expence to his employers. We see no reason therefore for the clamour which he has raised against *geodetical* instruments, or the zeal with which he depreciates and condemns the use of them.

'When (says the Author) the many inconveniences are considered that pertain to instruments in practical surveys, and compared with the truth, expedition, and correctness of the chain alone in practice, it will readily be granted, that the chain very justly claims and merits the preference to a great degree: therefore well might Mr. *John Love*, in his treatise, with great propriety and justice, say, "*what need is there of a horse load of brass circles and semicircles, heavy ball sockets, wooden tables and frames, and three-legged staffs*, CUM MULTIS ALIIS, *unless to amuse the ignorant countryman to make him more freely pay the surveyor.* See the Appendix in LOVE's Surveying, p. 7."

The practitioner will find in this volume many useful directions and examples; and if we disallow the Author's claims to *novelty and originality*, his work is not without merit. It concludes 'with a most useful Appendix concerning the practical methods of measuring *timber*, *hay*, *marle-pits*, *bricklayer's* and *plaisterer's work*.

DRAMATIC.

Art. 37. *Plays written by Thomas Southern*, Esq; now first collected. With an Account of the Life and Writings of the Author. 12mo. 3 Vols. 10s. 6d. bound. Becket, &c. 1775.

If we mistake not, we have seen Mr. Southern's dramatic works collected before, in two volumes. But whether that edition contained all the plays that are to be found in this, is a question we cannot at present resolve. In the Life of Southern, prefixed to the first of these volumes, are one or two circumstances, not to be found in Cibber's account.

Art. 38. *The Widow of Wallingford*; a Comedy of two Acts, with Songs; as performed in the Neighbourhood of Wallingford, by a Set of Gentlemen and Ladies, at whose Request it is now published. 8vo. 1s. Bew.

The Widow of Wallingford might perhaps afford some entertainment to 'the set of Gentlemen and Ladies' who performed it *for their own diversion*: but when they 'requested it to be published,' they did not make any extraordinary provision for the amusement or instruction of others.

Art. 39. *The Snuff-box*; or a Trip to Bath. A Comedy of two Acts, as it was performed at the Theatre-royal in the Hay-market. By William Heard. 8vo. 1s. Bell. 1775.

Not worth a pinch of snuff.

LAW,

LAW.

Art. 40. *A Petition intended to have been preſented to the High Court of Judicature, the Lords Spiritual and Temporal, in Parliament aſſembled*; relative to a Caſe heretofore publiſhed, and entitled, "*An Appeal to the Public relative to a Cauſe lately determined in the Court of Chancery*" 4to. 1 s. Bew.

The caſe here referred to, was that of Mr. P. Mawhood, mentioned in Rev. May 1774, p. 411. art. 35; alſo in June following, p. 499. See alſo "*Neceſſity of limiting the Power of the Practitioners in the ſeveral Courts of Juſtice*," Rev. for January laſt, p. 90. Mr. M. informs his readers, in a *N. B.* prefixed to this petition, that being fruſtrated in his deſign of preſenting it to the Houſe of Lords, he is induced to publiſh it, 'hoping that it will ſerve to point out an extraordinary defect in our policy, and have ſome tendency to produce a law that is much wanted; a law that ſhall put a ſtop to the tyranny of the practitioners in the ſeveral courts of juſtice.' We doubt not but Mr. M. may *feel* that he has ſufficient cauſe of complaint, but we apprehend he will never have the ſatisfaction of ſeeing the *tyranny* of the lawyers, as he expreſſes it, curbed, in the way that he wiſhes for.

POETICAL.

Art. 41. *The Plaints of Runny Mead*, a Poem in Honour of thoſe gallant Spirits who oppoſed the Tyranny of King John. 4to. 1 s. York printed. London, Bell.

This remonſtrance againſt the Miniſtry by the nymph of Runny Mead muſt ſhare the fate of every thing elſe of that kind; nor is it in the power of its poetry to ſave it.

Art. 42. *Bath and its Environs*, a deſcriptive Poem in Three Cantos, &c. 4to. 2 s. 6 d. Almon.

What! Old Truepenny again! Aye, and he will rhyme, he declares, as long as he has a leg to ſtand upon; and he has hung up the Reviewers, that he hath, in effigy, in the very veſtibule of his book, and next door to King Bladud. He was afraid, he ſays, that if he did not write, all the hills about Bath would die.

Shall Cla'rton, Solſbury, Mars, Badonca die?

And that if Apollo would but lend him a lift in this buſineſs, not only one of the hills itſelf, but all the children about it ſhould praiſe him:

Then ſhall thy Solſbury echo with thy name,
And every babe ſhall liſp Apollo's fame.

This is really, as Smith ſays in the Rehearſal, 'enough to make one ſpew.'

Art. 43. *Ode to the Britiſh Empire.* 4to. 1 s. Evans. 1775.

Were not the ſtyle of this poem in ſome parts debaſed and weakened by the language of political argument, it would maintain a more reſpectable form. It is by no means deficient in ſpirit and force, and ſome of the ſtanzas are ſufficiently poetical.

Art. 44. *The Story of Æneas and Dido burleſqued*, from the Fourth Book of the Æneid of Virgil. 8vo. 1 s. 6 d. Charles Town, South Carolina, printed, and ſold by Knox in London.

Juno's addreſs on her viſit to Venus will ſhew the genius of this performance better than any account of ours; theſe anomalous matters can only be deſcribed by ſpecimens:

When ſhe that rules who rules the heav'ns
Saw things at ſixes and at ſevens,
She bids her page, an awkward ſlouch,
To harneſs out her booby-hutch;
In this ſhe drove a pair of peacocks
To ſave th' expence of oats and haycocks;
Away ſhe friſks it, Jehu-like—
And got to Venus' lodgings quick.
You naſty, louſy, blackguard Puſs!
Ar n't you aſhamed to go on thus?
There's you, ye Brimſtone, and your ſtupid,
Half-gotten, purblind baſtard, Cupid,
Have trounc'd between you one poor woman;
A mighty knack indeed! but come on,
I'll ſingly do't, by all I hold dear,
Before I'm half a minute older—
It don't require a witch or wizard
To find what ſticks in your old gizzard;
Your fears about thoſe Phrygian cubs
Have given you the mulligrubs.

Art. 45. *The Exhibition of Painting*, a Poem addreſſed to the Ladies. 4to. 2 s. Kearſly. 1775.

—— Flora's earlieſt gifts beſpread
With mingled dies their flowery bed.

That is, *flowers* beſpread their *flowery* bed.

When the *ſoft* tenants of the ſpray
With *ſhriller* notes ſalute the day.

Theſe are ſomething like Bonnel Thornton's Judaic harp, *ſoft* and *ſharp*. Deſcribing a painter drawing a hero, his Author ſays,

His pencil, to his judgment true,
Marks the great minute, when to view
His fav'rite riſes, doubly great—

Now we ſhould apprehend that not his pencil, but his judgment muſt mark the minute. By and by he talks of 'genius leading through wild mazes *midſt* Venus and the laughing loves'—but what he means by *midſt Venus*, we are at a loſs to ſay. The poem, in ſhort, is equally trifling and inaccurate.

Art. 46. *Accommodation*, a poetical Epiſtle to John Aſhby, Eſq; By Rowley Thomas. 4to. 1 s. 6 d. Shrewſbury printed. Sold in London by Longman.

This appears to be the production of ſome attorney's clerk, who is ambitious of a fee ſimple in Parnaſſus; but his title is *bad indeed!*

Art. 47. *Love Tales and Elegies*, interſperſed with Paſtorals and other curious Poems ſelected from the beſt Authors, with ſeveral valuable Originals. 12mo. 3 s. Wenman.

Theſe valuable originals, the principal cauſe of our noticing this compilation, are of no value at all.

Art. 48. *Suicide*, an Elegy. 4to. 1 s. Ridley.

Where moves the ſun which ſets without a cloud?
What happier climate does his light adorn?
Where ſleeps the head which ſorrows never bow'd?
Where grew the roſe which never bore a thorn?

* * *

The daſtard fear of greater ills to come
Ill ſuits the firmneſs of a manly ſoul;
The weak alone anticipate their doom,
And though they feel but part, yet fear the whole.

Such is the language of this poem, in which, though the thoughts are not new, the expreſſion is not unpoetical.

Art. 49. *The Idea*, a Panegyric on her Majeſty. By a young Gentleman. 4to. 1 s. 6 d. Hay.

An amiable ſubject, but a miſerable Bard!

Art. 50. *An Eſſay on the Force of Imagination*; with an Ode to Charity. 4to. 1 s. Cauſton, in Finch Lane.

The eſſay is low and dull, and the ode, if poſſible, more ſtupid.

Art. 51. *Love Elegies*, written in the Year 1770. 4to. 1 s. 6 d. Becket. 1775.

The Writer of theſe elegies may be ſaid to be an imitator of Hammond. For the title page is like his, and ſo is the ſtating of the ſubject at the beginning of each elegy; but—nothing more!

Art. 52. *Faſhion*, a Poem. 4to. 1 s. Newbery.

This man tells us that TASTE led Horace *through* a mountain;

'Horace through flowery Pindus led;'

that the numbers of Pope were *Hyblæan ſweet*, a mode of expreſſion ſomething like hideous good;—that Nature

Claſp'd Shakeſpeare fondly *to* her arms,

that he waved a rod, and the Muſe obeyed his *nod*;—he tells Gainſborough, the painter, that his pencil wants no poet's aſſiſtance,

But by itſelf is ſelf-repaid.

A line that bids defiance to imitation! And, laſtly, he ſays that angels ſhall record the glory of George III. during the adminiſtration of Lord North - which heaven of its mercy grant!

RELIGIOUS and CONTROVERSIAL.

Art. 53. *Remarks on a late Publication*, intitled "A Scriptural Confutation of the Arguments againſt the One Godhead of the Father, Son, and Holy Ghoſt, produced by the Reverend Mr. Lindſey, in his late Apology. By a Layman." In an Addreſs to the Author By a Member of the Church of Chriſt. 8vo. 2 s. 6 d. York, Etherington; London, Bell. 1775.

The approbation which ſome eminent perſons in the literary world are ſaid to have given to the Layman's Scriptural Confutation of Mr. Lindſey's Apology, if it be a fact, is a ſurpriſing occurrence in the hiſtory of modern learning. We acknowledge that we find it difficult to judge, upon what principles ſuch an approbation can have been grounded That many men of the greateſt abilities and literature ſhould be ſincere believers in the Trinity, is what might be expected; and it is natural that they ſhould be pleaſed to ſee a doctrine vindicated, which they conſider as true and important. But that they can approve of a work ſo vague, declamatory, and abſurd in reaſoning, and ſo looſe, wordy, and diſagreeable in its compoſition, as the "Scriptural Confutation," is to us a matter of aſtoniſhment. We would be very unwilling to ſuppoſe that *political* conſiderations ſhould enter into this queſtion: for what policy can there in laying a preſs upon ſo mean a performance, when there are ſuch

ſuch a number of clergymen who are capable of writing, and have actually written, much better upon the ſubject? If the religious eſtabliſhment of this country hopes to be benefited by the aſſiſtance of the laity, it muſt look out for abler auxiliaries than Mr. Burgh.

Be theſe things as they may; ſince that gentleman's publication has been *ſuppoſed* to have been highly approved by certain reſpectable names, it might be proper to anſwer a book which otherwiſe would have been totally unworthy of notice. This will juſtify and recommend the Author before us, for engaging in the conteſt; and it is doing him bare juſtice to ſay, that he hath effectually performed the taſk which he has undertaken.

The ſubject of the Trinity ſo frequently occurs, that we cannot enlarge upon all the tracts relative to it, in the degree which may be ſuitable to their merit. With regard, therefore, to the preſent work, we muſt content ourſelves which obſerving, that the Writer's remarks are juſt, pertinent, and ſpirited; that he has fully expoſed the Layman's inconſiſtencies and abſurdities; that he ſhews himſelf well acquainted with the ſcriptures; that he has diſcuſſed ſome particular texts in a very able manner; and that he will be read with pleaſure by the friends of rational religion, and genuine chriſtianity.

Art. 54. *An Eſſay on Sacrifice.* By the Reverend Joſeph Wiſe, Rector of Penſhurſt in Suſſex. 8vo. 1 s. J. Donaldſon. 1775.

Mr. Wiſe endeavours to ſhew that the original of ſacrifice was divine; for the proof of which he appeals both to Reaſon and Scripture. 'Though we grant it poſſible, yet, ſays he, it hardly ſeems credible, that ever any man ſhould imagine, that ſlain beaſts, or any other kind of offerings, in the way of ſacrifice, would be pleaſing to God, or expiatory for ſin: it ſeems that God muſt have given ſome intimation to that purpoſe before men could have formed any ſuch idea. Likewiſe the holy ſcriptures fairly conſulted, will make us conclude, rather, that God did, than that he did not, originally inſtitute ſacrifice.' He proceeds to the Chriſtian ſcheme, and obſerves, 'Had the end of Chriſt's miſſion been only to preach repentance and remiſſion of ſins, or to give an example of virtue and holineſs; or to deliver men from the tyranny of Satan and his angels; or to perfect his own probation: I ſay, had any or all theſe been the *ſole* end of his miſſion, there could have been no neceſſity for his incarnation and ſuffering.——Chriſt's probation might have been perfected in ſome other way, if a ſacrifice had not been expedient. This kind of trial could not have been neceſſary to him, but for the purpoſe of ſacrifice. Had the fall never happened, his trial would have been of another kind and yet perfect: but on the fall, his trial as a ſacrifice became fit for him to undergo, both to ſhew his Father's love of righteouſneſs and his own; and to draw from inferiors that honour to both, which is by Nature and merit to both due.'

This little treatiſe is not contemptibly written; the practical reflections at the end ſeem to intimate that it has been given as a ſermon.

Art. 55. *Sermons on practical Subjects.* By Robert Walker, one of the Miniſters of the High Church of Edinburgh. vol. ii. 8vo. 5 s. boards. Cadell, &c. 1775.

What we obſerved of Mr. Walker's firſt volume, may be applied to his ſecond, *viz.* that the Author's ſtyle and turn of ſentiment, are

are ſuch as evidently ſhew him to be a man of taſte and genius: See Review. vol. xxxiv. p. 484.—But the praiſe of RATIONALITY may, perhaps, in *theſe times*, be conſidered as no great recommendation. The prevailing *ton* in religious matters, ſeems to be *Orthodoxy*. Do you ſeek preferment in the ſacred temple, your buſineſs is done, if orthodoxy hand you up the ſteps. Or, do you aim at eminence in the conventicle, *orthodoxy* alone, can ſecure to you a numerous congregation, and a reſpectable ſtipend—O! venerable ſhades of Hoadly, Emlyn, Foſter, and Herring, can ye look down on your once loved country, and not ſmile at the vanity of all human attempts to re-eſtabliſh REASON on her throne, or to ſecure to COMMON SENSE the poſſeſſion of her natural rights!

Art. 56. *A Charge to the Clergy of the Peculiars belonging to the Dean and Chapter of Lichfield.* Given at Bakewell, April 23, 1774, by Thomas Seward, Canon Reſidentiary of Lichfield. 4to. 1s. Longman. 1774.

We have had ſuch a number of charges from the Archdeacons and other inferior dignitaries of the church, that we almoſt begin to be weary of them; and the preſent publication is by no means calculated to remove our diſlike to the peruſal of ſo many tracts on the ſame ſubject. Mr. Seward, however, ſeems to be very well ſatisfied with himſelf; and particularly with the enlarged turn of his own mind. He hopes, and believes, that he is attached to the church by liberal, unbigotted, rational, and diſintereſted motives: but the general ſtrain of his performance is far from correſponding with this profeſſion. What are we to think of his knowledge and candour, when he talks of *the concuſſions of frantic fury that would ravage the land*, if the petitioning clergy had prevailed; and when he aſſerts that they *certainly meant to aboliſh all forms of prayer, adminiſtration of the ſacraments, and every part of our liturgy, or of any other liturgy whatever*, which is of human compoſition? Nothing can be more contrary to the truth; as is evident from the liturgy made uſe of by Mr. Lindſey.

Our Author ſays, likewiſe, that the Arian hereſy *has been propagated to a great degree amongſt moſt of our Engliſh Diſſenters, and perhaps to a ſtill greater amongſt the clergy of the Eſtabliſhed Kirk or Church of Scotland.* But whence did he derive this information? Is he acquainted with *moſt* of our Engliſh Diſſenters? With reſpect to the Scotch clergy, his intelligence muſt have dropped from the clouds: for we do not recollect a ſingle perſon among them, for almoſt theſe fifty years paſt, who has written againſt the Trinity.

Mr. Seward is equally unjuſtifiable in what he ſaith of the Monthly Reviewers, that They "make no ſecret of their enmity to the "eſtabliſhed Church, and the whole ſcriptural doctrine of Redemp-"on." This Writer is too inſignificant to excite our anger, or even to merit our notice. Nevertheleſs, we ſhall condeſcend to inform him that he is totally miſtaken. So far are we from being enemies to the eſtabliſhed Church, that we wiſh to have it fixed on that broad baſis, which ſhall render it perpetual; and it hath always been our concern to aſſert, and maintain, the true ſcriptural doctrine of Redemption.

The

The Author values himſelf highly on a diſtinction he hath made, which, he thinks, will fully juſtify *the authority in controverſies of faith*, claimed by the Church of England, in her 20th article. "Nothing, he ſays, but the diſtinction between the legiſlative and "executive powers is wanting, to render it as clear as day." But this obſervation will be of no avail: for our Saviour appears as little to have commiſſioned any body of uninſpired men authoritatively to declare what his laws are, and what their meaning is, as to make them originally. Each ſingle Chriſtian muſt judge for himſelf. Beſides, if the governours of *every* eſtabliſhed Church have this *declarative* and *executive* authority, to whom ſhall we give the preference?

The greateſt part of the charge relates to the doctrine of the Trinity; but contains nothing in it which, in this reſpect, is worthy of attention.

Art. 57. *The pernicious Effects* of religious Contention and Bigotry, exemplified in a ſeries of undoubted *Facts*, almoſt unparalleled in the Diſſenting Annals, which have lately happened relative to that Church and Congregation at Northampton, who, for many Years, were under the Care of the late learned and worthy Dr. Doddridge. By a Member of the Congregation. With a Preface by the Rev. Mr. Hextal, 4to. 1 s. Buckland.

This appears to be a fair, open, candid narrative of facts,—infamous facts, that will be an eternal diſgrace to ſome perſons who chooſe to be conſidered as ſtanding at the head of the Independent intereſt. The whole is ſo connected, and its ſeveral parts are ſo dependent upon each other, that an extract, ſuch as would prove perfectly ſatisfactory to our Readers, cannot be comprehended within the limits of a catalogue article. We ſhall therefore confine ourſelves to ſome of the moſt ſtriking circumſtances, and refer our Readers, for farther information, to the pamphlet itſelf; which will convince them that the Writer's ſole view is to vindicate ſome characters falſely aſperſed, to warn religious communities againſt the firſt riſe of contentions, and to promote chriſtian love and unity. We heartily wiſh his deſign may be anſwered.

Mr. Hextal, the late paſtor of the congregation of Proteſtant Diſſenters at Northampton, appears from his preface, and is univerſally allowed by all his acquaintance, to be an able and faithful miniſter of Chriſt, deſirous to promote the eternal happineſs of mankind: and like his predeceſſor, the learned and the good Doddridge, to have a zeal for the truths of the goſpel, adorned with moderation, benevolence, candour, and charity, for which he will be *hereafter* acknowledged with a "well done, good and faithful ſervant;" though *now*, for the very ſame reaſon, he is perſecuted by his brethren.

Being rendered incapable of diſcharging all the duties of the pulpit, by a very painful diſorder, he deſired the ſociety to provide him an aſſiſtant for three months: on this, a few inſignificant perſons, calling themſelves *the Church*, puffed up with ſpiritual pride, and in oppoſition to the reſt of the ſociety, invited one Mr. *Winter*; who inſtantly accepted the offer, though he knew his ſervices were unacceptable to Mr. Hextal, and to the judicious part of

of the congregation; not merely on account of ſentiment, but for another reaſon, very obvious to all who are acquainted with that gentleman's compoſitions.

Mr. Winter, during his reſidence at Northampton, inſtead of manifeſting the true goſpel, diſcovered ſuch a furious bigotted zeal for what he calls Religion, as ſoon kindled the flame of diſcord in the congregation; and baniſhed good Mr. Hextal from his pulpit. It muſt here be obſerved, that before things came to an extremity, one of Mr. Hextal's friends wrote to Dr. Gibbons in London, deſiring that he and the other independent miniſters (who had great influence over the opponents) would uſe their good offices to accommodate matters. To this he received a very obliging anſwer, ſuch as might be expected from a miniſter of the goſpel: the Doctor ſays "the miniſters" (meaning the Independents above hinted at) "are one and all againſt any harſh treatment of your paſtor, deſirous that lenient meaſures may be purſued, and that Mr. Hextal ſhould be honourably treated." *Again*, "I moſt heartily wiſh that your good paſtor may not have his advanced years embittered by any unchriſtian uſage," a plain proof that he thought their preſent treatment of him deſerved this epithet. He proceeds, "preſent my kind reſpects to Mr. Hextal, aſſure him of my brotherly affection, and that I ſhould moſt heartily rejoice to find that the preſent cloud was happily overblown. If I can in any reſpect be of farther ſervice, you may command my beſt endeavours. Fain would I find, inſtead of the ſtandard of war diſplayed, the peaceful olive flouriſhing among you."—

The ſame poſt brought a letter from Dr. Conder, ſigned by eight or ten miniſters, in the ſame ſtrain. How conſiſtently they acted with theſe profeſſions, the world will judge. Theſe letters ſo far influenced one of the opponents, (who had a ſpark of humanity) that he deſired the diſmiſſion of Mr. Hextal might be poſtponed till he had talked over the affair with the London miniſters. To prevent miſrepreſentations, one of Mr. Hextal's friends ſent Dr. Gibbons a particular account of all that had paſſed. Another of them went to London on purpoſe to meet the opponents, that the miniſters might hear both ſides. Both ſides were heard, the cauſe was tried before the Inquiſitors general, Conder, Gibbons, Fiſher, Brewer, Pitts, Oldham, Webbe, and others, and they decreed in favour of Mr. Hextal; declaring that his opponents would act a very unbecoming part in diſmiſſing him.

Mr. Hextal's friend, pleaſed with the thoughts that their animoſities would now ſubſide, related, at the firſt meeting held at Northampton after his return, all that had paſſed in the veſtry at Pinner's Hall, and the unanimous opinion of the miniſters concerning this affair; but figure to thyſelf, gentle reader, if poſſible, his aſtoniſhment, when one of Mr. Hextal's opponents, who had been preſent at the ſaid veſtry, declared, that after Mr. Hextal's friend left the veſtry, the miniſters *changed their opinion*.

We cannot gueſs at the reaſon of this change of ſentiment, unleſs ſomething was inſinuated to the prejudice of Mr. Hextal, by the perſon who ſtaid behind. Be this as it may, in conſequence of this [illegible] of generalſhip, Mr. Hextal was, by a majority of thoſe who

who call themſelves the Church, diſmiſſed from his paſtoral care; and 'we verily believe,' ſays the Writer, 'if theſe London gentlemen had continued in their former ſentiments, Mr. Hextal *would not have been diſmiſſed.*' If ſo, what a comfortable reflection muſt it prove to theſe ambaſſadors of the PRINCE OF PEACE, that if they did not actually ſow the ſeeds of diviſion, they however *watered* them, and are therefore ſo far anſwerable to their maſter for the crop that has been produced.

Though we ſincerely ſympathize with poor Mr. Hextal and his faithful adherents, and as friends to real religion, under whatever denomination, are ſorry for this unhappy diſſenſion,—yet we rejoice with them, as having now a fair opportunity to found a church upon BETTER PRINCIPLES. We apprehend they may eaſily recover the meeting-houſe, by bringing a bill of ejectment againſt the perſons in poſſeſſion; for the law knows nothing of a Diſſenting Church diſtinct from the ſubſcribers. The deſign of truſtees to a place of worſhip, is to ſecure it for the uſe of that ſociety. If they cannot obtain relief by common law, then it will be proper to apply to the Lord Chancellor, and if this ſhould not ſucceed, they may, we are perſuaded, depend on being aſſiſted by all who are not more the diſciples of Calvin than of Chriſt.

Theſe bigots are a diſgrace to their maſter, Calvin, for they palm upon him doctrines which he did not believe, or draw inferences from them which he never thought of.

We muſt not forget to obſerve, that Mr. Hextal's friend, thinking the London miniſters incapable of ſuch double dealing, wrote to Dr. Gibbons, to know whether they had changed their ſentiments, and why? but the Doctor did not vouchſafe an anſwer,—a circumſtance which requires no comment.

Theſe miniſters did not ſurely ſign a petition to parliament praying to be delivered from all impoſitions on conſcience, and perſecution on account of religion! Yes, they did! and yet ſuch men are for ever impoſing their ſentiments, and delivering over to poverty and a priſon, yea to the devil himſelf, all who cannot ſubſcribe to their creed!

Art. 58. *Seven Letters* to them that ſeek Peace with God. By Thomas Bentley of Sudbury, Suffolk. 8vo. 1 s. 6 d. Lewis.

A collection of texts of ſcripture, pioufly ſtrung together with a coarſe thread of commentary.

Art. 59. *Hints and Eſſays*, Theological and Moral, intended briefly to expoſe the corrupt Principles of Calviniſm, and briefly to offer other Principles better correſponding with Reaſon and Scripture. Publiſhed more eſpecially for the Benefit of the younger Part of Calviniſtical Chriſtians. By a Layman. 12mo. 1 s. Johnſon. 1775.

This Layman, in his firſt eſſay, appears as a good advocate for *reaſon*, in forming a judgment of ſcripture truth: in the courſe of his reflexions, he finds ſome cauſe to complain of the late Dr. Doddridge, for whom he nevertheleſs expreſſes great veneration. To this are added cautionary hints relative to the Rev. Mr. Maſon's treatiſe on Self-knowledge; after attending to which he earneſtly recommends the peruſal of that excellent book. We are next preſented with a long letter to the Rev. Mr. D——, containing the Author's reaſons for

for withdrawing from his miniſtry: he ſpeaks of Mr. D. with reſpect and eſteem; and concludes with ſaying, 'I have not ſcrupled to declare my ſentiments of your opinions with a great deal of *frankneſs*: you may poſſibly think *too much*. But the caſe required it. And I doubt not you would have been as free with my principles, if you had wrote to me on the ſubject.' All the foregoing papers are oppoſed to ſome Calviniſtic tenets, which the Writer conceives are not only falſe, but detrimental to religion and virtue. However, there are worthy and honourable characters under very different articles of faith and opinion.

This little tract contains alſo an eſſay on Pride, and a pious meditation on Divine Love. The Author diſcovers an heart warmed with genuine piety, with the love of truth, and with benevolence to his fellow-creatures; and is, doubtleſs, a firm believer in divine revelation.

Art. 60. *Drey Predigten von Georg, Chriſtoph, Dahme.* Three Sermons by Mr. Dahme.——*Eine Predigt gehalten am Tage der Einweihung*, etc. A Sermon at the opening of the re-built German Chapel in Trinity-lane, by the ſame. London. 8vo. 1775.

We ſhould have been at a loſs to know what could have induced Mr. Dahme to publiſh theſe ſermons, which have in themſelves ſo little merit, if he had not told us, in a dedication to an elderly lady, prefixed to the three ſermons: "that he wanted to bear a public teſtimony of her annually overflowing bounty towards him, and to propagate conſcientiouſly his gratitude to poſterity." The ſermon at the re-opening of the chapel, he ſays on the title-page, "was printed by the deſire of the veſtry."

Since Mr. Dahme, in the laſt mentioned ſermon, has thought proper, after a long recital of his honour, income, and preſents, publickly to ſay: 'Oh! my gracious Father, preſerve me this, and all other happineſs, which I enjoy in ſuch an abundance as a huſband, as a father, as a ſon, as a friend,' we ſhall forbear diſturbing his abundant happineſs by our criticiſms. We moſt heartily wiſh him a laſting duration of this ſtate of felicity, and are very ſorry that we cannot augment it, by giving to the ſermons before us, that tribute of praiſe, which the Author probably expects at our hands.

Art. 61. *The preſent Truth:* a Diſplay of the *Seceſſion-teſtimony*; in the three periods of the Riſe, State, and Maintenance of that Teſtimony. 8vo. 2 vols. 6 s. Boards. Edinburgh printed, and ſold by Dilly in London. 1774.

Thoſe who have curioſity enough to inquire into the particulars which compoſe the hiſtory of the famous Schiſm in the church of Scotland, known by the name of *the Seceſſion*, will here find ample gratification; though, perhaps, not a perfectly fair and impartial e of all the facts: for the Author (Mr. Adam Gib) is himſelf a eder,—a leading man of the party. He is alſo the very perſon o, principally, (if we miſtake not) occaſioned the Seceders themes to break, like the Methodiſts of England, into adverſe divi-s.—Such, indeed, hath been the common fate of Diſſenters and arieſ; and ſuch it ever will be, while men continue endowed as r are, with different capacities, and conſequently, ever liable to the ſame things in different lights: to ſay nothing of the influe of their paſſions, or thoſe private and ſeparate views, of which the

the various leaders of a party may be fully conſcious, but of which their implicit followers have no ſuſpicion.

Art. 62. *A Character of the late reverend and aged Dr. Nichols*, Vicar of St. Giles's Cripplegate, and Rector of St. Luke's, Old-ſtreet: delivered as a funeral Oration, in the Pariſh-church of St. Luke, Old-ſtreet, December 11, 1774. By the Rev. J. Smith, M. A. Chaplain in ordinary to his Majeſty. 4to. 1 s. Wilkie, &c.

An high, and for ought we know, a juſt encomium on Dr. Nichols. The declamation is not ill drawn, and has a practical tendency. Some perſons will remark that the Preacher expreſſes his wiſh to ſucceed the Doctor: circumſtances perhaps might render this not improper, but they are not known to all who may read this oration.

SCHOOL BOOK.

Art. 63. *Exerciſes* for turning Engliſh into French, with the grammatical Rules, digeſted in a plain and eaſy Method; whereby Scholars of the tendereſt capacity are enabled to write the French Language with Propriety. By A. Scot, A. M. Member of the Univerſity of Paris. 12mo. 1 s. 6 d. Richardſon and Urquhart. 1774.

Mr. Chambaud's Exerciſes have been uſeful to the Britiſh youth; but, this Author obſerves, they would have been of more advantage if he had given the grammatical rules at the head of each chapter, becauſe they would have been more generally uſed by teachers. Every maſter being prepoſſeſſed with his own way of teaching, uſes his own favourite grammar, and thereby renders Chambaud's Exerciſes leſs adapted to their plan. Mr. Scot has attempted to rectify this, by giving not only the rules at the head of each chapter or paragraph, but has alſo marked the genders of the nouns. As an additional help to the ſcholar, at the end of the book is placed the formation of the plural number of nouns, and of the feminine gender of the adjectives.

SERMONS.

I. *Religious and civil Liberty*, a Thankſgiving Diſcourſe, &c. By William Gordon, Paſtor of the Third Church at Roxbury. 8vo. 6 d. Dilly.

This politico-theological diſcourſe contains a ſpirited enumeration of the ſuppoſed grievances of the coloniſts, with admonitions tending to engage them to an active defence of their invaded rights.

II. Preached at the Octogon Chapel in Bath, on the Day the late Biſhop of Worceſter was buried. By the Rev. George Butt, A. M. Rector of Stanford, Vicar of Clifton upon Teme, and Chaplain to the Earl of Finlater, &c. 4to. 1 s. Rivington.

An handſome panegyric on the deceaſed prelate is included in this diſcourſe.

CORRESPONDENCE.

Detector's friendly Letter is entitled to our thanks. He is very right, with reſpect to the *French Parnaſſus:* that parentheſis ſhould be ſtruck out.

We have, at length, procured *Skaife's Key to Civil Architecture*, and ſhall give an account of it in a future number of our Journal.

THE

MONTHLY REVIEW,

For AUGUST, 1775.

ART. I. *Gray's Poems, with Memoirs of his Life by Maſon, concluded.* See laſt Month's Review.

WE left this excellent Writer indulging his fine taſte and enthuſiaſm in contemplating the beauties of Nature; and, indeed, it would have been delightful to have attended ſo intelligent and ſo ingenious an obſerver through the whole of his excurſions; but we muſt now be contented with recording in our work a few ſketches of his character and ſtudies, and ſome general obſervations on his genius and poetry.

'The Reader, ſays Mr. Maſon, will have gathered, from the preceding ſeries of letters, that the greateſt part of Mr. Gray's life was ſpent in that kind of learned leiſure, which has only ſelf-improvement and ſelf-gratification for its object: he will probably be ſurprized that, with ſo very ſtrait an income, he ſhould never have read with a view of making his reſearches lucrative to himſelf, or uſeful to the public. The truth was, Mr. Gray had ever expunged the word *lucrative* from his own vocabulary. He may be ſaid to have been one of thoſe very few perſonages in the annals of literature, eſpecially in the poetical claſs, who are devoid of ſelf-intereſt, and at the ſame time attentive to economy; and alſo, among mankind in general, one of thoſe very few economiſts who poſſeſs that talent, untinctured with the ſtain of avarice. Were it my purpoſe in this place to expatiate on his moral excellencies, I ſhould here add, that when his circumſtances were at the loweſt, he gave away ſuch ſums in private charity as would have done credit to an ampler purſe: but it is rather my leſs-pleaſing province at preſent to acknowledge one of his foibles; and that was a certain degree of pride, which led him, of all other things, to deſpiſe the idea of being thought an author profeſſed. I have been told indeed, that early in life he had an intention of publiſhing an

an edition of Strabo; and I find amongſt his papers a great number of geographical diſquiſitions, particularly with reſpect to that part of Aſia which comprehends Perſia and India; concerning the ancient and modern names and diviſions of which extenſive countries, his notes are very copious. The indefatigable pains which he alſo took with the writings of Plato, and the quantity of critical, as well as explanatory obſervations, which he has left upon almoſt every part of his works, plainly indicate, that no man in Europe was better prepared to republiſh and illuſtrate that Philoſopher than Mr. Gray.——

'I muſt not omit to mention his great knowledge of Gothic Architecture. He had ſeen, and accurately ſtudied in his youth, while abroad, the Roman proportions on the ſpot, both in ancient ruins and in the works of Palladio. In his later years he applied himſelf to conſider thoſe ſtupendous ſtructures of more modern date, that adorn our own country; which, if they have not the ſame grace, have undoubtedly equal dignity. He endeavoured to trace this mode of building, from the time it commenced, through its various changes, till it arrived at its perfection in the reign of Henry the Eighth, and ended in that of Elizabeth. For this purpoſe he did not ſo much depend upon written accounts, as that internal evidence which the buildings themſelves give of their reſpective antiquity; ſince they conſtantly furniſh to the well-informed eye, arms, ornaments, and other undubitable marks, by which their ſeveral ages may be aſcertained. On this account he applied himſelf to the ſtudy of Heraldry as a preparatory ſcience, and has left behind him a number of genealogical papers, more than ſufficient to prove him a complete maſter of it. By theſe means he arrived at ſo very extraordinary a pitch of ſagacity, as to be enabled to pronounce, at firſt ſight, on the preciſe time when every particular part of any of our cathedrals was erected.——

'But the favourite ſtudy of Mr. Gray, for the laſt ten years of his life, was Natural Hiſtory, which he then rather reſumed than began; as, by the inſtructions of his uncle Antrobus, he was a conſiderable botaniſt at fifteen. He followed it cloſely, and often ſaid that he thought it a ſingular felicity to have engaged in it; as, beſides the conſtant amuſement it gave him in his chamber, it led him more frequently out into the fields; and, by making his life leſs ſedentary, improved the general courſe of his health and ſpirits.

'Habituated, as he had long been, to apply only to firſt-rate authors, as to the fountain-head of that knowledge, which he was at the time ſolicitous to acquire, it was obvious that, when he reſolved to make himſelf maſter of Natural Hiſtory, he would immediately become the diſciple of the great Linnæus. His firſt buſineſs was to underſtand accurately his "termini artis,"

artis," which he called juſtly the learning a new original language. He then went regularly through the vegetable, animal, and foſſile kingdoms. The marginal notes which he has left, not only on Linnæus, but the many other authors which he read on theſe ſubjects, are very numerous: but the moſt conſiderable are on Hudſon's Flora Anglica, and the tenth edition of the Syſtema Naturæ; which latter he interleaved, and filled almoſt entirely. While employed on Zoology, he alſo read Ariſtotle's treatiſe on that ſubject with great care, and explained many difficult paſſages of that obſcure ancient, from the lights he had acquired from modern naturaliſts.

'Having now given a general account of that variety of literary purſuits, which, in their turns, principally engaged his attention, and which were either not mentioned, or only glanced at in the preceding letters, let me be permitted to ſay a word or two of his amuſements. The chief, and almoſt the only one of theſe (if we except the frequent experiments he made on Flowers, in order to mark the mode and progreſs of their vegetation) was Muſic. His taſte in this art was equal to his ſkill in any more important ſcience. It was founded on the beſt models, thoſe great maſters in Italy, who flouriſhed about the ſame time with his favourite Pergoleſi. Of his and of Leo's, Bononcini's, Vinci's, and Haſſe's works, he made a valuable collection when abroad, chiefly of ſuch of their vocal compoſitions as he had himſelf heard and admired; obſerving in his choice of theſe, the ſame judicious rule which he followed in making his collection of prints; which was not ſo much to get together complete ſets of the works of any maſter, as to ſelect thoſe (the beſt of their kind) which would recal to his memory the capital pictures, ſtatues, and buildings which he had ſeen and ſtudied. By this means, as he acquired in painting great facility and accuracy in the knowledge of hands, ſo in muſic he gained ſupreme ſkill in the more refined powers of expreſſion; eſpecially when we conſider that art as an adjunct to poetry: for vocal muſic, and that only (excepting perhaps the leſſons of the younger Scarlatti) was what he chiefly regarded. His inſtrument was the harpſichord; on which, though he had little execution, yet, when he ſung to it, he ſo modulated the ſmall powers of his voice, as to be able to convey to the intelligent hearer no common degree of ſatisfaction. This, however, he could ſeldom be prevailed upon to do, even by his moſt intimate acquaintance.

'To conclude this ſlight ſketch of his literary character, I believe I may with great truth aſſert, that excepting pure Mathematics, and the ſtudies dependent on that ſcience, there is hardly any part of human learning, in which he had not

acquired a competent ſkill: in moſt of them a conſummate maſtery.'

Mr. Maſon has declined drawing up any formal character of his friend, but has referred us to one that has appeared ſomewhere by an anonymous hand. It is as follows:

"Perhaps he was the moſt learned man in Europe. He was equally acquainted with the elegant and profound parts of ſcience, and that not ſuperficially but thoroughly. He knew every branch of hiſtory, both natural * and civil; had read all the original hiſtorians of England, France, and Italy; and was a great antiquarian. Criticiſm, metaphyſics, morals, politics, made a principal part of his plan of ſtudy; voyages and travels of all ſorts were his favourite amuſement: and he had a fine taſte in painting, prints, architecture, and gardening †. With ſuch a fund of knowledge, his converſation muſt have been equally inſtructing and entertaining; but he was alſo a good man, a well-bred man, a man of virtue and humanity. There is no character without ſome ſpeck, ſome imperfection; and I think the greateſt defect in his was an affectation in delicacy, or rather effeminacy ‡, and a viſible faſtidiouſneſs, or contempt

* 'I have given, in the beginning of this ſection, an account of the great pains which Mr. Gray beſtowed on Natural Hiſtory. I have ſince been favoured with a letter from a gentleman, well ſkilled in that ſcience, who after careſully peruſing his interleaved Syſtema Naturæ of Linnæus, gives me this character of it: "In the claſs of animals (the Mammalia) he has concentrated (if I may uſe the expreſſion) what the old writers and the diffuſe Buffon have ſaid upon the ſubject; he has univerſally adapted the conciſe language of Linnæus, and has given it an elegance which the Swede had no idea of; but there is little of his own in this claſs, and it ſerved him only as a common-place; but it is ſuch a common-place that few men but Mr. Gray could form. In the birds and fiſhes he has moſt accurately deſcribed all that he had an opportunity of examining: but the volume of inſects is the moſt perfect; on the Engliſh inſects there is certainly nothing ſo perfect. In regard to the plants, there is little elſe than the Engliſh names and their native ſoils extracted from the Species Plantarum of Linnæus. I ſuppoſe no man was ſo complete a maſter of his ſyſtem; he has ſelected the diſtinguiſhing marks of each animal, &c. with the greateſt judgment, and, what no man elſe probably could have done, he has made the German Latin of Linnæus purely claſſical."

† 'He has diſclaimed any ſkill in this art in the 36th letter of the fourth ſection, and uſually held it in leſs eſtimation than I think it deſerves, declaring himſelf to be only charmed with the bolder features of unadorned nature.'

‡ 'This is rightly put; it was rather an affectation in delicacy and effeminacy than the things themſelves; and he choſe to put on this appearance chiefly before perſons whom he did not wiſh to pleaſe.

and

and diſdain of his inferiors in ſcience. He alſo had in ſome degree that weakneſs which diſguſted Voltaire ſo much in Mr. Congreve §: though he ſeemed to value others, chiefly according to the progreſs they had made in knowledge ‖; yet he could not bear to be conſidered himſelf merely as a man of letters; and though without birth, or fortune, or ſtation, his deſire was to be looked upon as a private independent Gentleman, who read for his amuſement. Perhaps it may be ſaid, What ſignifies ſo much knowledge, when it produced ſo little? Is it worth taking ſo much pains to leave no memorial, but a few poems? But let it be conſidered, that Mr. Gray was to others, at leaſt innocently employed; to himſelf, certainly beneficially. His time paſſed agreeably; he was every day making ſome new acquiſition in ſcience; his mind was enlarged, his heart ſoftened, his virtue ſtrengthened; the world and mankind were ſhewn to him without a maſk; and he was taught to conſider every thing as trifling, and unworthy of the attention of a wiſe man, except the purſuit of knowledge, and the practice of virtue, in that ſtate wherein God hath placed us."

The Editor's friendſhip could not fail him here—yet his judgment, ſurely, has been ſuſpended: for, to leave his friend and poet under the idea of a *faſtidious fribble*, was, to ſay no more, unfavourable to his memory. That ſuch is the idea, no one who reads the character can doubt. It is true, the world knew it. When he entered at Peter Houſe, his effeminacy and fair complexion drew upon him the name of Miſs-Gray. Our Readers will recollect that MILTON had the ſame appellation of *Miſs*. Mr. Horace Walpole, if we rightly remember, was, at that time, of King's College, in the ſame univerſity. They

§ 'I have often thought that Mr. Congreve might very well be vindicated on this head. It ſeldom happens that the vanity of authorſhip continues to the end of a man's days, it uſually ſoon leaves him where it found him; and if he has not ſomething better to build his ſelf-approbation upon than that of being a popular writer, he generally finds himſelf ill at eaſe, if reſpected only on that account. Mr. Congreve was much advanced in years when the young French Poet paid him this viſit; and, though a man of the world, he might now feel that indifference to literary fame which Mr. Gray, who always led a more retired and philoſophic life, certainly felt much earlier. Both of them therefore might reaſonably, at times, expreſs ſome diſguſt, if their quiet was intruded upon by perſons who thought they flattered them by ſuch intruſion.'

‖ 'It was not on account of their knowledge that he valued mankind. He contemned indeed all pretenders to literature, but he did not ſelect his friends from the literary claſs, merely becauſe they were literate. To be his friend it was always either neceſſary that a man ſhould have ſomething better than an improved underſtanding, or at leaſt that Mr. Gray ſhould believe he had.'

frequently met, converſed on ſubjects of taſte, and drank nothing but tea. After his return from his travels, he commonly wore a muff, an object of no ſmall deriſion with the univerſity-lads! If he went to a coffee-houſe, he would tell the waiter, in a tone the moſt effeminate, to give him 'that ſilly paper-book.' The Gentleman's Magazine this was, and, ſometimes, very likely, the Review. Timorous, as effeminate, and fearful of accidents, he had a ladder to let down from his window, in caſe of fire. Some young men of his college idly and wantonly ſet up a falſe alarm on the matter, in order to draw him upon his ladder, and this, among other circumſtances, was ſaid to be the occaſion of his removing to Pembroke.

As a poet, in his Country Churchyard, he certainly ſhewed great excellence in dwelling on the tendereſt intereſts of human nature. His eaſy, native pathos brought thoſe intereſts to the heart. But was he original with reſpect to the ſtyle and manner? certainly, he was, if he had not ſeen an elegy written by GAY, which bore all that ſtyle and manner; a circumſtance which we have noticed in a former Review. That he had ſeen it, is more than probable; nay, that he had loved it, admired, and copied from it. The ſtrong ſimilitude countenances this opinion. Thoſe two elegies may be conſidered as models of this ſpecies of writing.

His genius was not marked alone by that tender and melancholy ſenſibility ſo intereſting in the Country Churchyard. That impreſſion was only its *bas relief*. There was a Gothic grandeur in the ſtructure, of the moſt ſtriking and powerful effect. Yet this could be felt, could be taſted only by the few, while the natural pictures of the former were caught by and melted in every eye.

It is obſervable that ſublimity of genius has been generally attended with a ſtrong affection for the dæmonry of the ancient northern fable. Milton was particularly fond of it. It was the ſtudy of his youth, and the dream of his age. Nor had it been in the power of the Italian *Morbidezza* to ſmoothe away thoſe darings of mind he had caught originally from it. This paſſion ſeems natural. There is ſomething ſublime in the Celtic mythology, in the idea of ancient hardyhood, and the feats of former times, that is peculiarly adapted to a natural grandeur of imagination. In the mythology of the Greeks, every thing ſeems little, ſeems puerile in compariſon. Hence Mr. Gray's ſtrong attachment to every thing that breathed of the former. The Hall of Odin was heaven itſelf to him, and Oſſian "the very dæmon of poetry."

It would be ſuperfluous for us to mention the effect this enthuſiaſm had on Mr. Gray's poetical writings. Our Readers are no ſtrangers to that ſublime expreſſion, and to that noble air

air of mind, which diſtinguiſh his odes of that caſt. The following ode is now firſt publiſhed:

'Had I but the torrent's might,
With headlong rage and wild affright
Upon Deïra's ſquadrons hurl'd,
To ruſh, and ſweep them from the world!
'Too, too ſecure in youthful pride
By them my friend, my Hoel, died,
Great Cian's Son: of Madoc old
He aſk'd no heaps of hoarded gold;
Alone in Nature's wealth array'd,
He aſk'd, and had the lovely Maid.
'To Cattraeth's vale in glitt'ring row
Twice two hundred warriors go;
Every warrior's manly neck
Chains of regal honour deck,
Wreath'd in many a golden link:
From the golden cup they drink
Nectar, that the bees produce,
Or the grape's extatic juice.
Fluſh'd with mirth, and hope they burn:
But none from Cattraeth's vale return,
Save Aëron brave, and Conan ſtrong,
(Burſting through the bloody throng)
And I, the meaneſt of them all,
That live to weep, and ſing their fall.'

There is ſomething exceedingly tender and mournful in the little ſonnet, which now firſt appears, on the death of his friend Mr. Weſt:

'In vain to me the ſmiling mornings ſhine,
And redd'ning Phœbus lifts his golden fire:
The birds in vain their amorous deſcant join;
Or chearful fields reſume their green attire:
Theſe ears, alas! for other notes repine,
A different object do theſe eyes require.
My lonely anguiſh melts no heart but mine;
And in my breaſt the imperfect joys expire.
Yet morning ſmiles the buſy race to chear,
And new-born pleaſure brings to happier men:
The fields to all their wonted tribute bear:
To warm their little loves the birds complain:
I fruitleſs mourn to him, that cannot hear,
And weep the more, becauſe I weep in vain.'

The above pieces, and the epitaph on Sir William Williams, who was killed at the ſiege of Belleiſle, in 1761, are all that are new in this collection of the Author's poems. The epitaph is as follows:

'Here, foremoſt in the dangerous paths of fame,
Young Williams fought for England's fair renown;
His mind each muſe, each grace adorn'd his frame,
Nor Envy dar'd to view him with a frown.

At Aix his voluntary ſword he drew,
There firſt in blood his infant honour ſeal'd;
From fortune, pleaſure, ſcience, love he flew,
And ſcorn'd repoſe when Britain took the field.
With eyes of flame, and cool undaunted breaſt
Victor he ſtood on Belliſle's rocky ſteeps—
Ah! gallant youth! this marble tells the reſt,
Where melancholy Friendſhip bends, and weeps.'

The poems are followed by a collection of imitations, variations, and additional notes by the Editor.

ART. II. *The Hiſtory and Antiquities of the Pariſh of Halifax, in Yorkſhire.* Illuſtrated with Copper-plates. By the Rev. John Watſon, M. A. Rector of Stockport, Cheſhire, and F. S. A. 4to. 1l. 1s. Lowndes. 1775.

MR. Watſon obſerves, in his dedication of this work to the inhabitants of Halifax, that he was chiefly induced to give the hiſtory of a place where he had reſided ſeveral years, by his fondneſs for inquiries of this nature; and farther, that having the honour to be a member of the ſociety of antiquaries in London, he thought it, in ſome meaſure, his duty to draw up the beſt account he could, of the place where he reſided: more eſpecially as two very imperfect publications on the ſubject have already made their appearance; —referring, we ſuppoſe, to Wright's and Bentley's accounts, frequently mentioned in this work.

Our Author farther obſerves, that 'it has always been the wiſh of the above learned body, to have their members ſo ſtationed, that the different parts of the kingdom may, by degrees, be deſcribed, either on a more extenſive plan of a publication of this ſort, or by leſſer communications, affording materials for their Archæologia. Thus diſcoveries may be made to flow together as to one common center, and ſuch a fund be at laſt acquired, as may give to Britain what the immortal Camden in vain attempted, a complete account of its antiquities.'

'I believe, continues our Author, I may ſay with the greateſt truth, that there never was ſo pleaſing a proſpect of attaining this deſirable end, as at preſent, when ſo many gentlemen of known abilities are employed in carrying it on. That part of it which is here preſented to the public, is an account of a diſtrict but little known, till of late it became ſo much diſtinguiſhed by its trade; but as it is riſing ſo rapidly from its obſcurity, the following deſcription of it can neither be deemed needleſs, nor unſeaſonable.

'All which the Author will ſay of his own performance, is, that he has ſpared neither labour, nor expence, in ſearching every

every repoſitory, where any thing relating to his ſubject was likely to be found, and that

——————————ficut
(Parvula nam exemplo eſt) magni formica laboris
Ore trahit quodcunque poteſt, atque addit acervo.

Pleaſed that his mite may contribute to the making up the great whole; and that he may be admitted to ſtep within the circle of antiquity, though he preſumes not to approach near the center.'

The chief and moſt general objection to performances of this kind, is *their locality*, which prevents their proving very entertaining to any but thoſe who are intereſted in them by that *peculiar circumſtance*; but Mr. Watſon has a remark on this head which deſerves conſideration, viz. that ſo far as ſuch works are hiſtorical, the above objection is removed. 'Who, ſays he, is content to read only the hiſtory of his own pariſh or county?' and he adds, 'it is ſome pleaſure to reflect that this kind of writing has, of late, increaſed in reputation;' and that 'perhaps the public are better ſatisfied of its utility, ſince antiquarian books have ſometimes been allowed to be read in the higheſt courts of juſtice, on this well-known maxim, that the beſt evidence which can be had, ſhould be admitted.'

Although it was not our Author's deſign to write the Natural Hiſtory of the great and extenſive pariſh of Halifax, which has often been compared to Rutlandſhire for ſize,—yet his work opens with a conciſe philoſophical account of the country, under the general heads of fire, air, (or weather) earth, and water: he has alſo, at the end of the volume, a copious catalogue * of plants, with their deſcriptions, according to Linnæus and Hudſon.

Among other particulars which will conduce to general entertainment, our Author has 1ſt, a chapter on *Druidical remains* in the pariſh of Halifax; 2dly, a chapter on Roman Antiquities; and both theſe are illuſtrated by engravings. The chapter on Saxon and Daniſh affairs will afford ſomething for the gratification of thoſe Engliſh readers who are fond of the ancient hiſtory of their own country.

The titles of the next ſeven chapters are,

I. Hiſtorical memoirs of Halifax pariſh, *temp.* CHARLES I.
II. Of the TRADE of the Pariſh, &c.
III. Of the FORESTS, CHACES, and PARKS.
IV. Account of the MANORS.

* We have heard it aſſerted, that the pariſh of Halifax can juſtly vie with the county of Middleſex, in the number and variety of curious plants.

V. Of the COPYHOLDS.
VI. Of the GRAVESHIPS *.
VII. Of the KNIGHT'S FEES.

There are alſo a variety of chapters, or diviſions, of this work under the heads of *Ancient Taxes*, *Topographical Surveys*, and the famous *Gibbet-law*; together with family details, pedigrees, accounts of lands belonging to religious houſes, of the churches and chapels in the vicarage, and of the vicars. The collection of epitaphs is illuſtrated by engravings of the moſt conſiderable monuments. But the moſt alluring part of the work, to a literary Reviewer, is the 'BIOGRAPHICAL HISTORY of the pariſh of Halifax.' Here we are entertained with accounts, in alphabetical order, of 'ſuch authors, and perſons of note, as have been born, or have lived,' in this pariſh; among whom we find the memorable names of Sir Thomas Brown, Biſhop Farrer, Daniel De Foe, David Hartley, (author of the *Obſervations on Man*) Oliver Heywood, Dr. Nettleton, Sir Henry Saville, Mr. Thomas Saville, Mr. Henry Saville, Archbiſhop Tillotſon, and many others: not omitting Mr. Watſon, the learned Author of this book.

As Dr. Hartley's celebrated work has been revived by Dr. Prieſtley's late republication of the learned Author's *Theory*, *&c.* the particulars here given of that writer, and of his performance, may ſerve to gratify the curioſity of ſuch of our readers as may happen to have received but little information concerning either.

'David Hartley, M. A. was born at Ilingworth, in this pariſh. His father was curate there, and married, May 25, 1707, a daughter of the Rev. Mr. Edward Wilkinſon, his predeceſſor. This curacy Mr. Hartley afterwards reſigned for the chapel of Armley, in the pariſh of Leeds, where he died, and left behind him eight children. His ſon David was brought up by one Mrs. Brookſbank, near Halifax, and received his academical education at Jeſus College, Cambridge, of which he was Fellow. He firſt began to practiſe phyſic at Newark, in Nottinghamſhire, from whence he removed to St. Edmond's Bury, in Suffolk. After this, he ſettled for ſome time in London, and laſtly went to live at Bath, where he died Sept. 30, 1757, aged 53. He left two ſons and a daughter. His elder ſon got a travelling Fellowſhip, and his younger was entered at Oxford in Michaelmas Term, 1757. He publiſhed "A View of the preſent Evidence for and againſt Mrs.

* One of the officers or ſervants belonging to the lord of this manor, is called a Grave, from the Anglo-Saxon Gerefa, or the German Graf, his duty is to collect the lord's rents, and his ſtyle, in Latin deeds, is Præpoſitus.

Stephens's Medicines as a Solvent for the Stone, containing 155 Caſes, with ſome Experiments and Obſervations." London, 1739. This book, which contains 204 pages in 8vo. is dedicated to the Preſident and Fellows of the Royal College of Phyſicians, London, wherein the Author informs that body, that, about a year before, he publiſhed ſome caſes and experiments, which ſeemed to him ſufficient evidences of a diſſolving power in the urine of ſuch perſons as take Mrs. Stephens's medicines, though he did not then enter into the diſcuſſion of that point, but left the facts to ſpeak for themſelves; finding, however, that a quite contrary concluſion had been drawn from thoſe inſtances, and others of a like nature, as if the medicines did not diſſolve, but generate ſtones; he therefore republiſhes the ſame caſes and experiments, with all caſes favourable or unfavourable, perfect or imperfect, which he had been able to procure, hoping that he had obviated all objections, and even proved a diſſolving power in the medicated urine. At p. 175 of this book are propoſals for making Mrs. Stephens's medicines public, and a liſt is annexed of the contributions for this purpoſe, from April 11, 1738, to Feb. 24 following, the amount of which was 1387 l. 13 s. He was the chief inſtrument in procuring for Mrs. Stephens the 5000 l. granted by parliament. His own caſe is the 123d in the above book. He is ſaid to have died of the ſtone, after having taken above two hundred pounds weight of ſoap. Mrs. Stephens's medicine was made public in the Gazette, from Saturday June 16, to Tueſday June 19th, 1739.

'James Parſons, M. D. F. R. S. publiſhed an 8vo. printed in London 1742, containing (inter alia) Animadverſions on Lithontriptic medicines, particularly thoſe of Mrs. Stephens, and an account of the diſſections of ſome bodies of perſons who died after the uſe of them. In this book are ſeveral caſes laid down in Dr. Hartley's own words, and afterwards critically examined, in order to ſhew (particularly from thoſe in whoſe bladders ſtones were found after death) that that celebrated medicine had no power of diſſolving ſtones in the kidneys or bladder. And it muſt be owned, though with regret, that this writer has ſucceeded in his proofs.

Dr. Hartley is ſaid to have wrote againſt Dr. Warren, of S Edmund's Bury, in defence of Inoculation; and ſome lett s of his are to be met with in the Philoſophical Tranſact ns. He was certainly a man of learning, and a reputed g d phyſician, but too fond of noſtrums.

The Doctor's moſt conſiderable literary production is a v k intitled, "Obſervations on man, his frame, his duty, a his expectations, in two parts." London, 1749. 2 vols. 8vo.

8vo. The firſt part contains Obſervations on the frame of the human body and mind, and on their mutual connexions and influences. The work, it ſeems, took its riſe from the Rev. Mr. Gay's aſſerting the poſſibility of deducing all our intellectual pleaſures and pains from aſſociation, in a diſſertation on the fundamental principle of virtue, prefixed to Law's tranſlation of King's origin of evil. The ſentiments in this piece, led our Author to inquire into the power of aſſociation, and to examine its conſequences in reſpect of morality and religion, and alſo its phyſical cauſe, when by degrees many diſquiſitions foreign to the doctrine of aſſociation, or at leaſt not immediately connected with it, intermixed themſelves; for this reaſon, he has added thereto vibrations, and endeavoured to eſtabliſh a connexion between theſe; and has taken a great deal of pains to ſhew the general uſe of theſe two in explaining the nature of our ſenſations. The ſecond part contains Obſervations on the duty and expectations of mankind, before which is an introduction, in which he ſays, that the contemplation of our frame and conſtitution appeared to him to have a peculiar tendency to leſſen the difficulties attending natural and revealed religion, and to improve their evidences, as well to concur with them in their determination of man's duty and expectations; with which view he drew up the foregoing Obſervations on the frame and connexion of the body and mind; and in proſecution of the ſame deſign, he goes on in this part, from this foundation, and upon the other phænomena of Nature, to deduce the evidences for the being and attributes of God, and the general truths of natural religion. Secondly, Laying down all theſe as a new foundation whereon to build the evidences for revealed religion. Thirdly, to inquire into the rule of life, and the particular applications of it, which reſult from the frame of our Natures, the dictates of natural religion, and the precepts of the Scriptures taken together, compared with, and caſting light upon each other. Fourthly, to inquire into the genuine doctrines of natural and revealed religion, thus illuſtrated, concerning the expectations of mankind here and hereafter, in conſequence of their obſervance, or violation of the rule of life.'

Of Dr. Prieſtley's republication of Dr. Hartley's *Theory of the Human Mind, on the Principles of the Aſſociation of Ideas*, we ſhall give an account in a future Review.

We have noted ſome curious anecdotes, in this work, relative to Dr. Nettleton above mentioned, Oliver Heywood, and ſome others; but we muſt not enlarge.

We ſhall conclude with recommending Mr. Watſon's performance particularly to our Yorkſhire readers, who will be pleaſed

pleaſed with this work, perhaps, for the very circumſtance that ſome others may object to it, viz. that it is a great book, containing much about Yorkſhire, and Yorkſhire families; and that *nothing* has eſcaped the notice of the induſtrious, elaborate compiler.

ART. III. *Political Diſquiſitions; or, an Inquiry into public Errors, Defects, and Abuſes.* By J. B. Gent. Author of "The Dignity of Human Nature," and other Tracts. Volume the Third and laſt. 8vo. 6 s. Boards. Dilly. 1775.

THIS diligent and worthy Writer here continues to proſecute his patriotic and important inquiries. We, indeed, expected, that his undertaking would have extended to many more volumes, according to the intimation given in the general preface. He has, we find, ſufficient materials for this purpoſe, but, he obſerves, 'what theſe three volumes contain, is the moſt intereſting to the Public;' and we truly condole with him when he adds, that 'his health daily breaking, diſqualifies him from proceeding farther at preſent.'

The volume now before us, treats, Of *Manners*, in nine chapters, under the following diviſion:—Importance of manners in a ſtate; Luxury hurtful to manners, and dangerous to ſtates; Of the public diverſions, and of gaming, and their influence on manners; Of duels; Of lewdneſs; Influence of education on manners; Of puniſhments; Of the liberty of ſpeech, and writing, on political ſubjects. He alſo treats of the duty of ſtateſmen, to apply themſelves to *forming* the manners of the people.

'This work, ſays the Author, profeſſes to be an inquiry into public errors, deficiencies, and abuſes. And ſurely there is no greater error, no deficiency more fatal, no abuſe more ſhameful, than a nation's loſing the proper delicacy of ſentiment with regard to right and wrong, and deviating into a general corruption of manners. Has ambition raiſed a tyrant, a Cæſar, or a Charles, to deſpotic power? The ſword of a Brutus; or the axe in the hand of the man in the maſk, in a moment ſets the people free. Has an ariſtocracy of thirty tyrants, as at Athens, ſeized the liberties of a country? A bold Thraſybulus may be found, who coming on them in their ſecure hour, ſhall, by means perhaps ſeemingly very inadequate, blaſt their ſchemes, and overthrow the edifice of tyranny they had ſet up, burying them in its ruins. The people thus ſet free, if the ſpirit of liberty be not extinct among them, and their manners generally corrupt, will preſerve their recovered liberties. If their manners be ſo univerſally debauched, as to render them incapable of liberty, they will, as the degenerate Romans,

Romans, on the fall of Julius, ſet up an Auguſtus in his place. It is impoſſible to pronounce with certainty concerning any country, as the angel did of the devoted cities, that the decline of manners in it is univerſal and irretrievable. But where that is the caſe, the ruin of that country is unavoidable, the diſeaſe is incurable. For vice prevailing would deſtroy not only a kingdom, or an empire, but the whole moral dominion of the Almighty throughout the infinitude of ſpace.' This is a ſpirited paragraph; but we hope our own country is not yet in circumſtances bad enough to claim the *application*.

Our Author proceeds to illuſtrate and confirm his aſſertion by quotations from a great number of writers, ancient and modern: his work conſiſts chiefly of theſe collections; but he intermixes with them many reflections and obſervations of his own; from which we may ſelect a few paſſages relative to the ſtate of manners in this country.

'In our times, it is ſaid, the rapacity for riches is got to an unexampled height. We have not, like the Romans, a temple dedicated to *Juno Moneta*; but every man and every woman ſeems to have erected a temple to money, in their hearts. Not that hoarding is the vice of the times: but the caſe is worſe. For the voracity of thoſe who diſgorge their money as faſt as they ſwallow it, is the moſt inſatiable. Like the gluttons ſatyrized by Juvenal, who forced themſelves to bring up one ſupper, that they might have the filthy pleaſure of eating two, the ſame evening, our nobility and gentry, who repeatedly beggar themſelves at Mrs. Cornelly's, &c. are incomparably more inſatiable than miſers, who have no call upon them, but that of their avarice merely. Catiline's character, in Salluſt, ſuits a great multitude in our times: *Alieni appetens; ſui profuſus.*'

Among the obſervations on public diverſions we find the following account: 'The French taught us maſquerading, which has been an amuſement of that fantaſtical people ever ſince the days of Charles VI. if not earlier. For in his time there was exhibited a moſt dreadful ſcene of that kind, which, one would have expected to cool a little their eagerneſs for maſquerades ever after. The King and five of the court, on occaſion of a marriage, diſguiſed themſelves like ſatyrs, by covering their naked bodies with linen habits, cloſe to their limbs, which habits were bedaubed with roſin, on which down was ſtuck. One of the company, in a frolic, running a light againſt one of them, as they were dancing in a ring, all the ſix were inſtantly enveloped with flames, and the whole company in a conſternation, leſt the fire ſhould be communicated to all. Nothing was to be ſeen or heard but flames or ſcreams. Four of the ſix died in two days after, in cruel agonies; and the King, who was

ſubject

ſubject to a weakneſs of brain, was overſet by the fright, ſo that he was ever after outrageous by fits, and incapable of government.

'There are few entertainments more unmeaning, to ſay the leaſt, than maſquerades. For the whole *innocent* pleaſure of them muſt conſiſt in the ready and brilliant wit of the maſks, ſuitable to the characters they aſſume. But it cannot be ſuppoſed, that among a thouſand people, there are fifty perſons capable of entertaining by the readineſs of their wit, and their judgment in ſuſtaining aſſumed characters. Accordingly we hear of much ſtupidity *played off* on thoſe occaſions; and yet the rage after them continues. Wit muſt indeed be at a low ebb, when it is thought witty for a nobleman to aſſume at a maſquerade the dreſs of a turkey-cock. This piece of wit, I am informed, was really exhibited at a late maſquerade at Mrs. Cornelly's. As we know of nothing characteriſtical in a real turkey-cock, but his gabbling, it is not eaſy to imagine what entertainment a man of quality ſhould propoſe to give a company by aſſuming that character. If he had taken the likeneſs of a rook, he might have been a viſible ſatyr on gameſters, placemen, &c. if that of an owl, he might have ſaid he was a deep ſtateſman; or if he choſe a quadruped transformation, as that of an aſs, for inſtance, or of a ſtag, a bull, or any of the horned fraternity, he might have told thoſe who queſtioned him, that he was their repreſentative in parliament, &c. Obſerving the frequency of violated marriage-beds of late years, and the frequent celebrations of maſquerades, it requires a conſiderable ſtretch of charity to avoid ſuſpecting a connexion between maſquerading and intriguing, which may account for the eagerneſs ſhewn by the quality for that ſpecies of diverſion.'

In that part of this volume intended to ſhew that *able* ſtateſmen attend carefully to the manners of the people, we have the following paſſage: 'The perverſeneſs of ſtateſmen, in almoſt all ages and countries, with reſpect to this part of their duty, is very unfortunate for mankind. Governments have it not in their power to do their ſubjects the leaſt ſervice as to their religious belief and mode of worſhip. On the contrary, whenever the civil magiſtrate interpoſes his authority in matters of religion, otherwiſe than in keeping the *peace* among *all* religious parties, you may trace every ſtep he has taken by the miſchievous effects his interpoſition has produced, at the ſame time, that he has it in his power to do inexpreſſible ſervice to the people under his care, by a ſtrict attention to their manners and behaviour. A king, a ſtateſman, or a magiſtrate, who does not know this, is very improperly ſituated in the high ſtation he is; yet all hiſtory exhibits proofs of their miſconduct in this reſpect. They have perpetually haraſſed themſelves and their people

people about matters of belief, and forms of worſhip, and have neglected the moſt important duty of their function, the regulating of the moral and political principles and manners of the people. The reaſon of this wrong-headed conduct is very ſhameful for our rulers, viz. becauſe by joining forces with thoſe of the prieſthood, and labouring for the eſtabliſhment of what they are pleaſed to call the true church, the true faith, &c. (which are different in almoſt every different country) they open to themſelves a direct path to enſlaving the people; whereas by guiding them into right, moral, and political principles and manners, they might enable them to judge ſoundly of the conduct of thoſe in power, and inſpire them with a noble ſpirit of reſiſtance to tyranny, the moſt formidable of all diſpoſitions to the greateſt part of ſtateſmen. At the ſame time that our rulers ſhew great zeal for the true church, that is, a great deſire to keep up the ſacerdotal power, that the prieſthood may in return keep up theirs, we ſee them make no heſitation to declare their diſbelief of all religion. Chriſtianity, according to them, is a fiction, but yet the church of England is the only true Chriſtian church. The inferior people ſeeing thoſe of higher ſtations ranging themſelves on the ſide of infidelity, are very much hurt in their manners. But Chriſtianity, for any thing the greateſt part of our nobility and gentry know, may be either true or falſe. They do not know the ſtrongeſt objections, having never given themſelves time to examine the ſubject, ſo that their belief or diſbelief are of very little conſequence to the people; but the declaration of their diſbelief ſhews very little regard to the good of their country.'

This volume conſiſts (beſide the index) of 460 pages, nearly 200 of which are employed in the Concluſion, addreſſed to the independent part of the people of Great Britain, Ireland, and the Colonies. 'I have ſhewn you, ſays the Diſquiſitor, that as things go on, there will ſoon be very little left of the Britiſh conſtitution, beſide the name and the outward form. I have ſhewn you, that the houſe of repreſentatives, on which all depends, has loſt its efficiency, and inſtead of being (as it ought) a check on regal and miniſterial tyranny, is in the way to be ſoon a mere outwork of the court, a French parliament to regiſter the royal edicts, a Roman ſenate in the imperial times, to give the appearance of regular and free government, but in truth, to accompliſh the villanous ſchemes of a profligate junto, the natural conſequences and unavoidable effects of inadequate repreſentation, ſeptennial parliaments, and placemen in the houſe. All which ſhews the abſolute neceſſity of regulating repreſentation, of reſtoring our parliaments to their primitive annual period, and of diſqualifying dependents on the court from voting in the houſe of commons.

'Have

'Have I, my good countrymen, impoſed on you in the leaſt article? Can you ſeriouſly bring yourſelves even to doubt, whether the grievances I have pointed out, be really ſuch? Do you ſincerely believe it poſſible to go on in the track we are now in? Is there a ſhadow of conſiſtency between the preſent ſtate of our public affairs, and liberty, ſafety, peace, or the Britiſh conſtitution? While the enemies of your liberties are active and vigilant to ſeize every opportunity for increaſing their own emoluments, and their own power, and you are timid and thoughtleſs of your own ſafety, will your public grievances redreſs themſelves? Will corruption and venality die away of courſe, or will they ſpread wider and wider, and take ſtill deeper root, till at laſt it will become impoſſible to eradicate them? Look into the Roman hiſtory, and ſee how corruption in the people, and tyranny in the emperors, went on increaſing from Auguſtus to Didius, who fairly bought the empire, when it was put up to ſale. Look back but a little way into your own hiſtory. It is but 86 years ſince the Revolution, a very ſhort period, a lifetime! Yet we have not been able, or have not been willing, to keep up, for this ſhort time, the conſtitution then ſettled, becauſe indeed it was ſo imperfectly eſtabliſhed at that time, and becauſe we have been almoſt ever ſince *in the hands of a ſet of foreign kings*, and of flagitious miniſters, which laſt have traitorouſly abuſed your eaſy generoſity, and have, by introducing corruption, in great meaſure, undone what was done by expelling the *Stuarts*. The ſtanding army, the number of placemen in the houſe, the extenſion of exciſe laws, and various other abuſes, have crept on ſtill increaſing, till at laſt they are ſettled into a part of the conſtitution, and what formerly produced ſevere remonſtrances, and violent debates in parliament, paſs now unqueſtioned, and without debate or diviſion.'

Our Author proceeds, with great warmth and energy, to repreſent to his countrymen 'the fearful and horrid proſpect' before them, and to urge them to exert their endeavours againſt the haſtening calamity. But what meaſures are to be taken in this deplorable ſtate? Or how can the people prevent the fulfilment of his predictions? In anſwer to ſuch queſtions he replies, 'Before all other things, there muſt be eſtabliſhed a GRAND NATIONAL ASSOCIATION FOR RESTORING THE CONSTITUTION. Into this muſt be invited all men of property, all friends to liberty, all able commanders, &c. There muſt be a copy of the ASSOCIATION for every pariſh, and a parochial committee to procure ſubſcriptions from all perſons whoſe names are in any tax book, and who are willing to join the aſſociation. And there muſt be a grand com-

mittee for every county in the three kingdoms, and in the colonies of America.———The objects of ſuch a general aſſociation as I propoſe are, 1. The ſecuring of public credit. 2. Obtaining the undoubted ſenſe of the people, on the ſtate of public affairs. 3. Preſenting petitions, ſigned by a clear majority of the people of property, for the neceſſary acts of parliament. 4. To raiſe and have in readineſs, the ſtrength of the nation, in order to influence government, and prevent miſchief.'

He acknowledges that it is 'undoubtedly dangerous for the people to be employed in redreſſing grievances. When they go to redreſſing, they generally do great miſchief, before they begin redreſſing. But this, ſays he, is the fault of thoſe who reſiſt them. If the people rouſe to vengeance, woe to thoſe who ſtand in their way.—Perhaps when things come to a criſis, which moſt probably they will ſoon, our government may recollect themſelves ſo far as to grant voluntarily, and with a good grace, that redreſs, to which the people have an undoubted right, and which they ſee the people reſolute to have.'

This Writer purſues his propoſal with great zeal and ſpirit, anſwers ſome objections which may be made to it, and thus earneſtly entreats the attention of his fellow-ſubjects: 'Will you, ſays he, will the brave and generous-ſpirited Engliſh, ſo ſoon after the expulſion of popery and ſlavery, will you ſubmit to be enſlaved by a handful of your fellow-ſubjects? You who have ſo often made the mighty monarchs of France and Spain tremble on their thrones, and ſo lately have made Europe ſtand aghaſt, are you not aſhamed to ſhew yourſelves afraid of a *Harley*, a *Walpole*, a *Pelham*, a *Bute*, a *North*? For either you were afraid of them, or you ſuffered yourſelves to be deceived by them, which is almoſt as ſhameful; or you would before now have demanded and obtained, either by petition or by force, the correction of the ruinous abuſes I have, in theſe volumes, pointed out.'

Amidſt all this zeal and boldneſs, ſome readers perhaps will be rather ſurpriſed to find that this Writer is a North-Briton, as we do not generally obſerve that thoſe of his countrymen, who ſettle in the ſouthern part of this iſland, always manifeſt the ſame ſpirit and views. However that may be, he thinks it requiſite to employ ſome pages in defence of our fellow-ſubjects in Scotland, as attached to the cauſe of liberty, and in cenſuring the Engliſh as too inveterate againſt them. Whether or not he diſcovers in theſe obſervations any blameable degree of national partiality, we ſhall leave the readers of this volume to determine for themſelves.

Mr. Burgh concludes this part of his work with ſaying, 'You may depend on it, my good countrymen, that neither railing

railing againſt the Scots, nor even breaking the union, nor maſſacring the whole inhabitants of North-Britain, nor any popular cry againſt Lord ——, or for Mr. ——, nor any other party object, is of conſequence enough to be named in a day with the reſtoration of independency to parliament. They who are for this indiſpenſable meaſure are undoubted friends to England; they who are againſt it, no matter what banners they liſt under, they are more deſirous of the emoluments of places and penſions, than ſtudious of the good of their country.'

This public ſpirited Author does not appear to be a party-man, or to have conceived high ideas of all who are conſidered as modern patriots. 'It could not be pretended, he remarks, that an aſſociation for reſtoring the independency of parliament was a party affair.' And as to *petitioning*, he obſerves, 'A deſigning miniſtry deſires no better than that the people's attention to be engaged about trifling grievances, ſuch as have employed us ſince the late peace. This gives them an opportunity of wreathing the yoke around our necks, becauſe it gives them a pretence for increaſing the military force. Inſtructing, petitioning, remonſtrating, and the like, are good diverſion for a court; becauſe they know that, in ſuch ways, nothing will be done againſt their power. A grand, national aſſociation for obtaining an independent parliament would make them tremble: for they know that the nation, if in earneſt, would have it, and that with the ceſſation of their influence in parliament, their power muſt end.'

On the whole, if we do not in every particular perfectly coincide with this Writer, we muſt honour and eſteem him as a warm friend to the intereſts of mankind. If he diſcovers a degree of aſperity on any occaſion, we muſt attribute it to that indignation with which an honeſt mind muſt ſometimes obſerve the evils here preſented to our view. He in one place intimates a hope that ſome perſons concerned in ſtate affairs may look into his book, and take into ſerious conſideration ſome of the ſubjects it contains: we heartily wiſh he may not hope in vain. How happy would it be for this kingdom ſhould men at the helm ſedulouſly concur with both houſes of parliament in endeavouring to remove thoſe public evils which are ſo glaring and ſo portentous! But this is not to be expected from mere mercenary minds, or from men of arbitrary principles, nor from pretended patriots, whoſe real views are nearly the ſame with thoſe of the people againſt whom they ſo violently ſet themſelves in oppoſition.

ART. IV. *Continuation of the Account of* Macpherſon's *Original Papers.* See Review for May.

THE Memoirs of James the Second, are, as might be expected, large and particular, during the period of the Revolution. Many things are minutely related by him, and among others the circumſtances of his flight; which, from the ſingularity of that event, cannot avoid being intereſting in a conſiderable degree. Some of theſe circumſtances we have mentioned in the preceding Article.

It will be doing an act of juſtice to James, to inſert his apology for part of his conduct in Ireland; though nothing can excuſe his general meaſures with regard to that country, whether before or after his having been deprived of the crown of England. His adminiſtration of Iriſh affairs, notwithſtanding the beſt colourings he could put upon it, muſt appear equally impolitic and tyrannical.

'The King landed at Kinſale, on the 12th of March. He found a great deal of good will in that kingdom, but little means to execute it; which made the Prince of Orange ſlight it to the degree he did. The fear of diſguſting the Iriſh Catholics, on whom he wholly depended, and the hopes of recompenſing ſuch Proteſtants as ſuffered by the act for reſcinding the acts of ſettlement, induced the King, at laſt, to give his royal aſſent, though he ſaw it was highly prejudicial to his intereſt. Nothing, but the unwillingneſs to diſguſt his only friends, could prevail with him to foreclose himſelf in the act of attainder, from the power of pardoning thoſe compriſed in it; and to agree to ſuch diminutions of his authority, as that the acts of the Engliſh parliament ſhould not be binding in Ireland, nor that writs of error and appeals ſhould be carried from thence to England. It would, without doubt, have been more generous in the Iriſh, not to have preſſed ſo hard upon their prince, when he lay ſo much at their mercy; and more prudent not to have graſped at gaining all, before they were ſure of keeping what they already poſſeſſed. He gave his royal aſſent, with good will, only to the act for liberty of conſcience.'

The compoſition of the foregoing paſſage riſes above what we uſually meet with in King James's Memoirs, as written by himſelf: for his ſtyle is, for the moſt part, mean and incorrect; and it is ſometimes perplexed and ungrammatical.

Inſtead of James's own account of Iriſh tranſactions, the Editor hath given us two journals, compoſed from the letters which that prince received from his generals; and of which ſome are inſerted, as vouchers and illuſtrations, in the notes. Theſe journals contain a particular relation of what paſſed in Ireland, from

from the 12th of March to the 10th of Auguſt, 1689. The firſt of theſe journals, which is by far the largeſt and moſt important, may be reckoned, according to Mr. Macpherſon, the work of James, from the corrections, alterations, and additions, in his own hand. In ſuch a work we cannot expect his actions to be placed in any other than the moſt favourable light. Nevertheleſs, we find, in one place, a fair acknowledgment of the illegality and injuſtice of his proceedings. 'His Majeſty, ſays the Writer, gave orders alſo for ſeizing the goods of abſent Proteſtants and rebels, making uſe, for that purpoſe, of the moſt effectual means which the laws of the country permitted, *and even going beyond that where the occaſion required.*' In this journal we have the following vindication of James, from having had any concern in the barbarity of Roſen's conduct, at the ſiege of Derry.

'Monſieur de Roſen, at this time, formed a project, which he had in part put in execution before he acquainted his Majeſty with it; which was to aſſemble all the people left in the country from Charlemont and a vaſt way round, men, women, and children, and drive them to the walls of the town, where they ſhould be left to ſtarve, except the town ſhould either ſurrender or relieve them. But his Majeſty being informed thereof was ſenſible this action could not but be every way prejudicial to his ſervice, ſince moſt of theſe people living at home peaceably, and having either his particular protections, or relying on that general one of his declarations, promiſing ſafety to all that would return to their houſes and live quiet: this was inevitably to depopulate and ruin the country, and beſides would give his enemies occaſion ſo to repreſent ſuch a breach of faith in his other kingdoms, as to diſhearten even his beſt friends. His Majeſty therefore immediately diſpatched away couriers to all the places where Monſ. de Roſen had ſent orders to aſſemble theſe poor people, commanding governours to forbear from doing it at their utmoſt peril; and at the ſame time commanded Monſ. de Roſen to deſiſt from any ſuch attempt. He had, however, before his maſter's orders could reach him, aſſembled above four thouſand men, women, and children, which he cauſed to be driven to the walls; but ſo little effect had this proceeding towards perſuading the town to ſurrender, that they fired upon them from the walls, which Monſ. de Roſen perceiving, drew them off and ſent them to their homes again. The enemy endeavoured to ſend away in this crowd many of their ſick and weak men; which would have been of great advantage to them in ſaving their proviſions.'

The preceding repreſentation of the fact is confirmed, in the notes, by the original letters which paſſed upon the occaſion.

We ſhall next inſert James's apology for his retreat to France, and the account of his reception there, after the battle of the Boyne.

'Had the King been able to have waved that deciſive ſtroke at the Boyne a few weeks, he might have ſeen the French fleet maſters of St. George's Channel, and in a condition either to have tranſported him and his army to England, or of hindering any ſuccours from coming to the Prince of Orange, which was what M. Seignelay deſigned. But the King's life was a chain of misfortunes and diſappointments; ſo that what advantages the French got were no ways beneficial to him. His misfortunes were doubly ſuch, by leſſening his credit and intereſt with his friends as much as it did with his enemies. He wrote to Tyrconnel, that he was going to France. He ſaid he hoped to ſend more ſuccours, and, in the mean time, left them 50,000 piſtoles; which was all the money he had. He arrived at Breſt, on the 20th of July, N. S. He wrote to the Queen. He informed her of his misfortunes. He ſaid, he was ſenſible that he would be blamed for hazarding a battle. But that he had no other poſt ſo advantageous to defend, unleſs he would abandon all without a ſtroke, and ſuffer himſelf to be at laſt driven into the ſea. But as the unfortunate are cenſured always more ways than one, ſome blamed him for hazarding too much, and others for his quitting Ireland ſo ſoon. That counſel was, no doubt, too precipitate; and it is wonderful, why Tyrconnel preſſed it with ſo much earneſtneſs; unleſs it was from the ſolicitations of the Queen, who, in a letter of June 27th to him, entreated him, in the moſt vehement terms, to ſave the King's perſon at any rate. He, however, ought not to have adviſed ſuch diſheartening councils, as to make the King abandon a cauſe that had ſtill ſo much hopes of life. It did him great detriment. It was not likely that either his own people or the King of France would eagerly maintain a cauſe, which he himſelf had deſerted. But it may be ſaid, alſo, that it was the unanimous advice of the council, the generals, and all perſons about him; there was too an univerſal panic, as appears from the circumſtance, that even the French officers, men of ſervice, ſaw viſions of troops, when none certainly could be within twenty miles. This is the only excuſe for the wrong reſolution of the King. He had alſo formed a ſcheme in his own mind, which he found, upon his arrival, had been actually laid by the court of France. The French, the King knew, were maſters at ſea, ever ſince the battle of Bantry Bay. They were alſo, ſince the victory at Flerus, confeſſedly maſters at land. The King imagined the ſooner he got into France, that he would the ſooner convince his moſt Chriſtian Majeſty,

that the only way to break the league was, to land him, with a ſuitable body of troops, in England. He hoped alſo to ſend a ſquadron to St. George's Channel to prevent the Prince of Orange's return, and to land ſome Iriſh troops in Scotland. This was the chief cauſe of his flight. The news of the victory off Beachy-head met him at Breſt; and he applauded himſelf exceedingly in that reſolution. The King knew of the deſign of fighting the combined fleets. He knew, that M. Seignelay deſigned at the ſame time to ſend 25 light frigates to St. George's Channel, and to burn all the ſhips on both ſides, but ſuch as were neceſſary to bring off the King and ſome troops; and, by that means, to have kept the Prince of Orange in Ireland. All this well-laid ſcheme he knew; and it was the main inducement to his retreat. But the buſineſs was over before his arrival, as was ſaid; and neither he nor the French themſelves reaped any advantage. The ſickneſs of Seignelay hindered him from going on board as he intended; which forced him to give that commiſſion to the Chevalier de Tourville. His negligence in not deſtroying the combined fleets was vehemently reſented by Seignelay. Tourville aſcribed his want of ſucceſs to the Engliſh having taken up the buoys. Seignelay ſaid, in a paſſion, that it proceeded from his cowardice. Tourville took fire. Seignelay explained himſelf, by ſaying, that he meant only with regard to his conduct; for there were many (of which number he took him to be) *qui eſtoient poltrons de teſte, quoyqu'ils ne l'eſtoient point du coeur.*

'The day after the King's arrival at St. Germains, the King of France came to ſee him, and promiſed him all imaginable kindneſs and ſupport. But when he had laid open his project, he received it coldly, and ſaid, he could do nothing in it till he heard from Ireland. The King told him, that there was no occaſion to hear from Ireland, to convince him that England was naked. But his moſt Chriſtian Majeſty was diſſatisfied with the King's late conduct, either of himſelf or the inſinuations of his miniſter. He was averſe to another expedition, which might, he thought, be as haſtily relinquiſhed. He pretended an indiſpoſition, and would not ſee the King, till in fact it was too late to do any thing. When the King obſerved this cauſe of delay, his patience never in his life underwent ſuch another trial. The defection of his ſubjects, the loſs of the battle, the deſertion of his favourites, had never thrown him into ſuch deſpair, as this not ſuffering him to open his heart to the Prince, who was his only friend and ſupport in the world. But he was deſtined to be a victim to patience by Providence; which his friends, as well as his enemies, exerciſed by turns. He even preſſed to be permitted to go on board the fleet. This was denied, as nothing, they ſaid, could be done without land-forces.

The threatened junction of the Elector of Brandenburgh with the Prince of Waldeck was the excuſe. But this was a poor pretence, when the Prince of Orange, with 40,000 men, could be kept from acting, by the other expedient.'

We are ſurpriſed at the correctneſs of the compoſition, in the paſſages now tranſcribed. We think that we perceive in them much of the terſeneſs and conciſeneſs of Mr. Macpherſon's own ſtyle; and yet they are delivered as extracts from James's Memoirs.

In the view which is given, under the year 1692, of the diſſatisfaction in England with King William's government, and the correſpondence carried on with the late monarch, we are again almoſt diſpoſed to fancy that we hear Mr. Macpherſon himſelf ſpeaking, ſo correct is the language, and ſo much has the concluding reflection the air of coming from a profeſſed hiſtorian:

'Many begin to be diſſatisfied with the Prince of Orange's government. The violent current, which had borne down every thing before it, abated. The hearts of many remained true, though their hands were tyed. Every day cleared up more and more the dark and hidden contrivances, which had produced the Revolution. The number of the King's friends increaſed daily. They propoſed ſchemes for his reſtoration. The correſpondence with Churchill was kept up. Though his pretenſions were liable to ſuſpicion, from his former conduct, his profeſſions had the appearance of ſincerity. There was ſome cauſe to believe him; as both he and his miſtreſs, the Princeſs of Denmark, were out of favour with the Prince of Orange. Neither of them reaped any advantage from their paſt infidelity, but the infamy of having committed ſuch great crimes. The moſt intereſted may be credited, when they can reaſonably hope to mend their fortune, and better their condition, by returning to their duty.'

We ſhall here add, once for all, that the remarks we have made, concerning the ſtyle of the Memoirs, have repeatedly occurred to us in reading the latter part of them; ſo that we could ſcarcely help imagining that the Editor muſt rather have abridged them, or expreſſed the ſenſe of them in his own words, than have contented himſelf with bare extracts. If any injuſtice be done him by hinting a ſuſpicion of this kind, we ſhall be very ready, upon proper conviction of it, to acknowledge our miſtake.

James hath exculpated himſelf, as follows, from having had any concern in the deſign of aſſaſſinating King William, which was formed in 1696:

'The King is preſſed again to make another attempt. He was prevailed upon, by conceiving the kingdom to be much

better

better diſpoſed, and the conjuncture more favourable. Before the King entered upon his expedition, he found great difficulties about wording his declaration, for the Calais expedition, Melfort had been diſmiſſed at the ſolicitations of his friends in England. Middleton, who ſucceeded him, was of opinion, that the King ought to adhere to his laſt declaration. The King left St. Germains, February 28th. The troops intended for the invaſion began to draw near Dunkirk and Calais. He was haſtened off too ſoon, by the court of France. The alarm was taken, before things were ripe; and the intended expedition fell to the ground. Beſides the misfortunes common to this expedition with the reſt of the King's attempts, it brought obloquy upon him, by its being thought that he was privy to, or approved of, the deſign on the perſon of the Prince of Orange. Certain gentlemen, thinking to do the King good ſervice by it, combined among themſelves. Their firſt project was to ſurprize and ſeize the Prince of Orange, and carry him into France. But finding that impracticable, if they ſcrupled his life, they were by degrees drawn into a reſolution of attacking him as he came from Hampton Court, or from hunting; and if they found no poſſibility of carrying him off alive, to make no difficulty of killing him. There is no occaſion to argue upon this point, the King was neither privy to this deſign, nor did he commiſſion the perſons; though he ſuffered moſt undeſervedly, both in his reputation and intereſt: for thoſe unfortunate gentlemen, by miſtaking meſſages on the one hand, and their too forward zeal on the other, the moſt of them loſt their own lives, and furniſhed an opportunity to the King's enemies of renewing their calumnies againſt him, and fix the people and parliament, who otherwiſe began to waver, in the Prince of Orange's intereſt more than ever. Croſby, it is more than probable, was employed by the Prince of Orange, to perſuade the King to the meaſure. His earneſtneſs in this, both in words and by his letter, requeſting permiſſion from England, made the King ſuſpect him; and all the anſwer he made was, that he thought him mad.'

The ſubſequent paſſage is, perhaps, the moſt extraordinary one that we meet with in James the Second's Memoirs. It relates to a private agreement which King William is ſaid to have made during the negociations for the treaty of Ryſwick.

'Though no one could blame the King's conduct, in thus totally diſclaiming all treaties and accommodations, when he found the confederate Princes no ways diſpoſed to do him juſtice; yet there was one article privately ſtipulated, which, had not the King too haſtily rejected, might have rendered his poſterity eaſy, and his people happy. His moſt Chriſtian Majeſty had underhand prevailed with the Prince of Orange to conſent

that the Prince of Wales ſhould ſucceed to the throne of England after his death. That mercenary Prince, it ſeems, had no great regard to the pretended ends of his coming, nor to the acts of parliament, which excluded the Prince of Wales, and all of that perſuaſion, from the ſucceſſion. He had, under the notion of preſerving the church of England, uſurped the kingdom; and, now, (that the work was done) thoſe pangs of conſcience were vaniſhed, and he was very eaſy on that head, and ready to leave the church to Providence for the future, not caring under whoſe government it fell afterwards, ſo he was ſecure of the throne for his life. For this reaſon, he ſhewed no great averſeneſs to the Prince of Wales's having the preference to thoſe who were named by the pretended act of ſettlement. How he would have brought about in parliament this matter does not appear; becauſe it never came to a trial. But when this ſeeming advantage to the family was propoſed to the King, he could not ſupport the thoughts, he ſaid, of making his own child an accomplice to his unjuſt dethronement; ſo immediately he told his moſt Chriſtian Majeſty, (who had firſt made the overture to him) that though he could ſuffer with Chriſtian patience the Prince of Orange's uſurpation upon *him*, he could never conſent that his own ſon ſhould do it too. This was a point too nice to be preſſed, in caſe of the leaſt reluctancy; ſo nothing more was ſaid upon it. But had the King taken leiſure to weigh more maturely the matter, he might have found means, perhaps, of reconciling that apparent incongruity, and for the ſake of his ſon and poſterity have overlooked the injuſtice done to himſelf. But the King was better at ſuffering injuries, than at conniving at them; and the leaſt ſhadow of an injuſtice was enough to damp, in his acceptation, the beſt laid project in the world.'

To this we ſhall ſubjoin Mr. Macpherſon's relation of the ſame tranſaction, as he has given it in the ſecond volume of his Hiſtory, upon the ſole authority of the foregoing paper:

'The Earl of Portland, on the part of the King of England, and de Boufflers, in the name of Lewis, met between the armies and held a conference, on the 10th of July. They met again, on the 15th and 20th of the ſame month, in the ſame manner. But, on the 26th of July and the 2d of Auguſt, they retired to a houſe in the ſuburbs of Hall; and reduced to writing the terms to which they had agreed in the field.

'The world have hitherto been no leſs ignorant of the object of theſe interviews, than Europe was then aſtoniſhed, at ſuch an uncommon mode of negociation. As William truſted not his three plenipotentiaries at the Hague, with his agreement with France, mankind juſtly concluded, that a ſecret of the laſt importance had been for ſome time depending between the

the two Kings. Time has, at length, unravelled the myſtery. Lewis, unwilling to deſert James, propoſed that the Prince of Wales ſhould ſucceed to the crown of England, after the death of William. The King, with little heſitation, agreed to this requeſt. He even ſolemnly engaged, to procure the repeal of the act of ſettlement; and to declare, by another, the Prince of Wales his ſucceſſor in the throne. This great preliminary being ſettled, other matters of leſs importance followed of courſe. The fifty thouſand pounds a year, ſettled as a jointure upon King James's Queen, was agreed to be paid; though the money was afterwards retained upon various pretences. On the 3d of Auguſt, the King left the army, and retired to Dieren. He ſent from thence the Earl of Portland, to acquaint the miniſters aſſembled at the congreſs, that he had ſettled his own affairs, and thoſe of his kingdoms, with France; and that he earneſtly preſſed the allies, and particularly the Emperor, to haſten the concluſion of the great work of peace.

'Thoſe who aſcribe all the actions of William to public ſpirit, will find ſome difficulty in reconciling this tranſaction to their elevated opinion of his character. In one conceſſion to France, he yielded all his profeſſions to England; and, by an act of indiſcretion, or through indifference, deſerted the principles to which he owed the throne. The deliverance of the nation was not, however, the ſole object of this Prince. Like other men, he was ſubject to human paſſions; and, like them, when he could gratify himſelf, he ſerved the world. Various motives ſeem to have concurred, to induce him to adopt a meaſure, unaccountable on other grounds. The projected peace was to ſecure the crown in his poſſeſſion for his life. He had no children, and but few relations; and thoſe he never loved. The ſucceſſors provided by the act of ſettlement, he either deſpiſed or abhorred; and he ſeems hitherto not to have extended his views beyond the limits of that act. Though James had diſpleaſed the nation, he had not injured William. The ſon had offended neither. He might excite compaſſion, but he could be no object of averſion. The ſuppoſed ſpuriouſneſs of his birth, had been only held forth to amuſe the vulgar; and even theſe would be convinced, by the public acknowledgment intended to be made by the very perſon whoſe intereſt was moſt concerned in the ſupport of that idle tale.

'But the ſame imprudence which loſt to the late King the crown, excluded, for ever, his poſterity from the throne. He told his moſt Chriſtian Majeſty, who had made the firſt overture to him, on this important ſubject, that though he could ſuffer with patience the uſurpation of his nephew upon his right, he could never permit his own ſon to be guilty of the ſame injuſtice. He urged, that ſhould the ſon reign in his father's life-

time,

time, that circumſtance would amount to a formal renunciation. That the Prince of Wales, by ſucceeding to the Prince of Orange, would yield his ſole right, which was that of his father; and being obliged to the people for his elevation, the hands which had raiſed him, might, at any time, juſtly pull him down from his throne. That ſhould he himſelf be capable of conſenting to ſuch a diſgraceful propoſal, in favour of his ſon, he might be juſtly reproached with departing from his avowed principles, and with ruining monarchy, by rendering elective an hereditary crown. Beſides, that though he ſhould conſent to ſacrifice all that he reckoned dear, to a mortal enemy, the Prince of Orange could only promiſe a thing, which he was not, perhaps, able to perform. That the ſame parliament that had conferred the royal authority on himſelf, had ſettled the reverſion of the crown on the Princeſs of Denmark; and that, therefore, by reverſing the act of ſettlement, he diſjointed the whole claim which bound the people to his government. But that ſhould even the Prince of Orange induce the parliament of England to repeal the act of ſettlement, it would be always on condition of having the Prince of Wales placed in their hands, without their being able to give any ſecurity either for his perſon or his conſcience.

'The laſt conſideration was not, perhaps, the leaſt motive of this deluded Prince, for rejecting the only certain proſpect that had ever offered itſelf for reſtoring his family to the throne. The French King, perceiving his obſtinacy, urged not further a point, of which James himſelf could be the only judge.'

We ſee that Mr. Macpherſon gives full credit to the fact related in the Memoirs; and he has grounded upon it, as uſual, ſome reflections, to the diſadvantage of King William's character. But there doth not appear to us ſufficient reaſon for yielding our aſſent to this narration. The account, though printed as part of James's Memoirs, was, in fact, not written by that Prince. This the Editor takes notice of; but obſerves, that as it was done under James's own inſpection, and corrected by himſelf, it poſſeſſes as much authority, as if written by him in his own hand. The proofs, however, of his having inſpected the paper ought to have been exhibited to the Public, and the particular corrections made by him ſhould have been ſpecified. The paper itſelf has the air of having been compoſed ſome time after the event. It is very ſtrange that ſo extraordinary an affair ſhould not have been recorded by James himſelf. It is remarkable, likewiſe, that no traces of this ſingular tranſaction ſhould be met with in the original papers, correſponding to the year 1697. It cannot but be thought ſurpriſing that it ſhould be concealed from James's confidential friends, and that it ſhould have no place in Nairne's Collections. How came

came it, alſo, to paſs that the numerous enemies to King William, who have had acceſs to the Stuart Papers, ſhould not have diſcovered and publiſhed a fact ſo injurious to his memory; and how could it eſcape the reſearches of the vigilant and induſtrious Carte?

But, were we to grant all the authenticity and authority to the relation, which Mr. Macpherſon himſelf could deſire, it would not ſupport the ſtructure he hath built upon it. All that can be reaſonably gathered from it, is, that the ſcheme was propoſed by Lewis to James, who gave ſuch an anſwer as is repreſented; and that it was mentioned to William or his ambaſſadors, who expreſſed no particular diſapprobation of it; a conduct which is natural enough to political men, in the management of political negociations, even when they have no intention of complying with the meaſure ſuggeſted by the oppoſite party. For though it is aſſerted, in the paper, that there was an "article privately ſtipulated;" and that "his moſt Chriſtian Majeſty had underhand prevailed with the Prince of Orange to conſent that the Prince of Wales ſhould ſucceed to the throne of England after his death," yet, in the courſe of the narration, this account dwindles down to what follows: "He (William) *ſhewed no great averſeneſs* to the Prince of Wales's having the preference to thoſe who were named by the pretended act of ſettlement." Nevertheleſs, Mr. Macpherſon is pleaſed to ſay, that King William, "with little heſitation, agreed to this requeſt;" and that "*He even ſolemnly engaged, to procure the repeal of the act of ſettlement; and to declare, by another, the Prince of Wales his ſucceſſor in the throne.*"

Many reaſons might be drawn from the character, views, and ſituation of William, and from the impracticable nature of the project, to ſhew that he could not ſeriouſly accede to ſuch a propoſal. But obſervations of this kind will eaſily ſuggeſt themſelves to our intelligent Readers.

(*To be concluded in another article.*)

ART. V. *The Probability of reaching the North Pole diſcuſſed.* 4to. 2 s. 6 d. Heydinger. 1775.

THE Hon. Mr. Daines Barrington, having firſt propoſed the voyage to the North Pole, which was afterwards undertaken by Capt. Phipps, and the event of which is now well known, has, in theſe papers, collected a variety of facts and ſpeculations, in order to evince the practicability of ſuch an undertaking. The papers were read in courſe at two meetings of the Royal Society;—but as the *Council*, perhaps leſs credulous than the Author, or apprehending that they would encroach too much on the ordinary limits of their yearly publications, did not think proper to admit them into their *Tranſactions*, Mr. B. has

has publiſhed them ſeparately on his own account. It muſt be allowed, that the Honourable Author has beſtowed much time and labour on the inveſtigation of this ſubject; and that he has accumulated an amazing quantity of written, traditionary, and conjectural evidence, in proof of the poſſibility of circumnavigating the Pole. But after all, when his teſtimonies and arguments are examined, *pondere non numero*, they are far from being ſo ſatisfactory as we could wiſh.

The firſt authority which Mr. B. produces is that of one Andrew Lukie, who affirmed that, in 1766, he had been as far north as $84\frac{1}{2}°$: but unfortunately, when Capt. Robinſon, with whom this deponent had ſailed, was conſulted, it was found that they had only reached $82\frac{1}{2}°$; and for this reckoning there is no other evidence than that of the time in which they ran back to *Hackluyt's Headland*.

Capt. Cheyne ſailed to lat. 82, but it does not appear whether this latitude was determined by *obſervation* or *reckoning*.

The moſt circumſtantial teſtimony is that of Mr. Watt, who, 20 years ago, ſailed with Capt. Maccallam, without the leaſt obſtruction, to $83\frac{1}{2}°$; however Mr. Watt was then only 17 years of age, and no journal of this voyage can be procured.

The ſame objection, beſide the greater diſtance of time, may be urged againſt the authority of Dr. Daillie, who is ſaid, between 50 and 60 years ago, to have penetrated as far as lat. 88°, and to have found 'the weather warm, the ſea perfectly free from ice, and rolling like the Bay of Biſcay.'

Mr. B. proceeds, in his ſecond paper, to collect and confirm the *written* evidence which he has met with; but this ſeems to reſt on the ſame precarious ground of credibility with the former: nor do we think that the difficulties and objections, to which it is liable, are obviated by our Author. He is of opinion that the barrier of ice which prevents the progreſs northwards is only occaſional, and that in ſome years the ſea is clear and navigable as far as the Pole. The northern regions round the Pole, he imagines, are covered with water, and the reaſon he offers is that ſpeculation of ſome geographers, who have ſuppoſed "that there ſhould be nearly the ſame quantity of land and ſea in both hemiſpheres, in order to preſerve the equilibrium of the globe." And if there be a continued ſea to the Pole, he apprehends, that it cannot be at all times in a ſtate of congelation. In proof of this point, he examines the variation of heat between the Equator and Tropics, and conjectures that it may differ as little between the Arctic Circle and the Pole. A free ſea is likewiſe abſolutely neceſſary for the reſpiration and ſuſtenance of the numerous animals which inhabit it. 'If the ſea is congealed from N. lat. $80\frac{1}{2}°$ quite to the Pole (Mr. B. inquires) when did it thus begin to freeze, as it is well known

that

ſhat a large quantity of ſea water is not eaſily forced to aſſume the form of ice? Can it be contended, that ten degrees of the globe round each Pole were filled with an incruſted ſea at the original creation? And if this is not inſiſted upon, can it be ſuppoſed, that when the ſurface of the polar ocean firſt ceaſed to be liquid, it could have reſiſted the effects of winds, currents, and tides? I beg leave alſo to rely much upon the neceſſity of the ice's yielding to the conſtant reciprocation of the latter; becauſe no ſea was ever known to be frozen but the Black Sea, and ſome ſmall parts of the Baltic, neither of which have any tides, at the ſame time that the waters of both are known to contain much leſs ſalt than thoſe of other ſeas, from the great influx of many freſh water rivers. For this laſt reaſon it may likewiſe be preſumed that the circumpolar ſeas are very ſalt, becauſe there is probably no ſuch influx beyond N. lat. 80, Spitſbergen itſelf having no rivers.'

Mr. B. then proceeds to enumerate other inſtances of navigators who have gone farther northwards than $80\frac{1}{2}^{\circ}$; and he adds a number of queries and anſwers relating to this northern navigation. To the whole is ſubjoined the communication of an anonymous friend, intitled, "Thoughts on the Probability, Expediency, and Utility of diſcovering a Paſſage by the North Pole." We ſhall cloſe the preſent Article with an extract from this paper:

"The great injuſtice of rejecting opinions, on account of their appearing, at firſt ſight, paradoxical, or ſomewhat inconſiſtent with notions commonly received, having been clearly ſhewn, and the miſchievous conſequences flowing from it by various inſtances pointed out; the foundation of this conjecture, that there may be a paſſage near the Pole having been fairly ſtated, the popular objections to it clearly removed, the general advantage (that might be expected from thence) placed in a proper light, and the conſiſtence of all the circumſtances relative thereto with the eſtabliſhed courſe of nature having been alſo rendered evident; there can be nothing more looked for reſpecting this matter merely in the light of a philoſophical ſpeculation. But if ſupporting this had been the only motive, theſe reflections had not employed the time of the Writer, or treſpaſſed ſo long on the Reader's patience. What then remains? To demonſtrate, that as the poſſibility, practicability, and facility of ſuch an undertaking have been inſiſted upon, its national utility ſhould be ſhewn to deſerve conſideration; and that, as it is an object of the greateſt importance to the public welfare, its execution ſhould be no longer delayed. There is unqueſtionably no country in Europe ſo well ſituated for ſuch an enterpriſe as this. The tranſit from Shetland to the northern parts of Aſia would, by this way, be a voyage only of a few

weeks.

weeks. The inhabitants of these islands and of the Orkneys are, and have been for many years, employed in the Greenland fisheries, and the natives of these isles are the persons mostly sent to the establishments in Hudson's Bay. By these means they are inured to cold, to ice, and hard living, and are consequently the fittest for being employed in such expeditions. When this shall be once executed with success, it will necessarily bring us acquainted with new northern countries, where ordinary cloaths and other coarse woollen goods will probably be acceptable, new channels of commerce will thereby be opened, our navigation extended, the number of our seamen augmented, without exhausting our strength in settling colonies, exposing the lives of our sailors in tedious and dangerous voyages through unwholesome climates, or having any other trade in prospect than that of exchanging our native commodities and manufactures for those of other countries. This, if it could be brought about, would, in the first instance, convert a number of bleak and barren islands into cultivation, connect them and their inhabitants intimately with Britain, give bread to many thousands, and, by providing suitable rewards for many different species of industry, encourage population, and put an easy and effectual period to the mischiefs and scandal of emigrations. The benefits derived from these discoveries, and the commerce arising from them, will necessarily extend to all parts of our dominions. For however fit the poor people of those islands may be for such enterprises, or however commodious the ports in their countries may be found for equipping and receiving vessels employed in these voyages, yet the commodities, manufactures, &c. must be furnished from all parts of the British empire, and of course be of universal advantage. These, as they are true, will, it is hoped, appear just and cogent reasons for wishing, that a project which has dwelt in the mouths and memories of some, and in the judgment and approbation of a few, from the time of *Henry the Eighth*, should be revived, and at length, for the benefit of his subjects, carried into effect, under the auspices of *George the Third.*"

ART. VI. Whitaker's *History of Manchester, continued.* See Review for June.

WE have already travelled with our copious Author thro' the first six chapters of his book. In the seventh we find an account of the general œconomy of the town of Manchester, under the Saxons, and the customs, manners, and dress of its Saxon inhabitants. As the polity of their town can be interesting only to the Mancunians, we shall leave it to their particular inquiries; but as their civil and criminal processes in the

the Saxon times would moſt probably reſemble thoſe of the nation, we ſhall take notice of them *en paſſant.*

'In all civil actions, this was the common law of the borough. No man might bring his neighbour to an oath of purgation, unleſs he had judicially commenced a proſecution againſt him. If any ſued a burgeſs for debt and the defendant acknowledged it, the borough-reeve aſſigned him the eighth day afterwards, for his appearance before him and the payment of the money. And, if the debtor attended not at the time, he was fined twelve-pence to the lord and eight-pence to the borough reeve, and compelled to pay both the debt and coſts. But if any commenced an action, and could not procure ſufficient ſureties for the proſecution, he might afterwards forego his ſuit without incurring a forfeiture. If a burgeſs was impleaded before the day of the laghemote and appeared at it, he was conſtrained to anſwer immediately without excuſe or delay, or ſubjected to a fine for default. And, if he was not impleaded before the meeting of the court, he was excuſed from anſwering for the firſt day. If any one had followed a complaint againſt himſelf for three court-days, and had atteſtation from the borough-reeve and his neighbours of the portmote, that the appellant had not appeared to make good his allegation, he was not obliged to put in any reply to him afterwards. And a burgeſs might arreſt any man for his debt, that was found within the precincts of the borough, whether he was a knight or not, and (as it was added after Chriſtianity was introduced) whether he was a prieſt or clerk. If he lent any thing to a villain in the borough, and the day of payment was elapſed; he took a mortgage of the perſon in order to ſecure the money, delivered it up eight days afterward to his ſureties, and obliged them to anſwer the gage or debt. Mortgages of land were well known among the Saxons, and generally aſſigned, as the common conveyances were executed, in the preſence of the hundred or county-court. Thus we find ten bovats in Lincolnſhire atteſted by a jury to have been invadiata or mortgaged for three pounds, during the reign of the Confeſſor. And a nobleman in Kent about the year 900 borrowed thirty pounds from one Goda, and gave him the townſhip of Cowling as a ſecurity for it. If a perſon lent any thing to another without a witneſs, the borrower was not obliged to anſwer him for it. And, even if he had a witneſs, the party might deny the fact upon oath, and refer it to the compurgatory oaths of two men.

'In criminal actions, the common law of the borough was this. If any challenged a burgeſs for theft, the borough-reeve attached him to anſwer at the leet, and ſtand to its determination. And, if a burgeſs perſonally injured another within the borough, it was the duty of that officer to attach him by pledge or ſurety, if he could found out of his own houſe. But if he contended with any one anger, ſtruck him without drawing blood, and afterwards gained e ſhelter of his own houſe before he was attached by the borough-eve; he was not obnoxious afterwards to any proſecution from the overnor. He was at liberty to make a private reconciliation with e injured party: and, if that could not be effected, the quarrel s compromiſed in the public court, and no forfeiture incurred to

the reeve. And afterwards, when Chriſtianity introduced a reverence for the Sunday, if a burgeſs wounded any one from the ninth hour, or three a-clock in the afternoon, of Saturday to Monday morning, he forfeited no leſs than twenty ſhillings to the lord.

'Every one was equally obliged and allowed to anſwer for his wife and family. And the wife, in return, was permitted to anſwer for her huſband, if he was accidentally abſent from the town; to pay his farm or rent to the borough-reeve, to attend for him (as I have already ſhewed) in the portmote, and even proſecute any action for him. But, if a villain ſued a burgeſs for any thing, the latter was not obliged to anſwer him, unleſs he brought his cauſe in the name of a burgeſs or ſome other lawful man. By the eſſential principles of the feudal ſyſtem, the native villain was naturally ſo little a lawful, law-worthy, or free man, that even after his manumiſſion had been purchaſed from the lord by another, and even after he had been accidentally honoured with knighthood, if he was produced as a witneſs or appeared as a proſecutor againſt any but his former maſter, the tincture of his original condition was ſuppoſed to continue upon him, and the teſtimony and proſecution were equally rejected.'

Mr. Whitaker has given an etymology of the word *Squire* different from our general idea of it:

'The appellation of Eſquire, indeed, is univerſally ſuppoſed to be Norman in its origin. But it is not. This the popular uſe of the term among our peaſantry, at preſent, very ſtrongly ſuggeſts to us. And ſome monuments of the Saxons ſhew it. There we meet with the word, in its correſpondent term of the Latin language. To every one of my eſquires, ſays the good King Alfred in the Latin tranſlation of his will, *cuilibet armigerorum meorum*, I give a hundred marks. If there be any ſurpluſage of my effects, he ſubjoins in another place, I will that my eſquires and their attendants, and all that are with them in my retinue, *armigeri mei cum valetis, et omnes qui cum ipſis in ſervitio meo exiſtunt*, have the diſtribution of it. And the term is uſed equally in the laws of the Confeſſor, all the ſeigniors of manours being ordered to have their knights, their eſquires, and their menials, *item iſti ſuos armigeros*, under the juriſdiction of their own court. But the origin of it may be carried ſtill higher; and the name and the office are both derived from the Britons. Tacitus, ſpeaking of Cartiſmandua the Queen of the Brigantes, repreſents her as repudiating her huſband Venutius, and taking Vellocatus, his eſquire, to her bed and throne, *armigerum ejus, Vellocatum, in matrimonium regnumque accepit.* And the term is truly Britiſh; Yſgûyder and Sciather, which in the Britiſh pronunciation would be Eſquier and Squier, ſignifying a ſhield-bearer in the Welſh and Iriſh; and Sguibher being uſed in the latter for a ſquire to this day, Yſgwier for an eſquire in the former, and Skuerryon for ſquires in the Corniſh.'

The following ſhort anecdotes relating to education, in thoſe times, will be curious to thoſe who are not deeply converſant in antiquities:

'The

'The education of a merely military age principally conſiſted of thoſe bodily exerciſes, which taught the pupil an expertneſs in the management of his arms, and prepared him for the gracefuller diſcharge of the duties of war. Even the buſineſs of it was made up of the ſame exerciſes, the kindred diverſions of the chace, and the ſofter engagements of ſociety. And the refined employ of the ſtudy, that brighteſt colour in the ſecular ſcenery of life, was utterly unknown almoſt. Theſe cares formed ſo conſiderable a part in the education of the young, that both Alfred and Charlemagne provided maſters for their ſons, as ſoon as ever their age would allow it; and had them carefully trained up in the equal diſcipline of arms and hunting. They likewiſe claimed ſo large a ſhare even of the buſineſs of the adult, that the latter, among his complicated ſchemes of conqueſt, employed himſelf daily in the exerciſes of riding and hunting; and even the former, amid the more engroſſing attentions to the public preſervation, practiſed all the arts of hunting and hawking with unremitting induſtry, and even ſometimes employed his vigorous underſtanding in improving them, reforming ſome of the cuſtomary uſages, and inſtructing his falconers, hunters, and dog-boys in others. And, while theſe were the principal objects of active life, Charlemagne was never taught to write or Alfred to read; and the latter continued unable to read till he was thirty-eight, and the former to write as long as he lived.

'The education of the women was directed by the ſame ſpirit. The daughters of Charles were bred up merely to carding and ſpinning; and thoſe of the firſt Edward among the Saxons to ſpelling and reading during their infancy, and ſpinning and needle-work in their riper years. And theſe manual attentions were very prudently taught them, to fill up the many large vacuities of an unlettered life with an innocent and reputable employ.'

The marriage contracts of the Saxons ſeem to have been almoſt as mercenary as thoſe of our own times; but conjugal virtue was better guarded.

'When a Saxon gentleman paid his addreſſes to a lady, and ſhe and her friends approved of the overture, the latter appointed a ſponſpreca, a prolocutor or attorney, and commiſſioned him to ſettle the preliminaries in her and their name. The ſorſpreca entered immediately into conference with the ſuitor and his friends. And theſe formally avowed the gentleman's regard for the lady, and engaged in a joint ſtipulation to maintain her. The lover then ſignified the allocation or ſettlement which he intended to make upon her. And the Saxon ſettlements were of two natures; one exactly ſimilar to the modern, and commencing only after the death of the huſband; and the other taking place immediately on the marriage, and conſidered as a preſent for the wife's acceptance of him. The proportion of both was left to the determination of the parties. But the lady by law might acquire for the former one half of the huſband's property, and eventually, in caſe of iſſue by the marriage, and unleſs ſhe married again, the whole of it. And the latter was conveyed to her in full and actual right, not merely for the term of her life, but for ever; was diſpoſable by her teſtament, and deſcended with-

out it to her heirs. Thus was the wife ſolemnly purchaſed by the huſband, and actually conſidered as his bargain by the law. In the moſt ancient body of the Saxon inſtitutes, is a proviſion very kindly made for the ratification of theſe mercantile tranſactions, and requiring, "if a man cheapened and purchaſed a maid, and the bargain was fair," that the agreement ſhould be valid; but, if there was any unfairneſs in the contract, that then "the woman ſhould be carried back and the man ſhould have his ſhot again." And in a ſecond law, equally venerable for its antiquity and equally curious for its ſimplicity, it is alſo provided, if a freeman lie with a freeman's wife, that the injurer ſhall be fined, "ſhall purchaſe the injured another with his own ſhot, and bring her to him."

'Theſe important particulars being adjuſted, and the future huſband and his friends having covenanted to the performance of the conditions, the relations of the lady came, affianced their kinſwoman to him, and accepted his troth. And that implement of betrothment among ourſelves, the ring, was uſed in the Saxon formality of engagements. The inveſtiture of offices was originally adminiſtered by the Britons, as it continued for many ages among us, by the formal delivery of one. But the ring was actually uſed in the ceremony of betrothment by the Germans, was expreſsly beſtowed as the pledge of a future marriage, and gave the engagement an inviolable ſanction. And, if the huſband intended to carry his wife out of the barony, he and his friends covenanted to the good uſage of her; and ſtipulated to her relations, if ſhe committed any offence againſt the law, and was unable with her own property to diſcharge the fine for it, to allow them to come and anſwer for her.

'The marriage was then celebrated in the manner of our preſent eſpouſals, the woman being preſented to the man, and (at leaſt after the introduction of Chriſtianity) a prieſt invoking the bleſſings of heaven on their union. The wife retained in her own poſſeſſion by the law, and even for ſome ages after the Conqueſt, the keys of her own hopbenn or treaſury, of her own cyrte or cheſt, and of her own rege or cloſet. And ſhe retained the keys of all ſo abſolutely free from the controul of her huſband, that, if ſtolen goods were found repoſited in any of them, then, and then only, the wife was deemed acceſſory to the theft. But divorces were allowed by the Saxons at the pleaſure of the parties, as among the Britons before. And, equally as among the Britons, their marriages were frequently inceſtuous. It reflects however a peculiar honour on the Saxons, that thoſe ebullitions of animal paſſion which break out with ſo much violence, even in the preſent and civilized diſpoſition of the affections under the influence of Chriſtianity, and often deſtroy the faireſt ſcenes of perſonal and family happineſs, were kept by them under a ſtrict controul. Adultery was puniſhed equally with murder, and ſcarcely known among them. And fornication or keeping was puniſhed with conſiderable ſeverity, even by the tenour of their ancient conſtitutions.'

Mr. Whitaker has given us the following ſhort account of the dreſs of our anceſtors:

'It

'It is curious to examine, but difficult to aſcertain, the peculiar dreſſes of the Saxons. Theſe were moſt probably a mixt aſſemblage of their own original garments and the Roman-Britiſh habits. They certainly imitated the dreſs of the Britons in ſome particulars, as the Franks alſo adopted a part of the Gallic wardrobe. And both were probably uniform and the ſame, through the long courſe of the Saxon period. The Saxons were not liable, like us, to the multiplied innovations of foreign commerce and the fluctuating fopperies of imported luxury.

'The dreſs of the Franks in the eighth century is deſcribed with ſome particularity by a cotemporary hiſtorian, in noting that of Charlemagne. And the whole is too curious in itſelf, and too nearly connected with the Saxon hiſtory, not to be called out into notice. The monarch, ſays his ſecretary and biographer Eginhart, dreſt in the uſual mode of the French at this period. Cloſe to his perſon he wore a ſhirt and drawers of linen. And he had breeches over the one, and a waiſtcoat, edged with ſilk, over the other. He had ſhoes on his feet, and garters round his thighs. And in winter he wore a ſhort fur cloak, made of otter ſkins, and covering his breaſt and ſhoulders. Such was the very ſimple manner, in which a French monarch then dreſt himſelf! Such were the imperial robes of a Charlemagne! And the author with an unneceſſary circumſtantiality ſubjoins, that this was little better than the dreſs of the common people.

'The exterior garment of our iſlanders was the Britiſh Sagum or Iriſh Cocula, denominated the former by the Franks and the latter by the Saxons; which now covered the head, fell down in a cloak-like form over the body, but reached only to the middle of the thigh. It carried a large ſhag on the outſide, was ornamented in the Roman manner with Clavi, frequently decorated with winding ſtripes, and coloured over with ſcarlet. And this mantle continued in equal uſe among the Iriſh and French, below the middle of the laſt century. The ſtockens and breeches were of linen, faſtened above the knee by faſciolæ or garters, that were drawn twiſting and worming about the thigh. And the foot and adjoining part of the leg were ſheathed in the Britiſh half boot, which was made ſometimes of leather and ſometimes of hides, and laced to the leg by long ſtraps, that lapped over the ſtockens, the breeches, and the gartering of both. The Saxons wore alſo gloves, an article of dreſs which ſeems to have been firſt introduced by the Romans, adopted by the Britons, and tranſmitted to the Saxons. The ſhirt was of linen, the hair was kept ſhort, and the beard was ſhaven. And the hair of their kings was dreſt and ornamented with an expenſive gaiety of luxury, unknown even to the Queens of theſe modern ages, but evidently borrowed from the moſt effeminate of the Roman princes. Thus Athelſtan had his yellow locks inwreathed with threads of gold; juſt as Commodus wore his, all glittering with golden ſprigs.

'But there was one particular in the Saxon appearance, which not only formed a ſtriking contraſt to this foppery of their kings, but was very extraordinary in itſelf. They retained to the laſt the rude cuſtom which they had received from the Provincials, and ſtained all the naked parts of their bodies with paint; making various inciſions in their fleſh, exactly in the Britiſh manner, and then

dropping dies into the wounds. And, to compleat the Britiſh figure, they wore bracelets on their arms, a chain about their necks, and a ring on their third finger; the two firſt being generally made of gold among the higher orders, and the laſt invariably with all.

'The dreſs of the women, in all probability, was pretty nearly the ſame. And the Sagum particularly was worn by the French women about St. Maloes, little more than a hundred years ago. Only the Saxon females wore caps of linen. And in the Roman mode, which they had adopted from the Britiſh ladies, they decorated themſelves with vittæ or bands, frequently framed of gold, and bending in fair half-moons upon their heads.'

The eighth chapter is employed in inveſtigating the true origin of our preſent language, letters, weights, and coins, and the poſitive and comparative prices of things before the conqueſt. This is ſo curious and intereſting a chapter that we need make no apology to our Readers for admitting it.

'In the wildneſs and extravagance, with which the Saxon-Britiſh part of our hiſtory has been hitherto treated, the Britons are univerſally ſuppoſed to have been exterminated by the ſword of their conquerors, and to have left the Saxon parts of the iſland inhabited ſolely by Saxons. And, in the natural progreſſion of error, the language of the Saxons and ourſelves has been therefore aſſerted to be as pure and unmixed as the nation, and as little tinctured with the words as this was with the blood of the Britons. We have even ſeen the proceſs of the reaſoning boldly inverted by the great Lexicographer of our language, and the aſſerted fewneſs of Britiſh words in it made a ſtrong argument in favour of extermination. And all our writers have agreed, that the preſent dialect of England has ſtreamed from the pureſt fountains of Germany, and carries ſcarcely the ſmalleſt taint with it from any accidental influxes of Britiſh. This account has been repeatedly given and never contradicted, and has therefore been recently urged with the ſtrongeſt confidence, and is now become a regular part of the philologer's faith. But the opinion is as erroneous as it is general. The abſolute extirpation of the Britons, and the complete plantation of England by the Saxon adventurers, is ſuch a ſtrange and monſtrous opinion, ſomething ſo infinitely beyond all the uſual conſequences of conqueſts, and indeed all the poſſibilities of population, as ſhould ſhock even the credulity of romantic belief. And I have already ſhewn it to be abſolutely falſe in fact. The reduced Britons remained under the dominion of their conquerors, mingled with them in the towns, and incorporated with them in the country. And the nature and ſtate of our preſent language ſtrikingly coincides with the account. The old Britiſh has been hitherto an unknown and unpractiſed wilderneſs, to almoſt all our writers on the origin of the Engliſh. Scarcely one of them had obtained the ſmalleſt acquaintance with the ground; and even ſuch had only ſkirted the borders, and hovered about the confines of it. And yet, with a raſhneſs that is very uncommon in ſome and highly condemnable in all, they have preſumed to ſpeak of what they knew themſelves not to underſtand, and to pronounce deciſively on a ſubject, of which they were conſcious that they had

obtained no information. Hence the extermination of the Britons was aſſerted as a poſitive fact or inferred as a ſtrongly preſumptive one, in oppoſition equally to good ſenſe and decisive teſtimony. And the Engliſh was affirmed to be genuine and unmixt Teutonic, though the traces and lineaments of the Celtic are plainly impreſſed upon the front of it.

'As the Saxons were originally derived from the broad ſtem of the Celtæ, their language was originally Celtic. This they neceſſarily carried with them on their migration acroſs the Rhine. And they as naturally retained it in their new poſſeſſions on the Elbe. But the Germans, a nation diſtinguiſhed from the Celtæ by the difference of their religion and the diſſimilarity of their language, previouſly to the days of Cæſar had invaded that ample continent, and ſubdued moſt of the Celtic colonies upon it; having in his time extended their dominions to the Rhine, and even carried their arms into Gaul. This expedition appears from the hiſtory of the German idolatry, which I ſhall give hereafter, to have been made not more than eighty or a hundred years before the time of Cæſar. And the German tribe, that particularly ſubdued the Saxons and Angles, ſeems pretty plainly to have been the Jutes. Theſe, under the conduct moſt probably of their king Woden, paſſed over from the ſhore of Scandinavia into Germany ſoon after the beginning of the fourth century, and reduced the neighbouring Angles and Saxons. Hence, on the invaſion of Britain by a body of Jutes, and on application to Jutland for an additional ſupply of troops, levies of Angles and recruits of Saxons were immediately detached to them. And the commandants of theſe ſuccours, equally with the firſt commandants of the Jutes, were all deſcended from Woden; the conquered countries having been aſſigned in large appanages to the ſons of the King. The conquerors naturally communicated their language to the conquered. All three communicated it afterwards to the reduced Britons. And the dialect of Germany was now firſt heard, and for ever planted, in the precincts of Manchester.

'The Britiſh appellation of Mancenion, and the Roman one of Mancunium, had been previouſly changed into the preſent denomination of MANCHESTER. The addition of Caſter to the initial ſyllable of the name, as the Roman nature of it ſhews, was made at the only period in which the language of Italy was familiar to the Britiſh ears and Britiſh tongues, the long one of the Roman reſidence among us. And this appellation, by which the Mancunium of the Romans is ſo greatly celebrated in moſt of the commercial parts of the world at preſent, ſeems to have been aſſumed as early as the firſt or ſecond century; ſince Tamea beyond the Friths, a country finally relinquiſhed by the Romans in 176, was previouſly denominated a Chester by the conquered Caledonians, and is now called Brumcheſter therefore by the inhabitants of Athol. Current among the Britons, the name of MANCHESTER was equally received and retained by the Saxons. And it has actually continued for ſixteen or ſeventeen centuries, and is likely to continue to the cloſe of time; an appellation exactly of the ſame ſignificance with Mancenion, and only importing, like it, the place of tents. But moſt of the more remarkable objects about the town, at this period, exchanged their Britiſh

denominations for Saxon. And even one of the rivers, even the monarch of the Mancunian currents, now reſigned up its original name of Beliſama, and received another; from the marſhes and marſhy meadows, that ſkirt its channel on both ſides in one continued line to the ſea, obtaining the deſcriptive denomination of Merſc-ey, Merſ-ey, or marſhy water.

'At the time of both theſe conqueſts, however, the Jutiſh or German language would naturally receive a large colony of Celtic words into it. And, in conſequence of both, the Engliſh retains to this day ſuch a collection of Celtic terms, as nothing but an actual collation of the languages could induce us to believe. Many words indeed have undoubtedly been loſt in one dialect, and ſo left the kindred terms of the other without any trace of the original correſpondence at preſent. Many Engliſh terms of a Celtic original, alſo, have had their deſcent effectually diſguiſed by the primitive inflexions or later ſubſtitutions of their conſtituent letters. And yet, beſides theſe, beſides the many Celtic words that might aſſuredly be diſcovered in the Engliſh, on a ſtricter examination of both languages; and beſides ſuch as an author is afraid to produce, leſt he ſhould ſeem to his own judgment to be fancifully over-ſtraining the point, and catching at ideal ſimilarities; there remains a large catalogue of three thouſand Britiſh terms, diſcoverable even now in the Engliſh. Of theſe I ſhall lay before the reader a few only, ſome of the moſt remarkable and ſtriking inſtances that occur under the three firſt letters of the alphabet, and ſuch as may relieve the tedioufneſs of a vocabulary by their novelty and uſe. To bring more of them into the work, would obſtruct the progreſs of the hiſtory too much, and give one topic, however curious and new, too diſproportionable a ſhare of the whole. And to have cloſed the proof merely with a few examples; not to have gone over two or three letters of our language with a ſteady, though painful, regularity, and not to have given a complete view of its Britiſh genius and complexion under them; would have been a kind of unfaithfulneſs to the ſubject, an unfair deſertion of the argument, and an equal injuſtice to it and my readers.'

After this follows a ſpecimen of an Engliſh-Britiſh Dictionary, a work of ſo rare and extraordinary erudition, that the world of letters cannot be too cordially congratulated on the proſpect of its completion. We ſhall give only the letter A.

'ADDER-COP *n. ſ.* a ſpider, Mancheſter, Αττερ coppa, Saxon.

'ATTER-COP *n. ſ.* a ſpider's web, Cumberland—

'COB-WEB *n. ſ.* the ſame [*kop web*, Dutch *]—

'COP-WEB *n. ſ.* the ſame, Mancheſter.

'The exact coincidence of the Mancunian dialect with the Welſh, in this ſtrange appellation for the ſpider, ADDER-COP, and in its derivative COB-WEB, is as remarkable in itſelf as it is curious in its conſequence. The Welſh language alone can illuſtrate the meaning

* 'All that is inſerted betwixt crotchets is the property of Dr. Johnſon or his author. And the edition of the Engliſh Dictionary, which is here quoted, is the third or that of 1765.'

of

of the words above. And this it does very happily. The ſpider is called in Welſh Coppyn, Pryf Coppyn, and Adyr-Cop. Theſe names literally ſignify the top-inſect, the top-bird, and the top. And they were originally applied to the ſpider probably, from its conſtant appearance at the top of the Britiſh houſes within, which roſe, as I have ſhewed before, all open from the ground floor to the ceiling, and would therefore afford a hoſpitable ſhelter to the ſpiders in their lofty tops.

'ADDLE *adj.* rotten [from adel, a diſeaſe, according to Skinner and Junius, perhaps from ydel, idle, barren, unfruitful)—Hadl (Welſh) in a decay, ruinous, or rotten; Hadlu (W) to putrify, to wax rotten, or to be corrupted; and Hadledd (W) corruption or rottenneſs.

'AGOG *adj.* in a ſtate of longing deſire [a word of uncertain etymology; the French have the term *a gogo* in low language, as *ils vivent a gogo*, they live to their wiſh: from this phraſe our word may be perhaps derived]—This word, thus obſcured by the attempt to illuſtrate it, may be ſet in its proper light by the following arrangement. And the genius of our language, in the progreſſive formation and the mutual relation of its terms, will be laid open at the ſame time.

'JOG *n. ſ.* a ſlight puſh or ſhake [from the verb]—

'JOG *v. a.* to puſh or ſhake ſlightly [*ſhocken*, Dutch]—

'JOG *v. n.* to be ſlightly ſhaken—

'JOG *v. n.* to trot ſlowly, which ſlightly ſhakes the body—

'JOGGER *n. ſ.* one who trots ſlowly [from *jog*]—

'SHOG *v. n.* to jog, to go on uneaſily, Mancheſter—

'SHOG *v. a.* to ſhake any thing: ſee next word for Dr. Johnſon's etymon—

'SHOG *n. ſ.* a violent ſhake [from *ſhock*]—

'SHOCK *n. ſ.* a ſhake [*choc* French, *ſhocken*, Dutch]—

'SHOCK *v. a.* to ſhake violently [*ſhocken*, Dutch]—

'SHAKE *v. a.* to put into a vibrating motion [ſceacan, Saxon; *ſchecken*, Dutch]—

'SHAKE *v. n.* to have ſuch a motion—

'SHAKE *n. ſ.* the motion itſelf [from the verb]—

'QUAKE *v. n.* to ſhake [cpacan, Saxon]—

'QUAKE *n. ſ.* a ſhake [from the verb]—

'QUAG-MIRE *n. ſ.* a ſhaking marſh [that is, *quake-mire*]—

'QUAG *n. ſ.* the ſame: unnoticed by Dr. Johnſon—

'WAG *v. a.* to move or ſhake any thing ſlightly [pæġian, Saxon; *waggen*, Dutch]—

'WAG *v. n.* to be in quick or ludicrous motion—

'WAG *n. ſ.* properly a man of ludicrous geſtures, or an acting droll; now a jeſter in general [ꝑoeġan, Saxon, to cheat]—

'WAGGLE *v. n.* to move from ſide to ſide [*waggbeln*, German]—

'WACKER *v. n.* to move quickly or ſhake tremulouſly, as the teeth do on a very cold day, Mancheſter—

'JOGGLE *v. n.* to ſhake: no etymon in Dr. Johnſon—

'GOGGLE *v. n.* to move about: no etymon—

'COCKLE

'COCKLE *v. n.* to move haſtily about in little broken waves, a ſailor's term, applied to the ſea—

'COCKLE *n. ſ.* a tremulous weed [coccel, Saxon]—

'GOGGLE-EYED *adj.* one whoſe eyes are continually moving about, and looking out at every corner of their ſockets; and ſo ſquint-eyed [reegl egen, Saxon]—

'GIG *n. ſ.* any thing that is whirled round in play, as a top, a ſmall notched board with a ſtring, &c. [etymology uncertain]—

'JIG *n. ſ.* a light deſultory dance or tune [*giga*, Ital. *geige*, Teutonic, a fiddle]—

'JIGGUM-BOB *n. ſ.* any pretty piece of moving mechaniſm [a cant word]—

'GIG *n. ſ.* a moving machine uſed in dreſſing cloth, Lancaſhire—

'TO SET UPON THE GIG, *a proverb*, Lancaſhire, to put a man upon an enterprize, to ſet him in motion to any thing—

'AGOG *adj.* in its firſt ſenſe a perſon ſet upon a gig, and, ſecondarily, one whoſe will is all in motion to an object—

'Theſe words, we ſee, are ſo many ſtreams from the ſame fountain. And that is a Britiſh one. Cogail (Welſh and Armoric) Gogail (Howel Dha A. D. 942) Gigal, Queiguel, Kigel (Corniſh) Queiquel (Armoric) and Cuigeal (Iriſh) ſignify a diſtaff or ſpindle; ſo called from the ſwiftneſs of its revolutions in ſpinning, and therefore a fit emblem of any thing lightly moving about. Gwgun (W) alſo is a whirl, a gig, or a little top, and Ciogal (I) is a little top likewiſe. Gogam (I) is to make geſticulation, Gogach (I) is either wavering or reeling, and Cogal (I) the weed cockle or the beards of a barley-ear, ſo called from the tremulous motion of both in the ſmalleſt wind. Guag (I) is a light, giddy, fantaſtical fellow, a whimſical, unſettled, and capricious perſon; and Guag Eilyn, Guag Yſprid (W) a phantom or ghoſt. And Y-Sgogi (W) ſignifies to wag or to move from a place, and Siglo (W) to ſhake or be ſhaken, Sigl (W) a ſhaking, and Siglen (W) a quagmire.

'AMBER *n. ſ.* a remarkable ſort of foſſil [from *ambar*, Arabic, whence the lower writers formed *ambarum*]—

'AMBER-GRIS *n. ſ.* a fragrant drug found on the weſtern coaſts of Ireland, &c. [from *amber* and *gris*, or *grey*, that is, *grey amber*]—

'In B. i. ch. ix. ſ. 2. I have ſhewn, that the Britons dealt much in this curious foſſil, Amber, and that it was found in their country. We have no need, therefore, to travel into Arabia for its appellation. It certainly had one in the Britiſh. And both it and Ambergris have one ſtill, Omra (I) and Ambr (W) ſignifying the former, and Ambyr (W) the latter.

'APE *n. ſ.* a kind of monkey remarkable for imitating what it ſees [*ape*, Iſlandic]—Ab, Eppa (W) and Apa (I and Earſe).

'Dr. Johnſon derives the word from the Iſlandic language, though the Iſlanders have no monkeys among them any more than we. And it here appears to be originally Britiſh. But a great difficulty ſtill remains behind, to point out how the Britons could have the name who had not the object. And it may be thus done, I think. Some native animal of our woods was certainly called an Ape formerly by the

the Britons. It could not be any of our quadrupeds. And, among our birds, we have only one that is of the imitative kind. It is now called a Dotterell, and might with great propriety be denominated an Ape. It mimics every motion of the fowler, thrusting out its foot when he puts out his, and stretching its wing as he does his arm. And it is so pleased with this apishness, and so intent upon it, that the humour is made the principal means of taking it; the bird, in the eagerness of imitation, attending to nothing but the fowler's gestures, till the net sweeps over its head or the shot strikes it to the ground.

'APRON *n. s.* a cloth hung before, to keep the other dress clean [a word of uncertain etymology, but supposed by some to be contracted from *afore one*]—

'NAPPERN *n. s.* the same, Manchester—

'Napran (I) Apparn (C) and Aprun (I). So plainly is the word discovered in the British. And it was only Nappern originally, I believe, and is of the same Celtic root with NAPKIN, signifying merely cloth.

'AYE *an adverb of affirmation* [perhaps from *aio*, Latin]—A (Welsh) A, Ha (Cornish) and Ha (Armoric) yes.'

The Author has here judiciously pursued the idea of Scapula's and other Lexicons, in giving the derivative words, however disguised by a provincial pronunciation and orthography, under the primitive root.

We proposed to have closed our attentions here, but much matter, altogether worthy of them, remains for a further Review.

ART. VII. *Flights of Fancy*. By the Rev. Thomas Penrose, Curate of Newbury, Berks. 4to. 1 s. Walter. 1775.

THE flowers that are, from time to time, presented to us as the produce of Parnassian gardens, are commonly so spurious and contemptible, that we are wonderfully pleased when any thing genuine offers from that quarter; of course, however unacceptable our labours may be to bad writers, those of a different character will seldom find them unserviceable.

We have hitherto known nothing of Mr. Penrose as a poet *; but that he has abilities, that he has genius, is evident from this publication, which consists only of three short poems. The first is entitled, The Helmets, wherein those formidable pieces of ancient armour are supposed to rise, and (we hope without such foundation) to prognosticate civil dissensions in this kingdom in consequence of the disturbances in America. The poem is written in blank verse, and the Author aiming at force has often succeeded, but not sufficiently attending to perspicuity, and using obsolete terms too freely, he has left his verses

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* We have commended him as a preacher; see Review, Feb. 1774, p. 160.

obscure

obſcure to the generality of Readers. He ſhould at leaſt have explained thoſe terms in the margin.

The ſecond poem is, *The Carouſal of Odin*, and is executed with great force and ſpirit; with one exceptionable line*, however, which comes not under any meaſure that we know of, or, indeed, that can be called poetry.

The laſt, entitled, *Madneſs*, is excellent, and we ſhall give it unmutilated:

Swell the clarion, ſweep the ſtring,
Blow into rage the Muſe's fires!
All thy anſwers, Eccho, bring,
Let wood and dale, let rock and valley ring,
'Tis Madneſs ſelf inſpires.

Hail, awful Madneſs, hail!
Thy realm extends, thy powers prevail,
Far as the voyager ſpreads his 'ventrous ſail,
Nor beſt nor wiſeſt are exempt from *thee*;
Folly—Folly's only free.

Hark!—To the aſtoniſh'd ear
The gale conveys a ſtrange tumultuous ſound.
They now approach, they now appear,—
Phrenzy leads her *Chorus* near,
And Dæmons dance around.—

Pride—Ambition idly vain,
Revenge, and Malice ſwell her train,—
Devotion warped—Affection croſt—
Hope in Diſappointment loſt—
And injured Merit with a downcaſt eye,
(Hurt by neglect) ſlow ſtalking heedleſs by,

Loud the ſhouts of Madneſs riſe,
Various voices, various cries,—
Mirth unmeaning—cauſeleſs moans,
Burſts of laughter,—heart-felt groans—
All ſeem to pierce the ſkies.—

Rough as the wintry wave, that roars
On *Thule's* deſart ſhores,
Wild raving to the unfeeling air,
The fetter'd Maniac foams along,
(Rage the burthen of his jarring ſong)
In rage he grinds his teeth, and rends his ſtreaming hair.

No pleaſing memory left—forgotten quite
All former ſcenes of dear delight,
Connubial love—parental joy—
No ſympathies like theſe his ſoul employ,
——But all is dark within, all furious black Deſpair.

Not ſo the love-lorn maid,
By too much tenderneſs betrayed;
Her gentle breaſt no angry paſſion fires,
But ſlighted vows poſſeſs, and fainting, ſoft deſires.

* 'To th'inactive rev'lling champion's name.'

(She

She yet retains her wonted flame,
All—but in reason, still the same.—
Streaming eyes,
Incessant sighs,
Dim haggard looks, and clouded o'er with care,
Point out to Pity's tears, the poor distracted fair.
Dead to the world—her fondest wishes croft,
She mourns herself thus early loft.—

Now, sadly gay, of sorrows past she sings,
Now, pensive, ruminates unutterable things.
She starts—she flies—who dares so rude
On her sequester'd steps intrude?—

'Tis he—the Momus of the flighty train—
Merry mischief fills his brain.
Blanket-robed, and antic crown'd,
The mimic monarch skips around;
Big with conceit of dignity he smiles,
And plots his frolics quaint, and unsuspected wiles.—

Laughter was there—but mark that groan,
Drawn from the inmost soul!
"Give the knife, Demons, or the poisoned bowl,
"To finish miseries equal to your own."—

Who's this wretch, with horror wild?—
—'Tis Devotion's ruin'd child.—
Sunk in the emphasis of grief,
Nor can he feel, nor dares he ask relief.—

Thou, fair Religion, wast design'd,
Duteous daughter of the skies,
To warm and chear the human mind,
To make men happy, good, and wise.
To point, where sits in love arrayed,
Attentive to each suppliant call,
The God of universal aid,
The God, the Father of us all.

First shewn by thee, thus glow'd the gracious scene,
'Till Superstition, fiend of woe,
Bad Doubts to rise, and Tears to flow,
And spread deep shades our view and heaven between.

Drawn by her pencil the Creator stands,
(His beams of mercy thrown aside)
With thunder arming his uplifted hands,
And hurling vengeance wide.
Hope, at the frown aghast, yet ling'ring, flies,
And dash'd on Terror's rocks, Faith's best dependence lies.

But ah!—too thick they croud,—too close they throng,
Objects of pity and affright!—
Spare farther the descriptive song—
Nature shudders at the sight.—
Protract not, curious ears, the mournful tale,
But o'er the hapless groupe low drop Compassion's veil.

There

There is the greateſt merit in this ode, particularly in the three leading circumſtances of *Diſpoſition*, *Deſcription*, and *Expreſſion*. The *Diſpoſition* is artful and happy. The mind of the Reader, after the horror excited by the view of the Maniac, is relieved by a tender and pathetic melancholy on beholding the 'poor diſtracted fair.' And, again, that melancholy paſſes into a different, though a kindred pity, occaſioned by the circumſtances of the merry monarch, whoſe diſturbing the reveries of the love-lorn lady, produces the fineſt poetical and dramatic effect. This evinces the Author's taſte; for we are ſatisfied that, had the diſpoſition been different, the effect would have been leſs happy.

Mr. Penroſe is not leſs fortunate in his *Deſcription*; the Maniac appearing firſt in all the terrible circumſtances of his character, and every ſuggeſtion of tenderneſs, and all the ſenſations of pity immediately called up to qualify the attendant horror:

> No pleaſing memory left—forgotten quite
> All former ſcenes of dear delight,
> Connubial love—parental joy, &c.

Nothing can be more finely pictured than the ſubject of the love-madneſs. The whole deſcription maintains the trueſt propriety, and is executed with the happieſt care:

> Now, penſive, ruminates unutterable things,

is one of thoſe exquiſite ſtrokes that can fall only from the pencil of true genius.

Equally happy too is the *Expreſſion* itſelf as the idea it conveys:

> —— ruminates unutterable things:

It is impoſſible that the ſame idea ſhould be ſo powerfully impreſſed by any other words.

> Rage the burthen of his jarring ſong.

This line is another inſtance of excellent and well-adapted expreſſion. Had the verſe been ſmoothed, and regularized by the word *is* after *Rage*, it would have wanted its preſent force, its characteriſtic diſſonance and harſhneſs. The verſe that follows it is equally excellent,

> In rage he grinds his teeth, and rends his ſtreaming hair.

There are many more remarkable beauties in this ode, to which the Reader of taſte will require no direction.

ART. VIII. *A Relation of a Journey to the Glaciers in the Dutchy of Savoy.* Tranſlated from the French of M. T. Bourrit, Precenter of the Cathedral Church at Geneva, by C. and F. Davy. 8vo. 6 s. bound. Norwich printed, by Beatniffe. 1775.

THESE Glaciers are icy vallies and mountains, ſituated north-eaſt of Geneva, at the diſtance of about twenty leagues, and are ſurrounded by that chain of the Alps which extends

extends from Mount Cenis to Great St. Bernard. They are now a part of the king of Sardinia's dominions, and are peopled by a race of men ſo remarkable for civility and ſimplicity of manners, that what Pliny ſaid formerly may with truth be ſaid of them ſtill, *morum dignatione nulli provinciarum poſtferenda.* Their ſituation, indeed, ſecludes them at once from luxury and from vice. Emboſomed in the moſt ſequeſtered ſolitudes, and ſurrounded by ramparts of everlaſting ſnows, they have little intercourſe with the community of mankind; for few, but thoſe whoſe curioſity has led them to ſurvey the moſt awful and ſevere aſpects of nature, have viſited theſe ſtupendous parts of Savoy. Our countrymen Col. Windham and Mr. Pocock were here; and, after them, M. de Sauſſevre and our preſent traveller. He ſet off from Geneva and proceeded to Bonneville and Cluſe, from whence he gives the following account of his route to Sallenche:

'At our departure from Cluſe, one would have believed it impracticable to go to Sallenche without croſſing the mountain, and we were ſurpriſed to find an even plain road, running in a narrow defile, between high mountains, that form almoſt a dome above it: the paſſage between them is filled up by the Arve, and the road through which we paſs; but it opens inſenſibly; the river enlarging, forms a variety of ſmall iſlands, and in ſome places there are meadows between the road and the Arve; the farther we advance, the more the objects are diverſified: we meet with rocks cut perpendicularly down their ſides, whoſe firſt appearance gives us an idea of ſome venerable antique building, ornamented with cornices and mouldings; again we come at maſſy fragments, which obſtructed in their fall by others, form in the ſuſpenſion vaults and caverns that are overgrown with buſhes: add to this the tread of travellers, the ſound of whoſe ſteps is many times re-echoed, and the trotting of a ſingle horſe ſo multiplied, that one might eaſily ſuppoſe there was a detachment of cavalry coming up upon full march.

'But what chiefly merits our obſervation in this route, is a moſt magnificent cavern, which the ſun never enters, and which is hollowed into the middle of the mountain above Balme, a hamlet about a league from Cluſe.

'To arrive at it we were obliged to climb up this mountain, over thickets or rather underwoods, to the foot of the rocks. After ſeveral fruitleſs attempts to get up, we availed ourſelves at laſt of the branches of a nut-tree that hung over, which we juſt managed to catch hold of, and placing our feet upon the end of a pole, held up by one of our conductors to the cavern, by this means gain'd the top. What ideas did the ſight of this place afford us! Its front preſents a large portico formed by the rocks, with two entrances; that on the left pretty high, but which goes in only a few paces; whereas the other on the right *ſinks into the obſcurity* of the mountain.

'Prepared to enter it, we lighted ſeveral flambeaux, and followed our conductors under the arch: a paſſage at firſt of a conſiderable width, but narrowing after we had advanced about fifty yards,

yards, led us into chambers of a very ſingular form, the ſides of which were covered with a ſhining varniſh, and glittered with a thouſand colours; croſſing theſe chambers we came to a magnificent kind of chapel, formed by the hand of nature, crowned with a cupola of bold conſtruction, and ornamented with a variety of figures: we find here ſtalactites of different ſorts, jets of a very hard ſubſtance, but brittle as glaſs, and tubes, ſome of which are opaque, and others tranſparent: the walls in turn are likewiſe decorated with a variety of ornaments, yet ſo admirably, though accidentally, ſuited, as not to interrupt a unity of ſtyle which is preſerved throughout the whole †.

'In one part again, we have columns on their pedeſtals, others overturn'd, or ſeemingly ſuſpended, whilſt others repreſent in a very picturesque manner, the ruins of a magnificent palace. Turning to another part, you might fancy yourſelf in an arſenal, with a profuſion of arms ranged in different forms, diſcoverable by their ſplendor; and on every ſide almoſt, were brilliants, which ſparkling at the different movement of our lights, brought every thing forward, and aided the aſtoniſhing variety.

'After having attentively conſidered, and always with freſh aſtoniſhment, the beauties which this place preſented, we proceeded forward; and now counting up our ſteps, and finding that we had advanced about four hundred paces, our conductors recommended to us to be more cautious how we went on, as we were approaching to a very deep hole in the middle of the cavern, of which indeed the hollow ſound of our voices gave us notice. Arrived at its brink, we ventured to throw down a lighted grenade; ſurpriſed at not immediately hearing the effect, we were preparing to repeat the ſame experiment, when after a minute and a half's expectation, we were aſtoniſhed with the loudeſt report imaginable: happily for us, there were ſome flambeaux at ſuch a diſtance, as not to be affected by the exploſion, which extinguiſhed all thoſe that were near; even the thick volumes of ſmoke which came up from the bottom, might alone have been ſufficient to extinguiſh them; but taking the precaution to carry ſome lights farther off, the experiment may be made without danger.

'From this abyſs we advanced four hundred paces farther into the mountain, till ſtopped by the waters, we were obliged to return back the ſame way we came. There are in many places heaps of cryſtalized matter, of a pyramidical figure, which ſometimes interrupt the paſſage, and theſe heaps of maſſes, which are formed by water dropping from the top and ſides of the cavern, may in time wholly ſtop up the road. Such was the effect of our long ſtay here, that at firſt coming out of the mountain, the air appeared to us of an extraordinary ſplendor, and to vibrate as from a conflagration in the night.

† The peculiar ſuitableneſs, as well as a conſiderable portion of the beauty of theſe ornaments, is rather to be ſought for perhaps, in the *elegance* and *harmony* of the Author's own mind, than in the objects themſelves. In all his deſcriptions, he diſcovers that luxuriance and enthuſiaſm of fancy, which, without inſtructions, have conſtituted him the *Painter* and the *Muſician* of Nature.

'After

'After warming ourſelves in the ſun, we deſcended the rock by the ſame means we had employed to aſcend it, our conductors getting down to receive us below. We then croſſed the reſt of the mountain through woods, with much labour, and were often under a neceſſity of ſliding down the declivity of hills, not without ſeveral falls, in which ſome looſe fragments of rocks joined the party: to ſave himſelf trouble, one of the company rode down upon a large ſtone, which carried him ſafe to the bottom. The time we ſpent in examining this cavern was at leaſt four hours. After taking a little repoſe at Balme, we continued our journey in the road to Sallenche, which offered us different objects, and procured us new pleaſures.

'From the foot of a beautiful caſcade, we had the view of a large and lofty mountain, ſeated upon a baſe finely cultivated; lower down were meadows, corn fields, woods, houſes, which ſeemed to conteſt the pleaſure of delighting us; whilſt ſeveral little iſlands formed by the Arve, clothed with a verdure which ſets off the whiteneſs of its ſands, and the valley of a conſiderable extent, offer to the man of taſte and ſentiment, a compoſition of objects that touches him, and gives his mind a ſatisfaction and pleaſure which may be felt much better than it can poſſibly be deſcribed.

'At ſome diſtance from this place, we paſſed the village of Magland, the moſt agreeable we had yet ſeen. The women of this place are likewiſe handſome, which added to the agreeableneſs of it, and their graceſulneſs, and apparent ſimplicity, heightened the beauty of their perſons. The inhabitants are tradeſmen, who enjoy every convenience.

'A league farther, we contemplated with pleaſure the beautiful caſcade of Nant d'Arpenaz. It is a torrent which falls from the ſummit of a mountain with a prodigious noiſe, amongſt rocks remarkable for their colour of muſk and ocre, and for their concentric form, that ſerves as a direction to the ſheet of water, which nevertheleſs is detached almoſt to the bottom: this water, diſengaged from the mountain by jutting rocks, falls perpendicularly upon a flat ledge that divides it into a number of branches, and forms in ſhort the moſt beautiful caſcade †. If there happen to be but a ſlender ſtream, and the

† 'Its fall from the top of the rock to the bottom, is ſaid to exceed eleven hundred Engliſh yards.

'Upon reading a deſcription of this caſcade with a gentleman who is perfectly ſkilled in the Welſh language, he was little leſs ſurpriſed at the name of it, than at its extraordinary height; *Nant* in that language ſignifying a *brook* or *rill*, any ſtream of water that is not large enough to come under the denomination of a river. As this obſervation favours the opinion of the Welch language being derived from the ancient Gauliſh or Celtic, we have taken the liberty to add an extract of a letter upon this ſubject, which was written in the year 1771, to a perſon whom it is our higheſt pleaſure as well as duty to honour.

"The long conteſt among the learned, when and by whom Switzerland was firſt peopled, ſeems at length to be determined in favour of the Galli, or Celts, eſpecially with regard to the Pays de Vaux. Moſt of the names of towns and villages in the canton of Berne, have been lately analyſed by a learned author, who has found that their etymology, traced in the Celtic, gives in general a deſcription of the ſituation of each particular place, by its vicinity or relation to ſome *mountain*, *ſpring*, or *river*, with reſpect to the general fertility of the ſoil, or the uſual products of its lands.

the wind is high, one ſees it ſeparated from the mountain, and waving like a ribband lightly agitated; and it was in this agreeable form we had the pleaſure of ſurveying it. Arrived at the village of St. Martin, not far from Sallenche, we croſſed the Arve again by a ſtone bridge of a moderate ſize. An inſcription imports, that having been thrown down in the year 1733, it was rebuilt in 1736.'

Mr. Bourrit, among his different excurſions in the valley of Chamouny, has given us the moſt entertaining and animated deſcription of Mount Breven.

'This mountain, of which the foot is covered with a few fir trees, and ſome bruſhy underwood, is entirely bare at the top. We were five hours and a half in climbing it, by a difficult paſſage amongſt the ruins, which fall from time to time down its ſides; ſome of theſe fragments are huge miſ-ſhapen blocks of ſtone, and others flat, with ſharp edges; no path is traced to its heights: to arrive at one of its ſummits, there are three embraſures cut into the rock, which are ſo nearly perpendicular, we could hardly believe this *was* the paſſage, but our guide aſſuring us that it was the place at which Mr. De Sauſſure had climbed the mountain before us, we then took courage: as the ſurface was covered with ſmall pebbles, which ſlipped from under us, it was neceſſary to underſtand how to take advantage of the clefts and fiſſures of the rock, in ſecuring our hold, and placing our feet; it was infinite labour; the ſweat ran down our faces; the inſtant ſometimes we thought ourſelves perfectly ſafe, in having graſped the ſolid rock, the edge would deceive us, and break off in our hands; or the ſtone upon which we ſet our foot would eſcape us,

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" He has endeavoured to carry his reſearches farther: to determine from what places, and into what parts the firſt Helvetians emigrated, after they came into this neighbourhood; and the names of towns ſtill ſerving as a clue, he has found that villages which, with regard to their ſituation, had any thing analogous to thoſe in the ſouth of Switzerland, were in Berry, Poictou, and Tourain, called by names almoſt perfectly ſimilar. —Whatever degree of credit may be due to this kind of etymological proof, one cannot help being prepared by it to believe any inſtance of the *fact*, which is ſaid to ſubſiſt at this day in the north of Italy. The mountainous face of *this* country, renders it as proper to preſerve an ancient dialect, as that of the Alps, in the neighbourhood of Verona, and the ſame cauſe has produced the ſame effect.—Among the Patois of the canton of Berne, are remaining to this day, not only ſome words purely Latin or Greek, but many abſolutely Celtic. There is a difficulty to account for the Greek words in particular getting thither, but after all, it is poſſible that theſe might be *originally* Celtic. A Welch gentleman, who paſſed through the mountains of the canton of Berne, in order to ſee the Glaciers, aſſures me, that the mountaineers ſtill uſe many words that are purely Welch. Theſe examples ſerve to confirm me in the opinion, that the Celtic, of which the Welch is a dialect, ſaid to differ little from the mother tongue, was the language at leaſt of all the ſouth-weſt countries of Europe."

' It may be obſerved from what is ſaid by the ingenious writer of this letter, how uncertain the poſition is, that the Welch in Bretagne are deſcended from Britiſh emigrants about the fourth century: There were probably ſome deſcendants of the firſt Celtic co'oniſts, who ſettled in Tourain and Poictou then remaining, who might long before that time have croſſed the Loire in the neighbourhood of Nants, and ſettled in a collected body in Bretagne, where they were joined by their brethren from this kingdom, whoſe anceſtors might have embarked from the coaſts of the ſame province into Cornwal, Wales, Ireland, and the Iſle of Man, and from thence probably into Scotland, in all which places, ſiſter dialects of the Celtic, continue ſo many living languages to this day.

and

and we were carried down with the rubbiſh; but theſe accidents, which might have been attended with bad conſequences, (as we came off unhurt) rather animated than diſcouraged us, and became at laſt a matter of amuſement; more eſpecially when we thought our conductor was upon the watch two hundred feet below, and ready to receive us ſhould we ſlide down ſo far: this indeed never happened, and we got ſafe to the creſt of the rock *.

'Theſe difficulties over, we were recompenſed for all our trouble; with what beauties were we ſurrounded! The air upon this mountain was ſerene and bright, whilſt the valley below had a very different appearance; it was covered with thick clouds, gilded by the ſun, and moving with rapidity on each ſide of it; and as his power became ſtronger, we could ſee them ſeparate, and forming themſelves into different fleeces, make their eſcape by the ſeveral openings between the mountains.

'If the plain afforded ſo agreeable and ſingular a ſight, the height in its turn gave us ſome perceptions altogether new. We had the magnificent proſpect of a chain of mountains, equally inacceſſible, and covered with ice; and above the reſt that of Mount Blanc, whoſe top ſeemed to reach, and even pierce through the higheſt region of the clouds. The chain, upon which this mountain looks down like a giant, is compoſed of maſſes of rocks, which terminate in pikes, or ſpires, called the Needles, and which are ranged like tents in a camp; their ſides appear lighter, and more airy, from the ornament of ſeveral hollow breaks and furrows in the rock itſelf, as well as from the different ſtreaks and panes of ice and ſnow, which without changing the general character of their form, or the majeſty of their appearance, give them a picturesque agreeable variety. Lower down, the eye ſurveys with raviſhment, the gills of ice, and the ſeveral Glaciers† extending almoſt into the plain, whilſt this appears like an artificial garden, embelliſhed with the mixture of a variety of colours. In ſhort, we have a picture‡ oppoſite to this chain, which is formed by innumerable mountains at the diſtance of near fifty leagues, between whoſe tops we have a glimpſe of thoſe ſeveral plains which they environ.

'It was upon this mountain we enjoyed that fine ſight, which two months before afforded Mr. De Sauſſure an experimental proof, in one of the moſt remarkable phenomena of nature. As the ſkies began to blacken and threaten a tempeſt, whilſt he was upon its top, he was curious to ſee the effect of it, and for this he did not wait long; he ſoon found himſelf naturally electrified; but apprehenſive of danger, at ſeeing the lightning form itſelf too near him, he was obliged to haſten quickly under ſhelter.

'With reſpect to ourſelves, without any fear at preſent of the conſequences of this terrible phænomenon, we heard a long conti-

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The inhabitants have ſince diſcovered a way leſs dangerous.

† We counted five. The firſt ſituated at the foot of Mount Blanc, which they call the Glacier *des Boiſſons*, or *Boſſons*; the ſecond the Glacier *des Pelerins*, or *du plein de l'aiguille*; the third the Glacier *des Bois*; or *de Montanvert*; the fourth that of *Argentiere*; and the fifth the Glacier *du Tour*, or in the country language *du Tord*; the laſt of which is diſtant from the firſt about five leagues and a half.

‡ What would it be then, could we aſcend the ſummit of Mount Blanc?

nued rumbling noiſe, like that of thunder, which the ſilence of the place where we ſtood rendered ſtill more awful. The avalanches of ſnow, which ſeparated from the tops of the mountains, and rolled down, bounding, to the bottom; conſiderable fragments of the rocks which followed them, overturning others in their fall; maſſy blocks of ice, conſolidated by returning winters, which precipitated from the higheſt ſummits; torrents, ſtreams of driven ſnow reduced to duſt, puſhed on by the force of the winds, and hurl'd aloft into the air; theſe together were the principal cauſes of the noiſes which we heard; though we beheld at the ſame time the effects of a thunder ſtroke upon our own ſummit, which penetrated its ſurface, and ſhivered even the pebbles of it.

'According to the moſt general eſtimation, we were in this ſituation raiſed near twelve hundred toiſes, above the level of the lake of Geneva, which is more than twice the height of Saleve*. This exceſſive height, and doubtleſs the neighbourhood of the ice which ſurrounded us, except on one ſide †, made us feel the moſt piercing cold. It was now two of the clock in the afternoon, and our thermometer was only a quarter of a degree above o; we were nevertheleſs entirely at our eaſe, and took our repaſt, which the fatigue we had gone through, and the purity of the air we breathed, rendered delicious.

'It was not without regret we ſaw the moment arrive, when we muſt quit this ſcene; we gave one parting glance at thoſe magnificent objects; which we never could be tired with ſurveying. We looked at one another, without uttering a word; our eyes alone could ſpeak what we had ſeen, and told what paſſed in our hearts; they were affected and ſoftened.

'We had now infinitely more anxiety in deſcending than we had in getting up; perplexed, ſhaking and trembling at every ſtep, our danger painted itſelf in all its terrors. We nevertheleſs came off with ſome ſlips; but it was four hours before we arrived at the bottom, though we ran part of the way. It was night when we reached Prieuré, where we found the good people of the place had been ſome time uneaſy ‡, looking out with an anxious expectation, and were then juſt quitting their houſes to come to our aſſiſtance, apprehenſive that we might have met with ſome unfortunate accident.'

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* 'The higheſt point of Saleve, a mountain diſtant about a league from Geneva, is five hundred and twelve toiſes above the level of the lake.

† 'I ſay, except on one ſide, becauſe we had ſummits of ice like that of Buet, behind us, of which an account will be given hereafter.

‡ 'They were the more uneaſy, as ſome days before one of their townſmen had been taken up dead: This poor man having learned that Mr. Profeſſor De Sauſſure was expected at Chamouni, formed a deſign of climbing the mountain, with a view of chaſing a chamois, to preſent him at his arrival; but he had the ill fate to fall from the top of a rock. Mr. De Sauſſure, touched with his misfortune, and the diſtreſſed ſituation of his family, conſoled them by his generoſity, making very conſiderable preſents to the widow and children. I had this account from the inhabitants themſelves, who take every opportunity of exalting his generoſity, and affability of behaviour to them upon all occaſions; and ſuch is the reſpect they bear him, that they never ſpeak of him without taking off their hats.

The

The icy valley of Montanvert is thus deſcribed:

'A ſea vehemently agitated by a ſtorm, and arreſted by a ſevere ſudden froſt, repreſents very well the appearance of this Glacier; the waves, hardened by ſucceeding winters, are ſome of a dirty, and others of a clear white, divided by oblique fiſſures, which appear of a tranſparent blue. The waters murmur as they run along theſe clefts, ſome of which are very deep, and new ones are frequently opening; the prelude to theſe new ones, is a loud burſting noiſe; and probably the melting away of ſome parts at the bottom of the Glacier, occaſions the cracking upon its ſurface. This valley is formed by high mountains, which terminate in ſpires or needles, and theſe have all different names; one is called *l'Aiguille du Dru*, another *l'Aiguille de Goute*, a third is called *le Moine*, and a fourth *le Géant*: ſome of them have the form of obeliſks; but the *Dru*, which ſurpaſſes them all in height, is a moſt magnificent pyramid.

'At the extremity of this valley, is an amphitheatre, compoſed of very lofty mountains, which cloſe it; at the tops of which there is an appearance of a gallery, adorned with ſeveral ſtatues, ranged in a ſort of ſymmetry; and it is here that the cryſtal is generally found, ſurrounded with a greeniſh earth or moſs; it has not the form of a die as in America, but of a column of ſix or ſeven faces, and is always terminated in points.

'There are rocks, which ſometimes breaking off from theſe Needles, tumble after ſeveral bounds upon the ice. We ſaw an avalanche of ſnow, which was inſtantly reduced into a cloud by a guſt of wind; and there fall likewiſe from theſe mountains, ſeveral torrents of water, which form little caſcades, the ſight of which is exceedingly agreeable. We deſcended afterwards upon the ice.

'The earth at the edge of this valley, is white and friable like chalk; they call it ſerpentine*. It is aſtoniſhing at this place, only to *look* at the height of the ice; its waves reſemble little mountains, heaped upon one another, ſome of which are from forty to fifty feet high: it is difficult to make our way over them at firſt, but in proportion as we advance farther up into the valley, theſe waves of ice inſenſibly decreaſe in height, and become more even. We found here the bones of a poor chamois, which was brought hither no doubt by an avalanche. The ice ſeems to increaſe every year, and the old people of Chamouni aſſured us, that formerly it was poſſible to penetrate from the extremity of this valley, even to Val d'Aoſte, which the vaſt accumulation of ice has rendered at preſent impracticable.'

The next object recommended to our traveller by M. De Sauſſure, was the Glacier des Pelerins.

'To execute our deſign, we made choice of four guides, one to conduct us to the Glacier des Pelerins, and the other three to go the firſt day to Montanvert, to prepare for our reception, and to accompany us afterwards into the valley; ſuch was the plan we followed. We ſet out very early in the morning, took the way to Mount Blanc, and aſcended through a foreſt of fir-trees. In this walk we paſſed over conſiderable tracts, where whole woods ravaged and deſtroyed,

* Probably from the form of its ſtrata, or from ſome reſemblance it bears to a ſpecies of marble ſo called.

painted to us the horrid effects of thoſe *avalanches*, which frequently roll from the mountains, and particularly in the ſpring. Theſe *avalanches* are formed of ſnow, driven by the winds againſt the rocks, where the quantity is accumulated, and ſupported by their ledges and projections, till ſucceſſively increaſed, both in extent and depth, to a prodigious ſize, at laſt they overcharge the baſe which kept them up, break off by their own weight*, and falling with a dreadful craſh, thunder down into the valley, carrying every thing with them in their way. There is ſomething very grand and at the ſame time frightful, only in the ſight of thoſe prodigious falling maſſes, which the wind, occaſioned by the velocity of their motion, renders ſtill more horrid: It is a torrent that nothing can reſiſt, raiſing clouds as it were of ſmoke, and whirling it in vortexes to the ſkies, which it darkens and even hides; hopeleſs the poor inhabitants, whoſe dwellings are too near: they are certain either to be carried down, or cruſhed with the maſs, or perhaps buried alive with their families and cattle. Several of theſe avalanches ſtill preſerve ſome memorial of the cataſtrophe they occaſioned, as they retain the names of the places they have ruined or overwhelmed; one for inſtance is called the avalanche *de la Coudre*, or *des Noiſetiers*, and another the avalanche *des Ingolerons*; the former of which is near a quarter of a league in diameter. It was not till after a walk of four hours, that we at laſt arrived at the *Glacier de Pelerins*, which is called likewiſe *Glacier du plein de l'Eguille*.

'The Glaciers, as hath been before obſerved, are beds of ice, more or eſs thick, which are lodged upon declivities between the mountains. Theſe beds, increaſed from time to time, become of a conſiderable extent and thickneſs; that upon which we now were, is nearly ſix hundred yards in length from top to bottom, and about fifteen hundred yards in breadth. We croſſed over it: it is ſeparated in many places by rifts and clefts, of which there is no diſcerning the bottom; but upon carefully examining them, the new ice may be eaſily diſtinguiſhed from the old: the new is white, and at moſt not above ſix feet thick, whereas the old below it, is of a bluiſh colour. It is neceſſary to be cautious in walking upon this ice; to ſtrike with your ſtaff before you place your foot, and to ſet it when it can be done upon the ſwelling parts, which their convexity in general renders more firm: this attention is neceſſary likewiſe, becauſe the clefts are ſometimes concealed by freſh ſnows: but what baffles all precaution, there ſeems beſides to be a danger from the burſting open of new cleſts, which are ſometimes made without the leaſt notice to expect them. We were now advancing farther up upon the Glacier, when all at once a rolling noiſe like thunder under our feet, occa-

* 'There are other cauſes, both of the accumulation and fall of theſe vaſt maſſes of ſnow, than what are here given. *Vide Recherches ſur les Modifications de l'Atmoſphere*, tom. ii. p. 295.

'In croſſing over the Alps, more eſpecially during the ſpring, the jingling of the bells upon the mules, is frequently ſufficient to bring down the avalanches, which in narrow defiles obliges the muleteer to take them off, and march with the utmoſt ſilence and caution, under theſe threatening precipices; or where they are likely to roll beyond the road, and reach the declivity of the mountain, to ſhake them down by the diſcharge of a piſtol, before he ventures to proceed on his way.

ſioned

ſioned us to retire with precipitation the ſame way we came: but if we had reaſon to be afraid of what might happen under us, what we ſaw above our heads did not ſet our minds altogether at reſt: theſe were the Needles, behind which we heard a ſullen rumbling ſound, with now and then a ſharp redoubled crack; and ſeveral rocks thrown down at no great diſtance from us, were a demonſtration of the danger we were in. In our haſty retreat we found a butterfly dead upon the ice, and ſaw ſome marmotts †, which we were upon the point of taking: two chamois afterwards made their appearance, but at our approach retired, as if with reluctant ſlowneſs, to the heights of their mountains. We took the ſame road they did, aſcending pretty high, and made no doubt of our arriving in a ſhort time at the foot of the Needles, as Mount Blanc did not appear very diſtant: what a miſtake! we reached them indeed, but not till after a long hour's tireſome and fatiguing walk.'

We ſhall now aſcend with M. Bourrit to the region of the chamois, and purſue his laborious walk along the Needles, feeling ſo effectually the force of his deſcriptions as to render our garret a ſcene of happineſs and ſafety.

'The view of the Needles from their foot, was a moſt raviſhing ſight; but when we reflected that from their ſummits, the plains of the ſouth, the north, and the eaſt were to be diſcerned; how mortifying to think them inacceſſible! what a reſtleſs inclination did it excite, to attempt at leaſt to ſet a foot upon their heads. My mind was ſtrongly agitated; and looking at them with a longing attention, I thought I ſaw a poſſibility of doing it: urged forward by this flattering inſtant hope, I ſurmounted with determined reſolution every obſtacle the rocks oppoſed in my way, and mounting over the heaps of ruined fragments, I at laſt attained a ridge of that pike which adjoins to Mount Blanc.

'The elevation I had now gained, was moſt exceedingly delightful; but the proſpect differed little from our view upon Mount Breven: I was far from being ſatisfied: I wanted to get rid of that immenſe rampart, which hid from me the plains toward the ſouth: redoubling then my ardour, I climbed afreſh with inexpreſſible fatigue from rock to rock, and with the caution of a reptile making its way upon ſome briſtly plant, I inſinuated along the traces of thoſe ornamental winding crypts, which gave theſe maſſes all that lightneſs we admired from Breven; till aſtoniſhed with the prodigious height at which I ſaw myſelf, and ſtill more with what remained for me to do, I at laſt diſcerned the full extent of my ability.

'But I was ſufficiently rewarded for my trouble, by the beautiful pictnre which was before me; higher than the Breven, my view extended over that mountain to the weſt and north; near me, and at 1 feet, were the vallies of Chamouni, of St. Michael, of Serve, and (Sallenche; farther off I diſcerned the valley which ſeparates the

† The marmott is an animal of the rat kind, about the ſize of a hare; it remains in a rpid ſtate near the tops of the rocks during winter, when it grows exceedingly v k, and is ſo benumbed and inactive upon firſt coming out of its holes, as to be eaſily t ht.

two Saleves †, and saw with an affectionate regard, which it is impossible for me to express, those parental plains upon which Geneva is seated, its beautiful lake, and in short the whole extent of Mount Jura, to the fort of Ecluse. On my right were the vallies of the *Paye de Vallais*, half of which only were discoverable, and that immense chain of the Alps, which describing a curve, is terminated at Fourke and Mount St. Gothard.

'The purity and clearness of the air, free from the exhalations of the plain, enabled me to see all those objects with such distinction and precision, that I conceived it would have been *easy* for me to trace them in a drawing: But I soon lost myself by this very circumstance; such a number of objects were too much brought together and crouded under my eyes, so that nothing kept its due distance.

'I had left my companions at the foot of the Needles, and could see the little lake upon whose border we had appointed to rest ourselves; it was impossible to distinguish *them*; but I could hear the report of their gun, which was the signal agreed on.

'I went down again with much trouble and anxiety: the stones, the rocks rolled under my feet, and I dared not even trust myself to some enormous masses, which seemed to hang upon nothing. I got safe however at last to the bottom, and soon rejoined my companions in the journey. Seated upon a delightful bank of moss, we took our repast at the border of the lake, whose water is of an intense coldness, and which is almost covered by those threatening Needles: one of these in particular drew our attention; it was distinguished, and brought forward, by a glazing of the most transparent ice, which added greatly to the effect of an object in itself exceedingly magnificent ‡.

'From hence we were to go to Montanvert, where, according to our plan, we were expected: it was two o'clock before we set off; we had to pass the whole chain of the Needles over fallen rocks; the road was bad, and never were we so much deceived in the estimation of distances; what appeared to us to be no more than half a league, was always twice as far, and the jutting parts of this chain, whose points shut over one another, threw us into continual errors. It seemed that having reached the point which offered itself immediately before us, we should soon be at the end of our journey; and when encouraged by this hope we had attained it, some new projection, not less distant than that we had so resolutely gained, opposed itself to lengthen our fatigue. The views however, at all times most engaging, were both beautiful and sublime: *Above* us, we had the pleasure of seeing a torrent of snow precipitate from a rock; six hundred yards *below* us, was the region of lofty *firs*; four hundred yards *below these*, was that of *larches*, whilst ourselves were in the region of the marmotts and chamois.'

† 'Two mountains near Geneva.

‡ 'Let any person form to himself, if it be possible, a view of this mountain, of which the front that it presented is as large as that of Mole, which looks toward Geneva; and whose covering of ice was so perfectly clear, that the foliage of its plants, the veins of the rocks, and their various colours, came out with so much splendor and brilliance, that it might be taken for a work of art, if its immensity did not instantly forbid the supposition.

M. Bourrit, in his ſecond deſcent to the valley of Montanvert, furniſhes us with the following admirable deſcription:

'We beheld a ſpacious icy plain entirely level; upon this there roſe a mountain all of ice, with ſteps aſcending to the top, which ſeemed the throne of ſome divinity. It took the form moreover of a grand caſcade, whoſe figure was beyond conception beautiful, and the ſun which ſhone upon it, gave a ſparkling brilliance to the whole: it was as a glaſs, which ſent his rays to a prodigious diſtance: a poliſhed mirroar, upon which the objects were deſigned with ſuch a perfect mixture of light and ſhade, as raviſhed our ſight; and to complete the beauty of the proſpect, this even glaſſy lake was crowned with mountains differently coloured, and enlivened by a varniſh of the cleareſt ice: theſe altogether, formed a compoſition of the moſt delightful ſplendid objects, heightened by the deeper colour of a ſingle neighbouring mountain, which gradated from top to bottom: whilſt this again was interlaced with ſtreams of ſnow, whoſe winding currents caſt a luſtre from the ſun. In ſhort, the whole of this enchanting view was terminated with the rocks of cryſtal, and by others, all whoſe ſeveral tints were richly and profuſely varied.

'New beauties ſtill continued to delight us, aſtoniſhed as we were at preſent, by a number of objects ſo magnificent and vaſt.

'The valley on our right was ornamented with prodigious Glaciers, that ſhooting up to an immeaſurable height between the mountains, blend their colours with the ſkies, which they appear to reach. The gradual riſe of *one* of them, induced us to conceive it practicable to aſcend it; and ſuch is the engroſſing nature of theſe objects, that they ſeem to efface every other idea. We are no longer our own maſters; and it is next to an impoſſibility to ſtop the impulſe of our inclinations.—It would open ſtill new ſcenes, of more extenſive grandeur—That, as we *certainly* ſhould gain a view behind the Needles, ſuch a point of elevation (beyond which, no mortal whatever had yet gone) would not only preſent Mount Blanc to us under a new form, and with new beauties, but that in ſhort, looking towards the ſouth, we ſhould have a picture of all Italy before us as in a camera obſcura. It was thus the wildneſs of imagination prompted us to think the project poſſible, and we were in the full enjoyment of our reverie, when a horrid noiſe from the very ſame Glaciers put an end to this delightful dream, and ſhattered all the ſcenery at once. Reaſon dictated immediately, that ſuppoſing ſuch a fancied picture as we had repreſented to ourſelves, to be real, and that it *were* poſſible to aſcend the height of the Glacier to enjoy a ſight of it, the execution of the plan would require our ſtay all night upon this frozen valley, which was abſolutely impoſſible, from the want of fewel only.'

The ſource of the Arveron, with the maſs of ice called des Bois, form, certainly, one of the moſt ſtriking objects in nature.

'To come at this collected maſs of ice, we croſſed the Arve, and travelling in a tolerable road, paſſed ſome villages or hamlets, whoſe inha-

inhabitants appeared extremely civil; they invited us to go in and reſt ourſelves, offered us a taſte of their honey, and apologized for not having any thing better to preſent us.

'After amuſing ourſelves ſome time among them, we reſumed our road, and entered a beautiful wood of lofty firs, inhabited by ſquirrels; the bottom is a fine ſand, left there by the inundations of the Arveron: It is a very agreeable walk, and exhibits ſome extraordinary appearances.

'In proportion as we advanced into this wood, we obſerved the objects gradually to vaniſh from our ſight; ſurpriſed at this circumſtance, we were earneſt to diſcover the cauſe; and our eyes ſought in vain for ſatisfaction, till going out of the wood the charm ceaſed. Judge of our aſtoniſhment, when we ſaw before us an enormous maſs of ice, twenty times as large as the front of our cathedral of St. Peter, and ſo conſtructed, that we have only to change our ſituation, to make it reſemble whatever we pleaſe. It is a magnificent palace, covered over with the pureſt cryſtal; a majeſtic temple, ornamented with a portico, and columns of ſeveral ſhapes and colours: It has the appearance of a fortreſs, flanked with towers and baſtions to the right and left; and at bottom is a grotto, terminating in a dome of bold conſtruction. This fairy dwelling, or this cave of Fancy, is the ſource of the Arveron, and of the gold which is found in the Arve; and if we add to all this rich variety, the ringing tinkling ſound of water dropping from its ſides, with the glittering of the ſolar rays, whilſt tints of the moſt lively green, or blue, or yellow, or violet, have the effect of different compartments, in the ſeveral diviſions of the grotto; the whole is ſo amazingly delightful, ſo completely pictureſque, ſo beyond imagination great and beautiful, that I can eaſily believe the art of man has never yet produced, nor ever will produce, a building ſo grand in its conſtruction, or ſo varied in its ornaments.

'Deſirous of ſurveying every ſide of this maſs, we croſſed the river about four hundred yards from its ſource; and mounting upon the rocks and ice, approached the vault; but whilſt we were attentively employed in viewing all its parts, aſtoniſhed at the ſportiveneſs of Fancy, we caſt our eyes at one conſiderable member of the pile above us, which was unaccountably ſupported; it ſeemed to hold by almoſt nothing; our imprudence was too evident, and we haſtened to retreat: yet ſcarcely had we ſtepped back thirty paces, before it broke off all at once, with a prodigious noiſe, and tumbled, rolling to the very ſpot where we were ſtanding juſt before. It was a moſt fortunate eſcape; ſince had we ſtaid an inſtant longer, it would certainly have cruſhed us by its fall.'

We now take a reluctant leave of our ingenious and entertaining traveller, who has by this time ſufficiently recommended himſelf to our readers. The tranſlation appears to be the work of two young gentlemen in Norfolk, whoſe induſtry is commendable, and whoſe ſtyle is not deficient in ſpirit, but will grow more chaſte when they have been accuſtomed to compoſition.

ART.

ART. IX. *Six Olympic Odes of Pindar, being thoſe omitted by Mr. Weſt.* Tranſlated into Engliſh Verſe, with Notes. 12mo. 2 s. ſewed. White, 1775.

AS this work appears to have a ſimilar merit, and may poſſibly be ſome time or other incorporated with Mr. Weſt's tranſlation, we ſhall, on that account, pay it all due attention. And, firſt, we ſhall give our Readers a general idea of its ſtyle and manner, by a view of the eighth Olympic Ode entire:

STROPHE I.

Olympia! Mother of heroic games!
Queen of true prophecy! beneath whoſe grove
While the red victims pile the aſpiring flames,
The augurs ſearch the high beheſts of Jove:
Thence try to know on whom he'll deign to ſmile
Of thoſe, who, by the means of glorious toil,
Seek on the duſky cirque with generous pain,
Virtue's immortal meed, and honour'd reſt to gain.

ANTISTROPHE I.

For to the ſupplications of the good
He ever deigns a favouring ear to give,
O Piſa's woody ſhades, o'er Alpheus flood
That wave, my wreath-beſtowing ſong receive;
Eternal fame, and endleſs honours ſhine,
On him whoſe brows thy ſacred leaves entwine.—
For different pleaſures, different boſoms glow;
And various ways to bliſs the indulgent gods beſtow.

EPODE I.

Timoſthenus, what fair renown
Was on your almoſt infant actions ſhed,
When genial Jove reſolved with fame to crown
Thine and thy brother's youthful head!
What time Nemea ſhouts thy conquering name,
And Piſa's groves Alcimedon proclaim:
Lovely ſhone his form, and face;
Nor did his deeds that form diſgrace,
When, victor in the glorious ſtriſe,
He bade the liſtening woods around
Ægina's ſea-girt ſhores reſound;
Whoſe regions gave him life.

STROPHE II.

There ſacred Themis ſits, beloved of Jove,
Her favourite people's ever-watchful guard.
The crowded coaſts where various nations move
To judge with ſkill, and ſway in peace, is hard;
By heaven's decree, amidſt the briny flood
This iſle, to every ſtranger ſacred, ſtood
A column firm.—O ne'er may rolling Time,
Or black Misfortune, change the hoſpitable clime!

ANTI-

ANTISTROPHE II.

Here Doria's warlike race their reign begun;
Here, after Æacus, their empire roſe,
Whom potent Neptune, and Latona's ſon,
The friend, and partner of their labour, choſe,
What Time with ſocial Care, thoſe heavenly powers
Crown'd Ilion's ſacred ſeat, with ſtrengthen'd towers:
For even then the hoſtile fates decreed
Her ample fanes ſhould fall, her hardy warriors bleed.

EPODE II.

When the maſſy work was raiſed,
Three azure dragons on the new-made wall
With fury ſprung—the people ſaw amazed
Two on the ground expiring fall;
The third with horrid roars the ſummit gain'd:
When Phœbus thus the fatal ſign explain'd:
" O Æacus, the inſulting foe
" Shall lay the haughty turrets low,
" Which thou haſt rear'd with mortal hands:
" Ilion, I ſee thy fate decreed;
" And in this omen plainly read
" Immortal Jove's commands.

STROPHE III.

" Nor ſhall without thy race theſe bulwarks fall,
" Thy ſons at firſt ſhall ſhake the new-formed ſtate;
" The hoſtile gods thy grandſon's offspring call,
" To ſeal its doom, and cloſe the work of fate."
Thus ſpoke the god, and ſtraight o'er Xanthus' tide
His ſkilful hands the heavenly courſers guide,
Till midſt the warrior race his chariot ſtood
Of Amazonian dames, by Iſther's frozen flood.

ANTISTROPHE III.

Immortal Neptune's golden horſes now
To ſea-beat Iſthmus bear his rapid car:
There Æacus on Corinth's lofty brow
They leave, ſpectator of the ſportive war.—
No bliſs alike charms all.—The votive lays
Shall envy blaſt, that chant Meleſias' praiſe?
Whoſe infant ſinews, courting fair renown,
Obtain'd Nemea's wreath, and famed Olympia's crown.

EPODE III.

After, with manly ſinews ſtrong,
He in the great Pancratium won the prize:—
To teach, muſt ſurely to the ſkill'd belong,
Experience fools alone deſpiſe:
Full well the hero knows above the reſt
To form with precepts ſage the manly breaſt;
To point the ſureſt path that leads
To glorious acts, and daring deeds,
And future wreaths of fame prepare;
And well his pupil's fair renown,

Who

Who now has won the thirtieth crown,
Rewards his teacher's care.

STROPHE IV.

By fortune favour'd, nor by manhood leſs,
Four ſtriplings in the ſtrife he overcame,
Bade infamy their vanquiſh'd limbs oppreſs,
And ſent them home with foreheads veil'd in ſhame;
While to his grandſire's hoary head he brings
Triumphant joy, whence health, whence vigour ſprings;
For he whom Fortune fans with proſperous breath,
Forgets the pains of age, and near approach of death.

ANTISTROPHE IV.

Mnemoſyne, awake the ſilver lyre,
Tune to Blepſiadæ the ſounding ſong:
Well their brave brows the flowery bands require,
To whom now fix Olympic crowns belong.
Nor will the Muſe forget the honour'd head
Though ſunk to earth, and number'd with the dead.
The virtuous actions of the good and brave,
Shall rouze the ſleeping duſt, and pierce the ſilent grave.

EPODE IV.

Iphion midſt the infernal ſeats
The pleaſing news from Hermes' daughter hears;
He to Callimachus the tale repeats,
Who drinks it with exulting ears;
That Jove's ſupreme Beheſt had deign'd to grace
With Piſa's ſacred meed their happy race.
Still may he good on good beſtow,
No pallid ſickneſs let them know,
Nor Nemeſis their ſocial band
By curſed Diſcord e'er disjoin;
But happy may they ever ſhine,
To bleſs their native land!

Each of theſe odes is followed by notes critical and explanatory, which ſhew the Author to be a man of learning and good taſte. With ſuch qualities he cannot be offended if we offer him an obſervation or two that occurred to us as we paſſed through his book. In his notes to the ſixth Olympic he has the following paſſage: "The meaning of Καλπιδα τ' αργυρεαν I confeſs I do not underſtand, and, therefore, have not attempted to explain it." Indeed the ſcholiaſts and commentators on theſe words had left the Tranſlator perfectly in the dark; for their attempts at an explanation were moſt ridiculous. The ſimple meaning of them ſeems to be this. The women of ancient Greece wore an urn as a badge of virginity, which, however, they retained till puerperage took place. This was ſometimes of ſilver, ſometimes of gold. It is mentioned in the following line of the Odyſſey:

Παρθενικη ειχυια νεηνιδι καλπιν εχουσα.

And

And in the *Ranæ* of Ariſtophanes:

Καλπισίν ἐκ πολέμων δρόσον ἀράξε.

And in the following paſſage of Athenæus:

Ἐκ χρύσων καλπίδων μηροὺς ἐρράνεον.

The ſcholiaſt on Ariſtophanes calls this *urna indiciaria*, in the light we have explained it.

In the fourth Olympic the Tranſlator has, in our opinion, done well to give Ελατηρ the ſenſe of *Agitator* or *Equitator*; it is, indeed, its original ſenſe, and infinitely heightens the idea, and appropriates it in the introduction to an ode on ſuch a ſubject. But in the concluſion of this ode, we think, he has totally miſtaken his Author:

Φυοῖαι δὲ καὶ νεαῖς
Ἐν ἀνδράσιν πολιαὶ
Θαμὰ, καὶ παρὰ τὸ ἀλικίας
Εοικὸς χρόνον.

This he gives to the ſon of Clymenus, and thus tranſlates it:

Theſe ſilver treſſes, lo! are ſpread
Untimely on a youthful head;
For oft capricious Nature's rage
Gives to the vigorous brow the hoary tint of age.

No ſuch thing! The paſſage is proverbial, and comes from Pindar, not from Erginus. He ſays ſimply, *there are often grey hairs found on young heads*. That is, there are many young men as capable of acts of valour and activity as thoſe of maturer age. And if we render Διαπειρα, which occurs before, by *trial*, merely, inſtead of *experience*, which it will very well bear, the whole obſcurity of the ode vaniſhes at once. Upon this conſtruction we are to ſuppoſe, not with the Commentator, that Pſaumis had grey hairs, which they alone have given him, but that he was ſo young a man that the poet was even obliged to aſſert his own veracity, at the ſame time that he expatiated on his exploits. 'I ſay nothing more than truth, ſays he, trial is the proof of men;' and he produces an inſtance in one whom he emphatically repreſents as young Κλυμενοιο παιδα, who leaving the inglorious purſuit of women betook himſelf to the field, and who, when he had conquered, and was crowned by Hypſipile, told her, that his ſtrength and courage were equal to his ſwiftneſs; on which the poet obſerves, 'that early youth has many times the merit and qualities of maturer years.' "O but, ſay the Commentators, Pindar himſelf ſpeaks of the age of this ſame Pſaumis towards the concluſion of the fifth Olympic." He does ſo, for he wiſhes that he may live to a happy old age, with his ſons about him; but to ſhew us at the ſame time, that he was not *then* ſo circumſtanced, he adds, morally enough, that, however, if a man properly improved and enjoyed his fortune

fortune, he had no great occaſion to be any farther ambitious. We leave this conſtruction to the future conſideration of the Tranſlator, and we have been the more particular upon it, as this Olympic ſeems, hitherto, to have been little underſtood.

ART. X. *Remarks on the principal Acts of the Thirteenth Parliament of Great Britain, &c.* concluded.

ACCORDING to the promiſe made in our laſt, we now proceed to give ſome account of this Author's remarks on the Quebec Act, and of his plan of reconciliation. After reviewing in ſucceſſion the ſeveral parts of the Act, he preſents us with his own remarks upon each of them ſeparately.—Concerning the extenſion of the boundaries of the province, he aſſerts, generally, that the objections againſt it have been fully and ably anſwered by the author of "An Appeal to the Public, &c." We are not however ſatisfied with this ſummary deciſion on a topic of ſo much importance. Were there no objections to the form of government, inſtituted by the Act in queſtion, it might ſtill be doubted whether many of the countries now comprehended within the province of Quebec, are not too remote from the capital to be advantageouſly governed as parts of the ſame province.—But condemning, as we muſt, the nature of the government thus inſtituted, we ſhould have been glad to ſee its operation contracted within the narroweſt limits; and indeed nothing but the ſtrongeſt neceſſity could juſtify the eſtabliſhment of popery and deſpotiſm in all the immenſe uncultivated regions of Britiſh America: this however is not all the miſchief; for the operation of this government, ſo repugnant to the religion and conſtitution of our country, is not confined to the inhabitants even of the extended province of Quebec, ſince by a late inſtruction to the Governor, the inhabitants of the other Colonies, in all their commerce with the Indians, are required to ſubmit to the ordinances of the unconſtitutional legiſlature of Quebec; a circumſtance from which many diſorders are likely to ariſe.

Concerning the eſtabliſhment of Popery in Canada, our Author obſerves that the defenders of the Act have been 'afraid to ſpeak out'—have been 'willing to allow any thing, to have recourſe to any ſubterfuge, rather than confeſs that the Romiſh religion was eſtabliſhed by this Act.—It is tolerated ſaid they, but not eſtabliſhed.—Nay one writer (ſays he) found out that the Church of England was eſtabliſhed by it.'—This extravagant poſition our Author ſufficiently refutes, and then proceeds: 'Let us ſpeak out, let us boldly acknowledge the truth:—the Act has eſtabliſhed the religion of Rome at Quebec. Why torture ourſelves to explain away a truth that is ſo clear? Or why heſitate to acknowledge a fact that needs no apology?

apology? If there be any force in treaties; if any faith is due to them; if they can convey a right; the Canadians had a right to this eſtabliſhment.'—To prove this our Author cites the 27th article of the capitulation, and the 2d article of the definitive treaty of Paris, and endeavours to maintain from thence that the Canadians were entitled to a full eſtabliſhment of their religion.—All his arguments however upon this topic are fallacious; there being nothing in either the capitulation or treaty, as Mr. Maſeres has clearly demonſtrated *, that could create an obligation on government to grant the Canadians any thing more than a toleration, or permiſſion to attend and profeſs the worſhip of their religion *without moleſtation*. And therefore, as more than this has been granted; as Popery, even in our Author's opinion, has been fully eſtabliſhed, the framers of the Quebec Act are certainly expoſed to the charge of having wantonly favoured a religion which, on account of its miſchievous tendency, ought to be diſcouraged by all who regard the welfare of mankind. Our ſentiments on this ſubject reſult neither from bigotry nor enthuſiaſm. On the contrary, we are ready, if it be deſired, to admit, that religion is a private concern between every man and his Creator, and no otherwiſe deſerving the cognizance of civil government than as it affects the morals, the ſafety, and proſperity of ſocieties;—in granting this, however, we have granted all that can be required; and even this will not juſtify the encouragement which has been given to Popery in Canada; for beſides the pernicious effects which naturally reſult to mankind in general, from the principles and practices of this religion, the *very belief of it* is known to be accompanied with tenets, and connected with prejudices, particularly repugnant to the civil conſtitution as well as to the peace of our country. This has been proved by too much experience; and therefore it was thought expedient, and even neceſſary, by other parliaments, to impoſe reſtraints upon the exerciſe and profeſſion of the Romiſh religion within Great Britain and Ireland. We are therefore the more ſurpriſed at the ſudden prevailing diſpoſition in government to favour that religion in a country where its continuance muſt ſtrongly incline the inhabitants to connections repugnant to their allegiance to the Britiſh crown.

With reſpect to that clauſe of the act which declares, "that in all matters of controverſy relative to property and civil rights, reſort ſhall be had to the laws of Canada," our Author ſays, 'No man can judge of the propriety or impropriety of this clauſe, who is not thoroughly maſter of the ſtate of the country, and the temper and diſpoſition of the inhabitants. It is always difficult, and of-

* See the laſt Number of our Review.

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ten dangerous, to tranſplant in an inſtant a ſyſtem of laws eſtabliſhed in one country by the progreſſive experience of ages, and to impoſe it on another country, where neither the cuſtoms nor prejudices, nor habits of thinking have paved the way for its reception.

'Whether, during the many years we had been in poſſeſſion of Canada, the minds of the people had been prepared for the reception of the Engliſh law, is a point on which parliament could reaſon but imperfectly for want of ſufficient data to go upon. Reports from the board of trade on the ſtate of the province, repreſentations from men in the higheſt offices in it, with plans for the form of government which was beſt adapted to it, opinions on theſe plans from the law officers at home, and many other important papers had been laid before the council board; they were called for by one at leaſt of the two houſes, but not produced, becauſe it ſhould ſeem there was not time to *copy* them; a reaſon which muſt appear ſingular at the end of ſo many years. Nor is this all, many competent witneſſes were with-held from examination for no apparent reaſon at all; and one witneſs, high in office, was ſuffered to inſult the Houſe by anſwers, that would not, under the ſame circumſtance, have been endured at the bar of an inferior court.

'Thus much however may be gathered even from the imperfect account we have of the debates, that the defenders of this clauſe ſeem to have confounded two things perfectly diſtinct and independent; the laws relating to ſucceſſion, and the transfer of the laws relating to judicial proceedings. It might have been very cruel, and very impolitic to have changed the one, and yet, at the ſame time, very benevolent, and very politic to have changed the other. The eſtabliſhment of a trial by jury in civil cauſes would ſurely have made no change in the laws of ſucceſſion; a jury may try a right to lands in common ſoccage, or to lands in gavel kind; a jury is as competent to the trial in one caſe as in the other; a jury does not create, it only finds a title.'

The Author farther remarks, 'that of the arguments urged againſt the trial by jury in civil caſes, ſome went directly in favour of that mode; others proved *not* that the Canadians diſliked a jury, but that they wiſhed to make a real improvement in it;' and in ſupport of this he offers ſeveral inſtances:

'Another very ſtrong objection was urged againſt this general extenſion of the laws and cuſtoms of Canada in all matters relative to property and civil *rights*[*]. By the laws and cuſtoms of Canada, the Governor was intruſted with blank lettres de cachet, which he might fill up at his diſcretion, and commit the party, whoſe name he inſerted, to priſon during pleaſure. By this clauſe of the act then a King of England may give blank lettres de cachet to his Governor, and his Governor may make the ſame uſe of them; for if his Maj'y's Canadian ſubjects are to be governed by the ancient laws and

[*] 'See the examination of Mr. Maſeres in the Parliamentary Debates, vol. ix. p. 317, &c.—Though this book is of no authority, and in many places faulty, yet the accounts of this, and ſome other examinations, ſeemed to be pretty accurately taken.'

cuſtoms of Canada: if this mode of iſſuing lettres de cachet be among thoſe ancient laws and cuſtoms, how can it be proved illegal in the King to iſſue them, or in the Governor to apply them? Or what puniſhment can you inflict on the miniſter who ſhould adviſe the King to exerciſe, or on the Governor who ſhould actually exerciſe, a power which parliament thus declares to be legal? Or what remedy could a ſubject, injured by a wanton exerciſe of that power, obtain in the courts of Canada? Perſonal liberty is a *civil* right.—The laws of Canada are to provide the remedy againſt a civil wrong. If they give no remedy, no remedy is to be had. And it is, I ſuppoſe, out of doubt, that the laws of Canada provided no remedy againſt this abuſe of power in a Governor.

'It was therefore inſinuated by the very reſpectable witneſs, who during the courſe of his examination urged theſe arguments, that a clauſe ſhould be inſerted granting the benefit of the Habeas Corpus Act to his Majeſty's ſubjects in Canada. The clauſe however was *not* inſerted, becauſe it was ſaid, that it was not probable that lettres de cachet ſhould ever be made uſe of. A reaſon, which if it has any weight, would operate to the tearing up all the fences ſet about our liberty.'

The Author applauds the introduction, or rather confirmation, of the criminal law of England in Quebec, but juſtly complains that the Act has not ſufficiently decided what are the particular miſdemeanors, which are puniſhable by this law; ſince, in many caſes, it is at the option of the plaintiff to ſeek reparation for the ſame offence, as being either a public or a private wrong; a crime or a civil injury; and therefore to chuſe the ſpecies of law, and the particular court by which his complaint ſhall be determined.

'But, ſays he, the moſt exceptionable part of the Act, that which I conceive it impoſſible to defend, that which deſtroys, or at leaſt may be uſed to deſtroy, all the beneficial proviſions which precede it, is the conſtitution of the legiſlative council.

'The majority of ſeventeen men, in whom no earthly qualification is required, but that they be reſident in the province of Quebec; who, for ought appears by this Act, may be men of no property, no principles, no knowledge; to be named by the crown, removeable by the crown, are intruſted with the important buſineſs, "of making ordinances for the peace, welfare, and good government of the province."—

'The reſtrictions, under which they are to exerciſe this extenſive authority, and which the Act calls "proper reſtrictions," are only theſe: they cannot impoſe taxes, except for local œconomical purpoſes: they muſt tranſmit their ordinances for the approbation of the King in council: they cannot indeed during the interval between the time of tranſmitting them, and that of their receiving the royal aſſent, enforce any ordinance which inflicts a higher penalty than a *fine*, or impriſonment for three months: but the fine is unlimited; ſo that they may paſs ordinances which may effectually ruin every man who is obnoxious to them.

'And

'And to every other purpoſe this very reſpectable council has an abſolute power. It has the power of altering, under pretence of amending, the civil law: it has the power of altering, under the pretence of amending, the criminal law. The amendment of the civil law was an undertaking beyond the reach of the wiſdom of a Britiſh parliament; but is only a competent object of theſe heaven-born legiſlators. The communication of the criminal law of England was from experience, found to be very beneficial and advantageous: why then ſhould the power of *amending* it be intruſted to ſuch a body as this? A reaſon has been ſuggeſted, which I would not ſuppoſe to be the true one, though I may venture to repeat it: ſhould a man (it is ſaid) be obnoxious to his excellency the Governor, he has only to ſummon his devoted council of nine (for a majority of this majority is a competent number); a new mode of procedure, a new form of trial will be appointed, by way of "alteration and amendment;" and the culprit will hear no more of the certainty, and lenity, of the criminal law of England.

'Such then is the tenure by which the Canadians hold the bleſſing conveyed to them by this Act. If the whole province does but furniſh nine men of bad principles—and where is the province that will not?—the Governor has only to recommend them to the crown as fit perſons to be of the legiſlative council, and the Canadians may be legally ſtript of every right, every bleſſing they enjoy. Ten men would have ſaved the city with the odious name: nine only are enough to damn Quebec.'

We entirely concur with our Author upon this topic, and from many of the circumſtances attending the Quebec Act, we cannot but entertain fears that a ſtrong deſire ſomewhere ſubſiſts to exterminate all free government in our American Colonies. By the royal proclamation of 1763, the civil conſtitution of Canada had been legally and formally eſtabliſhed, and this eſtabliſhment had been made by the King in what our Author terms his *Procuratorial* capacity, in that very capacity in which he had eſtabliſhed the government and conſtitution of Ireland, and of the remoter dominions of the Britiſh crown, and therefore it could not, according to our Author's doctrine, be annulled or altered by the whole power of parliament. By this proclamation Britiſh ſettlers were invited to eſtabliſh themſelves in the province of Quebec; and, as an encouragement to their doing it, they were ſolemnly promiſed the benefits of a popular legiſlative aſſembly, and the protection of the laws of England—inſtead of which they are now ſubjected to the laws of France, and to the deſpotiſm of an unconſtitutional council, in violation of the honour and faith of the crown, which had been thus ſolemnly plighted; and ſurely it is no ſmall diſlike to the exiſtence of colonial aſſemblies, which, to avoid the eſtabliſhment of one in Quebec, could make ſuch important ſacrifices.—Had it been really true that the preſent circumſtances of Canada rendered the immediate calling of an aſſembly inconvenient, yet a tem-

porary legiſlative council might have been created of a leſs deſpotic nature. One precedent of this had occurred in the reign of Charles II. who was not remarkable for any regard to the freedom of his ſubjects; but yet when Jamaica was conquered, and a legiſlative council was, from the unſettled ſtate of the iſland, thought more expedient than a regular aſſembly, he, by his commiſſions and inſtructions to Governor Doyley, dated the 8th of Feb. 1660, directed that all the members of this council, excepting only the Secretary, ſhould be elected by the inhabitants,—a circumſtance which placed their freedom on a very different baſis from that of the people of Canada, if indeed they can be ſaid to have any freedom at all.

To underſtand the nature of our Author's plan of reconciliation, it is neceſſary to obſerve that an important objection made by the Coloniſts to parliamentary taxation conſiſted in the want of that relation between them and the members of parliament which ſubſiſts between the latter and the people of England. "The Commons, ſay the Coloniſts, in impoſing taxes within the realm, pay themſelves a part of their own impoſitions; but in taxing us they not only pay no part of the tax itſelf, but, on the contrary, are thereby enabled to ſave their own money and that of their conſtituents; a circumſtance which places us in a worſe ſituation even than the unrepreſented inhabitants of Great Britain."

To obviate this objection, our Author propoſes that a certain proportion ſhould be fixed by parliament, 'ſo that when Great Britain raiſes any given ſum by a land tax, the Colonies ſhould raiſe each a proportionate ſum; the mode of levying this tax to be left entirely to the provincial legiſlatures; the appropriation of it to be left to parliament. By this mode, ſays he, the ſame relation would have been created between the Houſe of Commons and the Colonies as between the Houſe of Commons and the inhabitants of Great Britain. The Houſe of Commons could not tax them any more than they can tax us without at the ſame time taxing themſelves.'

This idea however is neither new nor likely to effect the propoſed reconciliation; for though this plan might, in one reſpect, give the Coloniſts that kind of negative ſecurity which the unrepreſented part of the people of England enjoy, it is probable that ſomething more would be required; that the American freeholder would demand the privileges of a Britiſh freeholder, and would ſtate it as an act of injuſtice, that while he poſſeſſes that kind of property which, in Great Britain, confers the privilege of a repreſentation, he is allowed no ſuch privilege; but, on the contrary, placed in the condition of thoſe who have no property at all.—Nay, he would allege his condition to be even worſe than theirs; and would ſay, "you deprive us of thoſe commercial benefits which are enjoyed by

by all the reſt of his Majeſty's ſubjects; we are compelled to purchaſe the goods which have been taxed within the realm, and ſtill you require us to contribute a full proportion of the public expences. Our commerce is regulated for your own partial intereſt; and ſtill you are not ſatisfied. You demand money from us, but with-hold from us the common means of acquiring it; you compel us to ſubmit to equal burthens, but deny us equal rights and privileges. Even the money which you demand we are not allowed to *grant*—you *take it* from us, and conſer only that *paſſive ſecurity* which even aliens reſiding in Great Britain enjoy."

FOREIGN LITERATURE

(By our CORRESPONDENTS)

Continued, from our laſt APPENDIX, *publiſhed in July*, 1775.

ART. I.

FRANCE.

THERE is no anſwering wit and humour when they have truth on their ſide; and, indeed, it is not always eaſy to parry their thruſts, even when truth diſavows them. The new production of the eloquent, petulant, and ingenious LINGUET, though replete with ſpirit, acrimony, humour, and calumny, comes too late. The laugh againſt him has been raiſed and is gone round, in conſequence of the *Theory of Paradox* mentioned in our laſt *Appendix*, and the defence againſt ridicule and truth limps but lamely after it, in the piece before us, which is entitled, *Theorie du Libelle, ou l'Art de Calomnier avec fruit, Dialogue Philoſophique pour ſervir de Supplement à la Theorie de Paradoxe.* 8vo. 1775. i. e. *The Theory of Libelling, or the Art of throwing Calumny with Succeſs, &c.* This piece is really but an *imbelle telum*, an harmleſs weapon. It will not *defend* the Author, nor will it *offend* any but the ſpectators of the combat. To ſpeak without a figure, there is a mixture of diſguſting vanity and bitter malignity in this compoſition, that only ſerve to reflect diſgrace on the Writer's talents; and it is with pain that we behold all the fury of that bigotry, which formerly reigned in the ſchools of polemic divinity, infeſting the ſphere of philoſophy and literature. It is, however, obſervable, that Mr. LINGUET makes a tolerable defence with reſpect to a few ſeparate articles; but the charge of inconſiſtency, exaggeration, paradox, and ſelf-ſufficiency remains againſt him, in its full ſ e. Mr. LINGUET's imagination, diſdaining the common l of truth and good ſenſe, and preferring the ſhining ſphere o it and novelty, has been prejudicial to the influence of ta- l s, that, under better regulations, might have been uſeful to li ature and ſociety.

L. The miniſtry of the Chancellor *Maupeou* forms a remarkal period in the modern hiſtory of France. A work, there-

fore, in which the conduct, plans, and operations of that minister are developed and arranged with order and accuracy, muſt be every way worthy of the attention of the Public: ſuch is the following production: *Journal Hiſtorique de la Revolution operée dans la Conſtitution de la Monarchie Françoiſe par M. de Maupeou, Chancelier de France, avec cette Epigraphe "Quis talia fando temperet à lachrymis?"* i. e. *An Hiſtorical Journal of the Revolution brought about in the Conſtitution of the French Monarchy by Mr.* MAUPEOU, *Chancellor, &c.* 8vo. The firſt three volumes of this work were printed, ſome time ago, with the greateſt ſecrecy, at Amſterdam, without any bookſeller's name; and they were communicated to the Public with the utmoſt circumſpection. They are worthy the peruſal of the ſtateſman, the citizen, and even of the philoſopher, as both their *moral* and *political* contents furniſh matter for a great variety of reflexions. The ſecret operations in the Chancellor's cabinet, with thoſe of the other departments of ſtate, that have been connected with them, or are analogous to them,—the *arrêts* and remonſtrances of the parliament,—the letters of the King and his miniſters,—the diſcourſes delivered by the chief magiſtrates (even thoſe which have not hitherto been made public) render this collection ſingularly intereſting: and leſt the gravity of theſe diſquiſitions ſhould prove tedious (to the Pariſian reader, who loves variety) they are interſperſed with epigrams, anecdotes, ſongs, ſatires, odes, and epiſodes, which diffuſe a certain gaiety through theſe dark and ſerious ſcenes of ambition, tyranny, and injuſtice. This work begins with the year 1770, and with the famous edict of the 27th of October, which was deſigned to hurl the thunder of Mr. Maupeou's vengeance at the devoted heads of the Old Parliament, and to cruſh both them and the fundamental laws of the monarchy to atoms. The firſt three volumes end with the return of the exiled princes to the court of Lewis XV. that is, with the concluſion of the year 1772.—We are curious to ſee the remaining volumes of this intereſting work, which is compoſed and compiled by a ſet of men, who are warm friends to the parliament that made a ſtand againſt the encroachments of *Maupeou* and deſpotiſm. We know not, indeed, how they will deſcribe the reſtoration of the parliament, which is recalled and reinſtated upon the very ſyſtem of this corrupt, diſgraced, and graceleſs miniſter, and upon the principles contained in the offenſive edict already mentioned. The recal of the Old Parliament ſeems rather to be a change of *men*, than of *meaſures*. Maupeou's new edifice of political juriſprudence has, indeed, been thrown down, and the builder exiled; and yet, this edifice has been rebuilt rapidly in the ſame form, and upon the ſame foundations, but with *old ſtones*,

and by other *architects*. The Old Parliament ſucceeds the New in their honours and in their *fetters*.

III. The bookſellers *Ruault*, *Jombert*, and *l'Eſprit* have publiſhed at Paris (under the name of London) a very uſeful and well compoſed treatiſe, with the following title: *Principes Fondamentaux de la Conſtruction des Places; avec des Reflexions propres à demontrer les Perfections et les Imperfections de celles qui ſont Conſtruites, &c.* i. e. *The fundamental Principles to be obſerved in fortifying Towns, together with Reflexions adapted to point out the Perfections and Defects that are to be found in ſtrong Cities; the Whole making a new Syſtem of Fortification, accompanied with a new Theory of Mining*; in 8vo. with ſeven Plans. 1775. This treatiſe, which is worthy the attention of engineers, is divided into *three parts*. In the firſt, which contains preliminary notions, the Author points out the conditions neceſſary to the erection of a fortreſs, and the manner of fulfilling them. He conſiders more particularly here, the ſituation and inacceſſability of a fortreſs, the nature of its circumference, the ditch, the covered way, the eſplanade, the glacis, the out-works, the ravelin, the counter-guards, the parapets, the embrazures, &c. In the *ſecond part* the Author lays before his reader the different ſyſtems of fortification; of which ſome are relative to the body of the place, and others to the out-works; and this part of his work is treated with great preciſion and knowledge of the ſubject. In the *third part* we find an excellent ſeries of rules laid down for counter-mines of the firſt and ſecond order, under the glacis, the covered-way, the ditches, in the out-works, &c.

The ingenious Author propoſes to publiſh, as a Supplement to this work, a treatiſe concerning *Irregular Fortification*, and *Campaign Fortification*. Carrying his views ſtill farther, he has undertaken an hiſtory of the progreſs of this ſcience, with an account of the principal ſyſtems of fortification, in the order in which they have ſucceſſively appeared, with ſhort digreſſions deſigned to point out their reſpective inconveniences and advantages. The delineation of theſe ſyſtems, which are above 200 in number, will be printed, to render it more generally uſeful, in French, Italian, Engliſh, and German.

IV. *Voyages d'Italie & de la Hollande, &c.* i. e. *Travels through Italy and Holland, by the Abbé* COYER, *Member of the academies of Nancy, Rome, &c.* Paris, printed by Ducheſne. 1775. This general and rapid view of Italy can exhibit nothing very new after the numerous or rather innumerable accounts of that country under which the preſs has groaned for ſome years paſt; and, with reſpect to Holland, the Author ſaw it too little and too ſuperficially to give a full deſcription of its government, curioſities, and manners. But what, nevertheleſs, recommends theſe Travels in a particular manner, is, the ac-

curacy, which is visible in what the Abbé COYER relates, and above all, that amiable spirit of philanthropy, that spirit of true practical philosophy, that vein of patriotism, those reflexions that tend to the improvement and felicity of human life, and that pleasing strain of elegant simplicity and ease with which he writes to his female correspondent; for these Travels are given in a series of letters to an ASPASIA of the Author's invention. In short, after reading the lively travels of *Grosley*, the learned ones of *Keisler*, *Richard*, and *Volkman*, the tasteless and patch-work voyage of *De la Lande* (who speaks of beauties which he never felt, and describes landscapes with the spirit of an observer that thought of nothing but their angles and dimensions) the man of taste and feeling will read the excellent Abbé COYER with high pleasure. He has neither compiled from books, nor put the company he met with under contribution for anecdotes and materials. He has told what he saw, observed, and felt; and he has told it so well, that we should be glad to hear of his setting out again upon a new tour. We love the ease, the wit, the frankness, and humanity, that always flow from the pen and the heart of the Abbé COYER.

V. And now that we talk of humanity, let us not pass, unregarded, the tribute paid to the memory of a man, who was one of its noblest patterns, in the following excellent production of eloquence and truth: *Eloge Historique de M. Quesnay, &c.* i. e. *Historical Eulogy of Mr. Quesnay, by the Count d'*ALBON, *Prince d'Yvetot, Member of the Royal Academy of Sciences, Belles Lettres and Arts at Lyons, of the Oeconomical Society at Bern, and of the Society of Oeconomists at Paris.* 8vo. 1775. Both the *subject* and the *Author* of this Eulogy deserve admiration from the lovers of learning, of useful arts, and mankind. *M. Quesnay* was born in the year 1694, and was removed from this life in the 80th year of his age. He was Counsellor and First Physician, in Ordinary, to the King of France. He received from Nature, or the early impressions of parental example, a predominant inclination towards agriculture and rural occupations, and he made a surprizing progress in learning and philosophy, though at the age of eleven he had not learned to read. About the year 1727, he acquired such a brilliant reputation in the medical world, by his controversy with the learned and eminent *Silva*, upon the subject of *phlebotomy*, that he was chosen Perpetual Secretary to the Royal Academy of Surgery; and, from one promotion to another, arose to such a degree of credit that he was intrusted with the health of the royal family, and was honoured with *Letters of Nobility* by his Sovereign. He extended his views from animal to political œconomy, and in his patriotic writings and plans (so warmly commended and seconded by the late Marquis de Mirabeau) he pointed out, with the most luminous

luminous perſpicuity, the moſt profound knowledge, and the moſt penetrating judgment, the principles and means of national and domeſtic felicity. His vaſt genius extended its graſp to all the arts and ſciences; his heart was the ſeat of the nobleſt virtues; and the ſweetneſs of his temper, the ſimplicity of his manners, the modeſty of his demeanour, and amenity of his converſation and character, rendered him the delight of all who knew him.

A young nobleman, whoſe age is 22, and whoſe knowledge and virtue would do honour to grey heirs, is the panegyriſt, who here ſets before us the character, the manners, the conduct, and writings of this venerable old man. They were both members of the *Society of the Oeconomiſts*, and, ſo far, were (in ſpite of calumny) the friends of humanity. The Count d'ALBON, it is to be hoped, will be long an ornament to that reſpectable Society, to which his character and writings, even in the early bloom of youth, already do real honour. In his account of the writings of Mr. QUESNAY, he has drawn up, (in the ſpace of between twenty and thirty pages) a clear, complete and methodical ſyſtem of political œconomy, whoſe different parts had been long hid under a cloud of barbarous jargon, and ſcientific terms, in a prodigious multitude of volumes.

We find at the end of this admirable *Eulogy*, a *Letter concerning Commerce, Manufactures, and the Conſumptions of Luxury*, which does infinite honour to the Count d'ALBON, and deſerves to be tranſlated into all languages. It is the voice of reaſon, calculation, and humanity, proclaiming the ruinous effects of luxury, and unmaſking the flimſy ſophiſtry of thoſe who repreſent it as uſeful to a nation.

VI. There never has been a period in which religion has been attacked with more animoſity, and defended with more zeal among French writers than at this preſent time. There was an æra when the conteſt was warm in Great Britain: when the *Tindals*, *Tolands*, *Colinſes*, and *Chubbs*, made laborious but ineffectual attempts to overturn the credit of revelation, and when defenders of equal induſtry and ſuperior merit repelled their attacks. But at preſent the combat ſeems pretty well over: the warriors reſt upon their arms;—and whether it be mutual forbearance, or mutual *indifference*, the voice of deiſtical controverſy is leſs heard than formerly. In France the caſe is quite otherwiſe: Deiſm *there* is grown noiſy and induſtrious; but it is a Deiſm of an odious and ignoble kind. The prevailing ſtrain of incredulity in France is a mixture of Atheiſm and Scepticiſm with licentiouſneſs and immorality, deſigned equally to corrupt the underſtanding, and to inflame the paſſions; and nothing is more common than to obſerve, in the ſame book, *metaphyſical ſophiſms* employed to caſt a veil over TRUTH,

and

and *impure and laſcivious ſcenes* deſcribed to aſſiſt effectually *falſe reaſoning* in its efforts to deſtroy all PRINCIPLE. Among the writers who have diſtinguiſhed themſelves by their laudable attempts to render ineffectual the frenzy or the malignity of theſe enemies to the tranquillity and happineſs of mankind, Father CHARLES LEWIS RICHARD, Profeſſor of Divinity, deſerves an eminent rank. After having refuted the book entitled, *De la Nature* (which bears the name of ROBINET as its real or *nominal* Author) and attacked ſome other productions in which (a thing unknown among Engliſh Deiſts of any reputation) immorality is blended with impiety, he has now publiſhed a new polemical work, entitled, *La Defenſe de la Religion, de la Morale, de la Vertu, de la Politique & de la Societé, dans la Refutation de deux Ouvrages, qui ont pour titre, l'un, Syſteme Social, &c. l'autre, La Politique Naturelle, ou Diſcours ſur les vrais Principes du Gouvernement.* Paris. 8vo. This Defence of Religion, Morality, Virtue, Government, and Society, is compoſed with learning and judgment, and refutes compleatly the *Social Syſtem* (whoſe atrocious tenets we expoſed when they appeared about two years ago*) and the other worthleſs production mentioned in the title. It is not likely that the revolution in religion that has been attempted, on the Continent, for ſome years paſt, and for the effecting of which a ſort of confederacy ſeems to have been formed, will ever take place. Even Voltaire begins to be aſhamed of his aſſociates in the cauſe of infidelity, as may appear from his poetical epiſtle to Count Treſſan, where the pretended philoſophers are covered with ridicule and reproach. They were for carrying him into the diſmal labyrinth of Atheiſm; but this ſhocks him, as he only wants to get rid of Chriſtianity.

VII. The hours of amuſement of great men are intereſting, and even the leſs ſerious and leſs ſubſtantial productions of thoſe hours of relaxation, have ſomething in them much more pleaſing than the moſt brilliant compoſitions of people who are always ſpouting froth or blowing bubbles in literature. We enjoy this ſpecies of pleaſure in ſeeing a *Collection of Tales* compoſed by the late Count CAYLUS, and deſigned as a Supplement to the Fairy Tales of *Madame d'Aulnoy*. The French title of his little work is, *Tout vient à point à qui peut attendre ou* CADICHON *ſuivi de* JEANETTE *ou l'Indiſcretion, Contes par feu Mr. le Comte de Caylus.* This venerable antiquary gets here into his eaſy chair, and leaving, for ſome moments, his old ſtiff and cloudy companions the Egyptians, Hetrucians, and Gauls, and even his more elegant acquaintance in Greece and Rome, tells his Tales with a facetiouſneſs and ſimplicity, which we ſhould

* See vol. xlvii. of this Review, p. 555.

ſcarcely

ſcarcely expect from one who has always been labouring in the mines of antiquity.

VIII. A very learned Benedictine of the abbey of St. Hubert, Dom ROBERT HICKMAN, has compoſed a work which will occupy ſeveral volumes, and whoſe title is, *Diſſertations ſur le Mecaniſme Electrique Univerſel de la Nature, relativement à la Phyſique, à la Metaphyſique, à la Politique, & à la Morale.* i. e. *Diſſertations upon the Univerſal, Electrical Mechaniſm of Nature, in its Connexions with Natural Philoſophy, Metaphyſics,* POLITICS, *and* MORALITY.—That the Public might not be *obſtupefied*, (excuſe the term, Father SAMUEL! it is *ſo* like your own) by theſe volumes coming upon it, at once, with ſuch a title, and without any previous warning, the learned Monk has prepared it for the electrico-literary ſhock by a *Proſpectus*, in which he lays down the principle and deſign of his work. Like many other philoſophers he is fond of a *ſimple principle* of coſmology. Perſuaded that the cauſe of all the effects we ſee is *one* in its nature—that after having *multiplied itſelf infinitely*, it returns to its *primitive unity*, and that thus all is connected in an harmonious concatenation, he has been long inveſtigating this univerſal principle, and after an innumerable multitude of experiments, he has found it in *electricity*. He began by *imagining*, that electricity might, poſſibly, be no more than an *analogous effect* derived from the univerſal mechaniſm of Nature:—he was confirmed in this notion by the treatiſe of M. de *la Peyreire* concerning the *ſolar* electrical mechaniſm, by which that Author explains the cauſes of magnetiſm and of the tides, and by the application, which Mr. *De St. Ignin* makes of the ſame principle to account for gravitation and other properties of matter. But when our ingenious Benedictine had obſerved, that the *manner* of agency in Beings entirely *ſpiritual*, bears an harmonious analogy to that which is obſervable in *material* beings, animated by an active principle, he then fell into a kind of rapture, thought he ſaw all the beings of the univerſe in perfect *uniſon*, and cried out *iuprixa*.—The electrical principle is thus raiſed to the very ſummit of dignity and influence, and, indeed, it has riſen but by degrees. It was ſucceſſively employed to amuſe the children, and *grown gentlemen*, to improve *kite-flying*, to *roaſt pullets*, to cure *rheumatiſms* and *palſies*, to avert *thunder*, to explain (ſee *Brydone*) the *theory of comets*, and now in the hands, or rather in the head of Dom ROBERT HICKMAN, it is become the *plaſtic nature* revived, and the great law of univerſal motion and agency, *inanimate*, *animal*, *intellectual*, MORAL and POLITICAL.

The learned Benedictine lays down, in this *Proſpectus*, the great lines of his new ſyſtem, which brevity of ſpace hath rendered obſcure, though they fill eighteen large pages. We ſhall therefore

therefore defer a more particular account of them until the work itſelf is publiſhed. The work, which is to be compriſed in ſix volumes, 8vo. of 5 or 600 pages each, is to be publiſhed by ſubſcription, and only to be paid for on the delivery of each volume annually. The 1ſt volume, for which ſubſcriptions are taken in by *Delorme* in London, is already printed, and contains ſix *Diſſertations:* the 1ſt, *On the Exiſtence of a ſpiritual active Principle, diſtinct from Matter.* (We tranſlate our Author exactly.)—The 2d, *Concerning primordial Matter in general.*—The 3d, *Concerning organized, elaſtic, and non elaſtic Matter.*—The 4th, *Concerning elementary, organized, homogeneous Bodies.*—The 5th, *Concerning organized, heterogeneous Bodies:*—And the 6th and laſt, *Concerning the primitive Properties of organized elementary Matter.*—Though we find in the *Proſpectus*, or preliminary diſcourſe, of Dom HICKMAN, a vein of fancy that leads to obſcurity, and which puts us in mind of JOHN HUTCHINSON's book upon *Glory and Gravity*, yet far be it from us to compare the two writers together, for the latter was a *wrong-head*, and our Author, with all his refinements, is an able and learned philoſopher; but, alas! it is often the fate of even eminent men to be carried, like others, after a *Will with a Wiſp*, and we are afraid that this is ſometimes the caſe with Dom HICKMAN. However, his merit as a Natural Philoſopher was acknowledged, honourably for him, by the Academy of Munich, which crowned his two prize diſſertations, ſome time ago, *On the Mechaniſm* of *Thunder* and *Lightning*, and the Methods of avoiding their pernicious effects. It muſt alſo be obſerved, as a commendation of this work, that the three firſt volumes of it were carefully peruſed by the learned and celebrated Mr. *Sigaud de la Fond*, Profeſſor of Experimental Philoſophy at Paris, who beſtowed high encomiums upon the labours of our Author, and adviſed him to publiſh it in French, into which language, accordingly, he tranſlated it from the Latin in which it was originally compoſed.

IX. The 14th and 15th volumes of the *Hiſtoire Generale de l'Aſie, de l'Afrique, & de l'Amerique, &c.* of the ingenious and eloquent Abbé ROUBAUD are, in many reſpects, ſuperior to the preceding ones, of which we formerly gave an account*. They abound with diſcuſſions intereſting to humanity, and contain excellent leſſons of political œconomy, which diverſify the uniform tone of hiſtorical relation, in a manner that will convey both entertainment and inſtruction to a judicious reader. In the *14th volume* we ſee the Spaniſh empire raiſed upon the ruins of the new-diſcovered world,—the furious Buccaneers giving the Indians revenge for the barbarity of their conquerors,—the

* See Review for June, p. 529.

weſtern

Weſtern parts of the American continent covered with European adventurers, French, Engliſh, Dutch, and Swedes,—ſettlements begun and deſerted,—ambition and avarice poiſoning the ſources of opulence, and deſtroying all the rational purpoſes and the happy fruits of ſplendid acquiſitions, and luxury and ſloth engendering famine and miſery in the midſt of abundance. The ſettlements of the Engliſh are related and appreciated in this volume, and the ſettlement of the Jeſuits at Paraguay is deſcribed and criticiſed in a maſterly manner. But what is ſingularly ſtriking in this volume, is, the ſevere cenſure of the miniſtry of *Colbert*, which has been always celebrated with ſuch peals of applauſe by the French panegyriſts. The preference which this miniſter gave to the advancement of commerce before that of agriculture has drawn upon him the vengeance of our Author, who is one of the moſt zealous members of the famous Society of *Rural Oeconomiſts*, who make at preſent ſuch a noiſe in France. However, it muſt be confeſſed that the admirers of *Colbert* will not find it an eaſy matter to *quench the darts* of this flaming adverſary.

The 15th volume exhibits new diſcoveries by ſea and land,—new ſources of diffidence and diſſenſion between the powers of Europe,—the primitive ſettlements groaning under monopolies,—ſyſtems of legiſlation oppreſſive to the colonies,—the deſpotiſm of excluſive trading companies,—the ſlave-trade,—the Indian inſurrections,—repeated efforts to encroach upon the liberty of the colonies, and finally the Americans gathering ſtrength, and preſuming to defend their rights, and to maintain their privileges. The ſettlement of the famous *William Penn* makes a ſhining figure in this volume, and is celebrated by our Author as a *memorable and unparalleled monument, erected by equity, fraternal benevolence, and all the ſocial virtues, to the glory of the human race.* Nothing, in fine, can ſurpaſs the beautiful, affecting, and animated picture, which he draws of the principles, morals, and virtuous induſtry of this reſpectable colony, and its venerable founder; it is every way adapted to excite in the heart the moſt delicious feelings of benevolence and humanity. At the ſame time, this candid Writer is far from diſguiſing the glaring faults that have been committed by the French miniſtry in the management of their American ſettlements. On the contrary, he ſhews the unhappy conſequences of theſe faults, by comparing the diſmal ſituation of the French ſettlements with the proſperous ſtate (Oh may it not be turned into deſolation!) of the Engliſh colonies. He indeed obſerves, that while the Engliſh colonies have been riſing in grandeur, the mother country has been ſinking under the weight of her extenſive dominions. He enters here into a terrible detail, accompanied

companied with fatal predictions. We have not the heart to follow him farther.

GERMANY and the NORTH.

FRANCFORT.

X. It is not eaſy to decide under what claſs we ought to range the very odd production of a *Gentleman of the Chamber* to their Imperial and Apoſtolic Majeſties, which is intitled thus: *Memorial d'un Mondain, par M. le Comte* MAX. LAMBERG, C. de LL. MM. JJ. R. R. A. A. i. e. (if the Gentleman takes the word *Mondain* in its proper ſenſe) *The Journal of a Worldling, or a Man of Pleaſure:* but if we judge of the title by the book, we ſhall be naturally led to tranſlate, or rather paraphraſe, it thus: *The Journal of a Man, who has been running about in Italy and Corſica, and throwing upon paper, his thoughts, his converſations, in ſhort, whatever came into his head.* Be that as it may, ſtyle, paper, printing, and punctuation are here the very worſt conceivable, in their ſeveral kinds. The Author is one of thoſe numerous men of quality, who have not yet learned either to think or write; and yet, here and there, he gives us accounts of Corſica (the chief ſcene of his travels) and of his converſations with M. de *Marbeuf*, that are not unintereſting, and that have an *air* of truth, though they are not, at all, favourable to *Paoli*, or to his enthuſiaſtic Hiſtorian. Upon the whole, amidſt much nonſenſe, and many vulgar ſcraps of Italian politics and literature, we meet now and then with ſome things, *quæ tollere velles*, ſome anecdotes relating to perſons and things, that are entertaining. Mr. LAMBERG does not repeat what any other traveller has ſaid concerning Corſica, Venice, Leghorn, and the other parts of Italy through which he paſſed. He only tells us whom he ſaw, with whom he converſed, what they ſaid, and what he thinks of them.—He met with a rare perſonage at Venice, the Marquis *d'Aymar*, or *Belmar*, known at the courts of London, Verſailles, Vienna, the Hague, &c. under the title of the Count *de St. Germain*. This odd man was looked upon, almoſt generally, as a notorious, fanatical quack and alchymiſt, a profound chymiſt, a myſterious politician, and was moreover ſuppoſed to be a ſpy. We ſhall extract from this account ſome particulars in the ſame order (or rather diſorder) in which they lie in the Journal before us:—'St. Germain, or Belmar, is employed with near an hundred women (moſtly nuns furniſhed by the abbeſſes of ſeveral convents) in making experiments upon flax, which he has found out a method of bleaching, that renders it equal in merit to the raw ſilk of Italy.'—He wrote a moſt ſingular letter from Mantua to our Author in the year 1773, in which, after giving an account of his being arreſted at the Hague, and his having offered a diamond of the

fineſt

fineſt water to the officer who arreſted him, he adds: "I broke this diamond, upon the officer's refuſal of it, with the help of a large hammer, and the footman gathered up the pieces. I was, however, ſorry that I had done this, as *I had been at infinite pains in compoſing* this ſtone, which was acknowledged as *genuine* in Brazil, and in the empire of Mogul. (It muſt have been a travelling diamond indeed!) Count *Zobor*, Gentleman of the Chamber to the late Emperor, was concerned with me in compoſing diamonds. The Prince of T—— bought one of my making about ſix years ago, for 5500 *Louis d'or*, and ſold it afterwards to a rich fool for a thouſand ducats above this ſum.—A *Pot*, a *Margraff*, and a *Rouelle*, decide preſumptuouſly that it is not poſſible to compoſe a diamond, becauſe they are ignorant of the true principles of this art. But if theſe gentlemen would ſtudy *men* more than *books*, they would diſcover ſecrets that are not to be found in the *Golden Chain* of Homer, the *Great* and *Little Albert*, and the myſterious volume of *Picatrix*. Important diſcoveries are reſerved for travellers alone. I myſelf owe the ſecret of melting and compoſing diamonds to the ſecond voyage I made to the Eaſt-Indies with Colonel *Clive* on board the fleet commanded by Admiral Watſon.—All my attempts at Paris, London, and Vienna, were but imperfect, the grand ſecret was reſerved for this voyage." In the remaining part of this letter, *Belmar* (or St. Germain) gives an account of his converſations with the *Nabob* of *Baba*, which, though they have a moſt lying aſpect, may (if not true) be only the illuſions of an irregular imagination. This man muſt certainly be ſuppoſed an enthuſiaſt as well as an impoſtor (if ſuch a mixture be in nature.) For a mere deceiver, who had common ſenſe, would not, in this age of light, and *little faith*, tell our Author gravely that he (St. Germain) was three hundred and fifty years old—that he poſſeſſed an ointment which reſtores youth, and by which an old woman, who had made an exceſſive uſe of it, was reduced to the ſtate of an *embryo*—that the King of France (Lewis XV.) was maintained in youthful vigour by his *myſterious balſamic bottle* alone, and that when the bottle was finiſhed, its inventor would remount the theatre with a new luſtre, and make himſelf known to all Europe by a *coup d'eclat*.—After all, this *Centaur* of fanaticiſm and impoſture was the man to whom Lewis XV. gave the apartments that became vacant at Chambord by the death of Marſhal Saxe, and who was received with diſtinction by all the courts and ſtates of Europe. Our Author, Count *Lamberg*, promiſes in this work a farther and more circumſtantial account of this abſurd ſtraggler, and he ſeems to have a genius and turn worthy of this heterogeneous ſubject.

GOT-

GOTTINGEN.

XI. The learned M. MEINERS, Profeſſor of Philoſophy, has publiſhed in this city, *Verſuch Uber*, &c. i. e. *An hiſtorical Eſſay concerning the Religion of the Ancient Nations, and more eſpecially of the Egyptians.* 1775. This is a learned and ingenious production, worthy of the erudition and judgment of its Author. Among its moſt intereſting contents we may reckon the Author's examination of the accounts we have of the religion and philoſophy of the Egyptians in the writings of Herodotus, Manethon, Diodorus Siculus, Plutarch, Jamblicus, &c. as alſo of his remarks on the *hieroglyphics*, and the true method of explaining them. The *apparent* contradictions between the ſacred writers, and their diſagreement with the relations of profane hiſtorians, are alſo ably diſcuſſed in this work.

WITTEMBERG.

XII. However the Author came by the contents of the following work (for it looks very like a compilation or common-place-book) it is far from being deſtitute of merit. It has in the firſt place (and that in a high degree) the merit of variety, and the greateſt part of the ſubjects treated in it are of the moſt intereſting kind. The title of the work is, *Vermiſchte Aufſoetze uber einige Gegenſtænde der Philoſophe*, &c.—i. e. *Eſſays upon ſeveral Subjects of Philoſophy and Hiſtory*, printed by Zimmerman. 1775.—Theſe Eſſays are 12 in number, and their ſubjects are as follows: 1. A Defence of Hiſtory, more eſpecially againſt the Objections of *J. J. Rouſſeau.*—2. *Sociability* ſhewn to be an *eſſential* Property of Human Nature.—3. Conſiderations on *Conſcience.*—4. An Examination of that Queſtion, *Whether or no the Body bears an* ESSENTIAL *Part in Love?*—5. An Extract of Huet's Book concerning the Weakneſs of the Human Underſtanding.—Reflexions on ſome French Hiſtorians, and on the Qualities required in order to ſucceed in *Hiſtorical Compoſition.*—7. Concerning the Exerciſe of *Politeneſs* among the Romans.—8. Remarks upon the Religion, Manners, and Cuſtoms of the Chineſe.—9. Thoughts concerning the Sentiments of the Pagan Philoſophers with reſpect to the *true Felicity* of Man.—10. Characteriſtical Lines of the Mogols.—11. An Attempt to prove that the Sciences were cultivated among the *Gauls*, in the moſt remote and early Periods of their Hiſtory.—12. Concerning the Cauſes of the Progreſs and Decline of the Sciences.—Here you ſee there is a large entertainment;—the diſhes are all good, nay ſome of them are of the firſt rank in the ſphere of *good eating*; ſo that nothing is wanting but the *dreſſing*. As to this, it might be better, but we have ſeen worſe.

BERLIN.

XIII. One of the moſt valuable Productions in the Anatomical Claſs, that has lately appeared in Germany, is that which

which bears the following title: WALTERI *Obſervationes Anatomicæ, &c.* i. e. *Anatomical Obſervations by Dr. Walter, Firſt Profeſſor of Natural Philoſophy and Anatomy, and Ordinary Member of the Royal Academy of Sciences and Belles Lettres at Berlin.* This work, whether we conſider the accuracy of the obſervations it contains, or the importance of the ſubjects that are here treated, or the maſterly manner in which the plates are executed, deſerves a place among thoſe of a *Cowper*, a *Mortgagni*, a *Monro*, an *Albinus*, and a *Hunter*.

One of the pieces in this collection contains an account of the correſpondence between the ſmalleſt branches of the lacteal tubes and of the *manner* in which the milk of a nurſe is *reſorbed* or removed from the breaſt. This piece is relative to a controverſy that has been carried on with a good deal of warmth. The celebrated Dr. *Meckel* aſſerted, that he had diſcovered communications *(Anaſtomoſes)* between the lacteal tubes of the breaſts: his diſciple and ſucceſſor in the Royal College of Phyſic, Mr. WALTER, denies poſitively the exiſtence of ſuch communications, either between the principal trunks, or between the ſmaller ramifications of theſe tubes. Experiments are appealed to on both ſides. Thoſe, however, of Mr. WALTER, ſeem juſtly to claim the preference, as having been made with an excellent machine invented for that purpoſe by Profeſſor *Monro* of Edinburgh, who made the experiments himſelf in the year 1756, at Berlin, where he reſided for ſome time with our Author, in the houſe of Profeſſor Meckel. As this machine has been improved by Mr. WALTER, there is no reaſon to doubt of the accuracy of his experiments. Now the reſult of theſe experiments is, that the lymphatic veſſels *reſorb*, or draw back the milk from the lacteal tubes, and by their lateral branches have communications *(Anaſtomoſes)* with the blood-veſſels alſo. And both the phenomena and experiments ſeem to ſupport this hypotheſis, preferably to that of Profeſſor *Meckel*, who maintained, that the lymphatic veſſels of the breaſts *reſorb* only a thin aqueous fluid, and not the pure milk, whoſe denſer part is immediately carried off by the blood veſſels.—We muſt refer the curious, and eſpecially the Anatomical Reader, to the work itſelf for a more circumſtantial account of this controverſy.

Another ſubject that preſents itſelf in this excellent collection, is the *Terrene Concretions*, or calculous, ſtony ſubſtances that are found in different parts of the human body, and ariſe from the ſtagnation of the fluids and other cauſes. There is a very great variety in the nature of theſe *concretions*, which Mr. WALTER deſcribes with the utmoſt preciſion, and relates alſo all the particular caſes of this kind, which he has met with in the courſe of his practice. Among the more uncommon examples of theſe *concretions* we ſhall only mention 130 ſmall ſtones which Mr.

Walter drew, ſome years ago, from the gall-bladder of a man of the age of 50. Theſe ſtones, which are almoſt all round, and of the ſize of a large pea, reſemble perfectly artificial pearls, by the ſilver colour and tranſparence of their covering, under which there is a brown kernel, and an intermediate ſubſtance of a yellowiſh colour.

This collection is terminated by an *Examination of the veins of the head and the neck*, which coſt our Author the pains of injecting above two hundred bodies of perſons of all ages. The deſcription of the veins is one of thoſe intereſting parts of anatomy, that has been left the moſt imperfect, and from which, the difficulties that attend it, ſeem to have deterred the ableſt profeſſors of that ſcience. Little was done in this way from the times of Veſalius and Euſtachius, until *Winſlow* appeared and diſplayed great knowledge and induſtry in his endeavours to throw light on this part of anatomical ſcience, and to exhibit the veins of the human body in a tolerable order. *Haller* went beyond all his predeceſſors; but the ſubject is ſtill ſuſceptible of farther improvement. More eſpecially it was reſerved for our Author to trace the origin, to point out the progreſs, to mark the poſition and ramifications of the veins of the head, in a manner much more exact, circumſtantial and ſatisfactory, than is done by the imperfect figures of Veſalus and Euſtachius. The difficulties of injecting the head are great, and the ſucceſs precarious. Mr. WALTER, however, after many fruitleſs attempts, injected three heads with ſuch remarkable ſucceſs, that the balſamick oils, (which he uſually mixes with his beſt injections) not only were conveyed into the internal ſkin of the mouth, of the pharynx, and of the noſe, into the inward parts of the eye, into the brain, the perioſteum, and the ſubſtance which contains the *medibullium*; but even flowed back into the fineſt arteries. The courſe which the injected fluid took, furniſhed Mr. WALTER with ſeveral obſervations upon the cauſes of apoplexies, upon the properties of the veins, and upon the aſtoniſhing varieties (or as it were *lufus Naturæ*) that are diſplayed in their beginnings, their number, their direction, their diviſion, and their terminations. As the notion of the ancients, that the veins in their direction followed the courſe of the arteries or nerves, has been proved erroneous, ſome eminent modern anatomiſts have been from thence led to think, that their variations go on *ad infinitum*, and by this prejudice, have been deterred from entering into the curious inveſtigations, which have been purſued with ſuch ſucceſs by our learned Author. Hence the penury of figures, and the vague and obſcure accounts of the veins, that form a conſiderable defect in almoſt all ſyſtems of anatomy. Mr. WALTER has gone very far towards the removal of this defect, and he promiſes to carry

6 his

his investigations still farther. Those he has already made, shew the fixed laws, which Nature follows in the origin and direction of the veins of the head, and will be certainly received with gratitude and applause by all the votaries of anatomical science.

HALLE.

XIV. The lovers of Civil Law, and even of Natural and Political Jurisprudence will find entertainment in the following collection, entitled *Dissertationum atque Programmatum Crellianorum Fasciculus Primus.* Printed by Hendel, 1775. These Dissertations, which were published separately on occasion of academical promotions, and many of which are truly valuable, would have fallen into oblivion, if this method of joining them together had not been employed by a learned man (Mr. Beseck) to whom the Public is indebted, and will have still farther obligations on this account.

COPENHAGEN.

XV. The counsellor of state, LANGEBECK, published, some time ago (and we pardonably forgot to mention it hitherto) his third volume of his Collection of the Writers of Danish History, who relate the events and transactions of the Middle Age, (a curious period for those that are fond of robbery and assassination under the vilest forms, the only events of that time in Denmark) *Scriptores Rerum Danicarum medii Ævi, partim hactenus inediti, quos collegit, adornavit, et publici juris fecit Jacobus Langebeck, S. R. Majest. a conciliis status & Tabularii sanctioris Præfectus.*

BRESLAU.

XVI. *Leibens Beschreibungen, &c.* i. e. *The Lives of several eminent Persons of the 17th and 18th Centuries*, tom. I. This volume contains the lives of Cardinal *Passionei*, F. *Mallebranche*, *Bern. Albinus*. Cam. *Falconet*, Count *Marsigli*, P. *Clement*, Abbé *Goujet*, Ph. *Brideſt de la Garde*, *Pascal*, *De Bochat*, *Perrault*, Count *Bonneval*, *Wockesodt*, *Otter*, and others. As there are several of these great men, who are not long enough dead to have obtained a place in any of the innumerable biographical dictionaries, this collection will, on that account, be so much the more acceptable.

MONTHLY CATALOGUE, For AUGUST, 1775.

AMERICAN CONTROVERSY.

Art. II. *A Declaration of the People's natural Right to a Share in the Legislature.* By Granville Sharp. 8vo. White.

THIS performance is divided into two parts—in the first of which the judicious Author reviews the nature and fundamental principles of our civil constitution, in order to prove, from facts and arguments, that no colony or community of British subjects,

can juſtly be taxed or governed by acts of parliament without being allowed to participate, either perſonally or by repreſentation, in the democratic branch of the legiſlature; and that where ſuch colonies or communities are ſo far removed from the realm, as to render it impracticable for them to enjoy a ſhare in the authority of parliament, it becomes juſt and neceſſary to allow them ſeparate and independent legiſlatures, by which they may be held in ſubjection and union to the crown, but not to parliament: and he cites the union between Great Britain and Ireland as an example of 'the true conſtitutional mode of connecting Britiſh dominions that are otherwiſe ſeparated by nature.'—Having done this however, and having printed and diſtributed ſome copies of this firſt part, he afterwards became acquainted with the opinions delivered by Lord Coke, Judge Jenkins, Lord Chief Juſtice Vaughan, Judge Blackſtone, the Honourable Mr. Barrington, &c. in oppoſition to the ſupremacy which had been aſcribed to the Iriſh parliament, and therefore to vindicate the propriety of the example before cited, he was induced to enter into an examination of the reaſons, which had been given in ſupport of theſe opinions by their reſpective authors, and finding them inſufficient to the purpoſe for which they had been alleged, he has now added his ſecond part, and, as we think, has therein fully ſupported and defended the independency of the parliament of Ireland, which had before been particularly maintained by Mr. Molineux.—We are, however, ſorry to find that but a ſmall impreſſion of this ſober, diſpaſſionate, and rational performance, has been made, for the purpoſe only of being *given* among the Author's friends; more eſpecially as it appears to have been written (in direct oppoſition to all regard for private intereſt) from a full conviction of the rectitude of the doctrine therein delivered, and a ſtrong ſenſe of duty to the public.

Art. 12. *A Letter to Edmund Burke, Eſq;* &c. in Anſwer to his printed Speech of March 22, 1775, &c. By Joſiah Tucker, D. D. Dean of Glouceſter. 8vo. 1 s. Cadell.

Dr. Tucker, here, controverts many of Mr. Burke's arguments, and almoſt all his concluſions; and labours to ſupport the expediency of his favourite plan of a ſeparation between Great Britain and the colonies in America; and the better to diſpoſe the public to relinquiſh the colonies, he undervalues the benefits reſulting from their commerce, and repreſents the coloniſts themſelves as the moſt unprincipled, worthleſs, and deteſtable part of mankind: all the crimes and miſdemeanours which particular individuals among them may at any time have committed, are here induſtriouſly diſplayed, not as forming the character of particular offenders, but as conſtituting that of the Britiſh Americans in general: it would however be but a poor compliment to his underſtanding to ſuppoſe him inſenſible of the iniquity of ſuch indiſcriminate ſlander. He, ſurely, muſt know, that if all the offences which individuals, even of his own ſacred order of *prieſts*, have committed, were collected, and aſcribed to that order in general, a character not leſs deteſtable than that which he has given of the Americans might eaſily be compoſed for himſelf, in common with the reſt of his own fraternity.—We mean this only to illuſtrate more ſtrongly the injuſtice of involving whole bodies of men in cenſures which but few among them can have deſerved. We doubt not but that

that particular traders in America, like ſome in other countries, are too ſtrongly influenced by a love of gain; that it may have led them to contract debts too liberally, and to protract the payment of them too long, and that by it ſome have been induced to purſue unjuſtifiable kinds of commerce, and to commit other diſhoneſt acts: but if this had been generally true of the commercial inhabitants of the colonies, it may be aſked how it happened that the merchants of Great Britain were ſo ſolicitous for continuing an intercourſe which, in that caſe, muſt have proved pernicious to them, or that they ſhould have acquainted the houſe of commons (as they did laſt winter) that they "were under no apprehenſions reſpecting their debts in America, excepting what aroſe from the meaſures that may be adopted in Great Britain."

We lately expoſed one *miſtake* of the Author's, in his laſt preceding tract, with reſpect to Dr. Franklin*; and if he had but recurred to the private letters which ſome months ago paſſed between himſelf and that gentleman, probably his own conſcience would have convicted him of having, in another of his former tracts, advanced a much more injurious and unjuſt aſperſion.—But, as if theſe were not ſufficient, the preſent pamphlet contains other efforts to defame the character of the ſame abſent reſpectful philoſopher. How Dr. Tucker will reconcile this perſeverance in ſlander to a proper regard for truth, we are unable to conceive.

Art. 13. *A Defence of the Reſolutions and Addreſs of the American Congreſs*; in reply to "Taxation no Tyranny." By the Author of Regulus. 8vo. 2s. Williams.

This pamphlet contains many very harſh and ſome very juſt ſtrictures on the doctrines and tenets advanced in the pamphlet aſcribed to Dr. J——, and which has already been honoured with unmerited notice.

HUSBANDRY.

Art. 14. *The modern Improvements in Agriculture.* Containing the Principles of Tillage and Vegetation, and preſent Practice of the moſt ſkilful Huſbandmen in the Culture of Corn and Pulſe, and of the Graſſes, Plants, and Roots for feeding Cattle: and a comparative View of their Uſes and Advantages, from authentic Experiments made by many ingenious Perſons, particularly in Britain and Ireland. Likewiſe the moſt approved Methods of watering Land, Draining, and other valuable Improvements. Illuſtrated with Copper-plates, and Deſcriptions of ſeveral new Inſtruments; one a Horſe hoe invented by the Author, of very general Uſe, for hoeing all Crops planted in Rows, with wide or narrow Spaces.—Part I.—By a Practiſer of both the old and new Huſbandry. 8vo. 2s. 6d. Wilkie. 1774.

Agriculture being of univerſal uſe, much has been already written upon the ſubject. But the many improvements made in this primitive art, of late years, and the inſtruments invented to facilitate the practice of it, are not, the preſent Author thinks, ſo generally known as they deſerve to be. To extend the knowledge of them is the *profeſſed* intention of this publication; by ſelecting the moſt valuable mate-

* See Rev. Feb. p. 175.

rials from the beſt authors, and connecting them in a clear and conciſe method.

In the firſt chapter, the Author treats of the different ſoils, commonly met with, which he diſtinguiſhes into *ſtrong* land, *light* land, and *loam*; and points out the different methods of cultivation proper for each.—The two next chapters treat of *tillage* and *fallowing*. We then meet with ſome uſeful remarks upon *wheat*, *beans*, and other crops, beſt ſuited to the various ſoils. Chapters 9 and 10, contain ſome neceſſary rules to be obſerved in *breaking up meadows*, and *laying down lands to graſs*.—The advantages to be made *of watering meadows* is the laſt point here diſcuſſed.

This tract, though chiefly a compilation from Young's Northern Tour, Dr. Hunter's Georgical Eſſays, Meſſrs. Tull, Liſle, and others, contains many uſeful obſervations, and may be peruſed to advantage by the practical farmer.

HERALDRY.

Art. 15. *A ſhort and eaſy Introduction to Heraldry*; wherein its moſt uſeful Terms are diſplayed, with twelve *elegant* * Copper plates, containing 400 examples, collected from the moſt eminent ancient and modern Authors, and diſpoſed in a clear and alphabetical Manner. By Hugh Clark and Thomas Wormull, Engravers. 12mo. 2s. *Shropſhire*, and others, 1775.

This ſmall Manual of Heraldry will furniſh a good deal of neceſſary inſtruction to thoſe who wiſh to gain, at leaſt, a *general* knowledge of that ſcience, to which no *gentleman* ſhould be an entire ſtranger.

LAW.

Art. 16. *The Laws of Shipping and Inſurance*, with a Digeſt of adjudged Caſes; containing the Acts of Parliament relative to Shipping, Inſurance, and Navigation; together with the Laws for the Government of the Navy, and an Account of the Juriſdiction of the Admiralty Courts. With the Determinations of the Courts of Juſtice on Trials concerning Shipping, Inſurance, Loſſes, Averages, Bottomry, Barratry, &c. &c. From Trinity Term 1693, to Michaelmas Term 1774. With the Reporters Names, and References. To which are added, a Table and Index of the Titles of the Acts, the Names of the Caſes, and the Matter contained therein. By Thomas Parker, of Lincoln's Inn. 4to. 1l. 1s. Boards. Cadell, &c. 1775.

Conſidering the enormous multiplicity of our ſtatutes, digeſts of particular ſubjects muſt be highly agreeable, and ſerviceable, to all who have any connexion with them, as well as to the general practitioner in the law. A digeſt of the laws relating to maritime tranſactions, is certainly one of the moſt uſeful that can be made; but had the compiler of this volume thought the ſubject worthy a cloſer attention than he appears to have beſtowed on it; he would have carefully abridged the ſtatutes he produces, ſo as to have given their meaning correctly and clearly, in few words, inſtead of ſwelling his

* The plates are *very well*: but ſuch a word as *elegant* foiſted into a *title page* gives it rather too great a ſimilitude to a *quack-bill*.

work

work by giving the clauſes at large, in the formal expreſſions: eſpecially of thoſe late *temporary* acts he has thought proper to include, that refer to the *preſent* diſtracted ſtate of the colonies. It may alſo be added that the table, which is of principal uſe in conſulting law books, is not in general digeſted under ſuch heads as the reader would naturally ſeek for; nor are the articles correctly arranged in due alphabetical order.

AFFAIRS of the EAST-INDIA COMPANY.

Art. 17. *Appendix* to Sir Richard Hotham's candid State of Affairs relative to Eaſt-India Shipping for the Year 1773 *. 4to. 6d. Walter.

The ſame ſubject which this public-ſpirited writer treated of before, is purſued in this Appendix, viz. the reduction of the Company's ſhipping; and we heartily wiſh him the ſucceſs he merits, againſt thoſe artful and powerful individuals who unite to ſupport a plan of private policy, deſtructive of the true intereſts of the proprietors at large.

Art. 18. *Brief and candid Remarks on the late Arrangements made in the Shipping of the Eaſt-India Company.* By an old and experienced Proprietor. 8vo. 1s. Becket. 1775.

A looſe attempt to juſtify the old method of chartering Eaſt-India ſhips, to which indeed three tables of tonnage are added: but a perſon not intimate with ſuch buſineſs cannot judge from, though they may be puzzled by, abſtracts of this kind. For our parts, the arguments produced on the other ſide of the queſtion, inadequate as we may be to a thorough inveſtigation of it, are cogent enough, however lightly he treats them, to make us heſitate at the concluſions drawn by this old proprietor.

NOVELS and MEMOIRS.

Art. 19. *The Hiſtory of Fanny Meadows.* In a Series of Letters. By the Author of The Exemplary Mother. 12mo. 2 Vols. 6s. Becket. 1775.

Having been of late ſo frequently under the neceſſity of cenſuring modern novels, as tending to miſlead the fancy and deprave the taſte of young readers; it is a particular pleaſure to us to have an opportunity of directing their attention to a work of this kind, which may be read, not only without hazard, but with advantage. The Hiſtory of Fanny Meadows (the production of a lady, whoſe name, as appears from the dedication, is Maria Suſanna Cooper) raiſes no romantic ideas of life; miniſters no fuel to illicit paſſion; furniſhes no hints for the ſucceſsful management of intrigues; gives no encouragement to clandeſtine and imprudent amours: It is written with the laudable deſign of warning the unexperienced fair, of the danger of forming haſty connections with ſuch as are greatly their ſuperiors in rank and fortune, and pointing out to them the behaviour, which, in ſuch a ſituation, diſcretion, delicacy, and a refined ſenſe of propriety would ſuggeſt. This good leſſon is conveyed in a manner well adapted to touch the heart. The ſtory, though ſimple, is ſufficiently intereſting; the ſtyle is agreeably diverſified, always correct, and

* See Rev. vol. L. p. 276.

ſometimes elegant: the characters are diſtinctly marked, and the catastrophe is highly pleaſing.

Art. 20. *Julia Benſon*; or the Sufferings of Innocence; in a Series of Letters, founded on well known Facts, tending to guard the Mind from Indulgence of illicit Pleaſures, and the fatal Effects of Female Reſentment. 12mo. 2 Vols. 6s. Goldſmith.

The variety of intereſting incidents which are crowded into theſe two volumes, ſufficiently prove that the Author poſſeſſes the powers of invention in no inconſiderable degree; and ſome of his characters, particularly that of the heroine of the piece, are conceived with boldneſs, and ſupported with propriety. The eye of criticiſm will, however, diſcover ſeveral improbabilities in the courſe of the ſtory; and the tender and generous heart will be wounded by the catastrophe, in which the principal perſons, through the whole diſtinguiſhed by their virtues, after having ſurmounted a ſeries of difficulties, and reached the ſummit of enjoyment, are on a ſudden plunged into the deepeſt diſtreſs, and fall a ſacrifice to malice and revenge.

Art. 21. *The delicate Objection*, or ſentimental Scruple. 12mo. 2 Vols. 5s. Law.

The Editor of this novel, after declaring the letters genuine, and the incidents real, gives this conciſe and *modeſt* character of the work. "My friend, whoſe real name I veil under the fictitious one of Sir James Belmont, lent me the manuſcript for my private peruſal. I thought the incidents ſurpriſing; many paſſages admirable; the diction nervous; nature in many of her intricacies truly delineated, and the whole ſeries of letters pleaſing."

We have only to remark, that thoſe who give ſo much credit to this account of the work, as to be at the trouble of peruſing it, will probably form a very different opinion of its merit. We confeſs ourſelves diſappointed in every particular; having met with no incidents to ſurpriſe us, except for their abſurdity; nor any thing in the ſentiment or language, to excite our admiration or give us pleaſure. To us it appears, like many other very delicate ſentimental productions of our modern noveliſts, inſupportably inſipid.

The writer's fancy having been exhauſted before he had half completed the ſecond volume, he has *eked* out the work with a few dull narratives, and ſundry miſcellaneous pieces in proſe and verſe, which he has put together under the general title of "An extra Packet of Bath Intrigues, with a Deſcription of Bath Amuſements."

Art. 22. *The Palace of Silence*. A philoſophical Tale: tranſlated from the French. By a Lady. 12mo. 2 Vols. 5s. Bew.

The French work, of which this is a tranſlation, is announced to the world as a tranſlation from an ancient Greek work of Cadmus the Mileſian, written eighty years before the hiſtory of Herodotus. We are told, that the manuſcript was purchaſed ſome years ſince, by the commander of a Leghorn privateer, from a Greek of Naverino, a town in the Morea, and paſſed from him into the hands of a friend of the tranſlator. As we have not had an opportunity of ſeeing the original, we pronounce nothing deciſively concerning the truth of this account, or the fidelity of the tranſlation. It is ſufficient for our purpoſe, to inform our readers, that, in the romantic and extravagant caſt of the ſtory, it bears a much

much greater reſemblance to an Arabian or Fairy Tale, than to a modern novel; and that in the ſentiments, and ſtyle of the dialogues, it approaches nearer to the flimſy texture of French romance, than to the ſubſtantial fabric produced by the genius of ancient Greece.

Art. 23. *The embarraſſed Lovers*; or the Hiſtory of Henry Carey, Eſq; and Miſs Cecilia Neville: in a Series of Letters. 12mo. 2 Vols. 6s. Lane.

The divinity which has of late years condeſcended to take ſuch a numerous train of ſcribblers under her protection, is particularly gracious to the preſent race of noveliſts; and ſo liberally pours forth upon them the dew of her inſpiration, that it is impoſſible for their readers not to partake in ſome degree of the ſomniferous effect. Though the Reviewer ſat down to this novel with his eyes open, and all his faculties awake; before he had dragged through fifty pages, his attention began to droop; the lead deſcended upon his eye-lids; and a drowſy liſtleſſneſs crept through his whole frame. In this comfortable ſtate of half ſlumber, which left him juſt ſtrength enough to turn over the leaves, while the ſoft ideas of *tender attachment, delicacy, embarraſſment*, and the like, played in confuſion about his fancy, he continued, till he had almoſt reached the end of the firſt volume; when, at length, the book dropped to the ground and he fell into a profound ſleep. Thus totally vanquiſhed, it would be preſumption in him to attempt to rally; nor will he venture to draw a ſingle arrow out of his quiver, againſt a writer thus defended by the impenetrable ſhield of the "Mighty Mother." He will only take the liberty of adviſing the readers of the Monthly Review, when all *other* opiates fail, and even their ſeat at church refuſes them their accuſtomed nap, to ſend for a doſe of *ſoporiferous reading*, from the circulating library, under the name of *The embarraſſed Lovers*.

Art. 24. *The General Election.* A Series of Letters, chiefly between two Female Friends. 12mo. 2 Vols. 6s. Walter.

A compoſition of ſmall politics and love, which if it is not an improvement, is at leaſt a variation, in the ingredients of a modern novel.

Art. 25. *The Waiting-Maid:* or the Gallantries of the Times. 12mo. 2 Vols. 6s. Robins.

Obſcenity.

DRAMATIC.

Art. 26. *Arſaces:* a Tragedy. 8vo. 1s. 6d. Becket, 1775.

"The tragedy here offered to the public, ſays the preface, is founded upon the Ezio of Metaſtaſio." The conduct of the fable, the ordination of the ſcenes, and the diſplay of the characters, are, indeed, purely *operatical*, notwithſtanding the pains which the Author has taken to give the colour of deep tragedy to the piece, by the moſt horrible cataſtrophe. The tragic muſe never made a more deſperate uſe of her dagger: the ſtage is plentifully ſtrewed with dead bodies at the concluſion of the fifth act.

Whether theſe were among the reaſons that induced Mr. Colman, the only manager to whom, it ſeems, this tragedy was offered, to reject it, we cannot determine, as the Author candidly confeſſes, that "it has ſince received conſiderable alterations." It might perhaps claim

claim as much right to repreſentation on the ſtage, as ſome other tragedies that have appeared there; but we, who are only readers, cannot diſcover its charms in the cloſet. We muſt not, however, cloſe this article without remarking, that there are many excellent obſervations on Engliſh blank verſe in the preface: yet we do not admire the verſification of the tragedy itſelf: ſo much eaſier is it to lay down rules of excellence than to follow them.

Art. 27. *Bell's Edition of Shakeſpear's Plays*, as they are performed at the Theatres Royal in London; regulated from the Prompters Books of each Houſe, by Permiſſion. With Notes, critical and illuſtrative, by the Authors of the *Dramatic Cenſor*. Vols. VI. VII. and VIII. To which are added, as a ninth Volume, to complete the Author's Works, *Shakeſpear's Poems*. 8vo. 12s. ſewed. Bell.

For ſome account of this edition, ſee our Review of the five volumes formerly publiſhed, in our number for February 1774. The remaining volumes, now before us, are printed in the ſame neat form, and they are, in the ſame manner, decorated with elegant engravings.

POETICAL.

Art. 28. *An Elegy written at a Carthuſian Monaſtery in the Auſtrian Netherlands.* 4to. 1s. Folingſby.

We all know how much may be ſaid againſt the monaſtic life, and the Author of this poem has fallen on the general objections. What he has advanced in its favour has ſomething more of novelty, and is conceived in no very vulgar ſtrain of poetry:

Here the heart dead to folly's tinſel joys,
Cleaves to the hallow'd croſs, and ſpiny crown;
Thoſe hours which vice in orgies ſtill employs,
Are wing'd with praiſes to their Maker's throne.

Their gates, unfolding at the traveller's voice,
Declare ſome hoſpitable genius here,
That bids the weary'd pilgrim's heart rejoice,
Pours Pity's balm, and ſhares in Miſery's tear.

So may the tidings of eternal peace
In brighter worlds theſe pious cares repay!
There human woes with human frailties ceaſe,
And Truth no longer mourns her clouded ray.

Art. 29. *The Cypreſs Tree, or moral Reflections in a Country Churchyard.* 4to. 1s. 6d. Kearſly.

Well meaning and devotional, but bad and puerile poetry.

Art. 30. *Duelling*, a Poem. 4to. 1s. Davies.

This Writer, happy in his diſcoveries, ſays that 'Cuſtoms vicious ſooneſt taint the mind.' This poem is meaſured proſe.

Art. 31. *Simon Magus*, a Poem. By Benjamin Hughes, Curate of Wiſbich St. Peter's in the Iſle of Ely. 4to. 2s. Richardſon and Urquhart.

A poor proſaic hiſtory of the Author, and a ſleepy ſatire on Dr. Dodd.

Art.

Art. 32. *An Heroic Epiſtle to a great Orator.* 4to. 1 s. Hookham.

Reviewed by the Author, viz.

A Muſe whoſe higheſt proſpects ſcarce could riſe
To wrap up butter, or protect mince-pies.

Art. 33. *Derinda*, a Town Eclogue. 4to. 1 s. Ridley.

The Complaint of a fine lady, on the dire neceſſity of retiring for the ſummer months. This little poem is very well written.

Art. 34. *Food for Poets*, a Poem. 4to. 1 s. Newbery.

'Sometimes I drink ſtrong beer, and wine,
Thanks to the Public, and the Nine!'

If the Author can make this appear, upon the oath of two credible witneſſes, we will give up the ſmall beer trade of criticiſm, and turn poets ourſelves. But if good writing depends upon good living (to prove which is the burden of the ſong before us) we are afraid that, notwithſtanding this Writer's pretences, times are but *ſo ſo* with him.

Art. 35. *The School Boy*, a Poem, in Imitation of Mr. Philips's *Splendid Shilling*. 4to. 1 s. Kearſly.

The mock-heroic is very well ſuſtained in this performance, which will afford entertainment to thoſe who are fond of that way of writing. Could it ſoften the bloody ſovereigns of the birch, the principal objects of its ridicule, the intereſt of humanity would be the better for it.

Art. 36. *An Heroic Epiſtle from Omiah to the Queen of Otaheite, being his Remarks on the Engliſh Nation.* With Notes by the Editor. 4to. 2 s. Evans.

There is ſo much juſt and well-timed ſatire in this poem, that one cannot but regret the ſlovenly manner in which it is executed. Speaking of the American conteſt, the Author ſays that the good people of England

Croſs over ſeas, to ravage diſtant realms,
And ruin thouſands worthier than themſelves.

He tells the Queen of Otaheite, too, that a lawyer, in a certain caſe, adviſed his client to proceed on the *Black Act*; not doubting, it is to be ſuppoſed, that her Majeſty was perfectly acquainted with the ſtatutes at large.

Art. 37. *The Head of the Rock*, a Welſh Landſkip, being a Proſpect near Abergwilly Palace, the Reſidence of the Biſhop of St. David's, in the Neighbourhood of Carmarthen. By William Williams of Pembrokeſhire, late of St. John's College, Cambridge. 8vo. 1 s. Conant.

Cot's Pottikins! what a poet have we here! an old fiery Welſh Pard, riſen from the ted, and mat, py St. Tafit!

When lions rampant rampant lions meet,
And brothers lay their brothers at their feet;
And hoſtile parents kill their hoſtile ſons,
While their own blood from ſlaughter'd en'mies runs,
Two bulls I've ſeen, in neighb'ring paſtures fed,
Sprung from one ſire, from ſiſter heifers bred;

They

They meet, they fight, they thunder roar for roar,
And bathe their mangled hides in reeking gore.
Their bell'wings rend the ſky, and fill the plain,
While plains and ſkies ring peal for peal again.

Art. 38. *The Boat Race.* 4to. 1 s. 6 d. Wilkie. 1775.

The Author of this poem appears to have been out of breath to get it written and publiſhed while what he calls 'the ſeaſon for publication' laſted. This has the true mechanical air of doing buſineſs, and making the moſt of a manufactory. The art of the craft, however, is rather *too* barefaced; for, in order to hook the other ſixpence, here are eighteen pages of dedication and preface prefixed to fourteen pages of poetry. So much for the authoriſm; in which only the corporeal part of the poet is concerned! As to the merit of the execution, it muſt be owned that it was a *plaguy* ſubject, and that Wapping-Tom and Rotherhithe Sam were but whoreſon appellations to figure in heroics. They are metamorphoſed, however, into Gyas and Cloanthus, and a red Triton:

"On wings of wind red Triton, *ſpooming*, flies,
And who with Triton ſhall diſpute the prize?"

But there was no flying in the firſt part of the ſtory:

"Jamm'd, lock'd, and wedg'd they lie; ſo fate decreed,
The white the blue, the blue the white impede."

Is this ſpecimen ſufficient?

Art. 39. *Addreſs to the Genius of Britain.* By the Rev. Thomas Penroſe, Curate of Newbury, Berks. 4to. 1 s. Crowder.

We would recommend it to this ingenious Gentleman to exerciſe his very promiſing Muſe on ſubjects more favourable than thoſe of political import. Religion and politics are generally inauſpicious to the Muſes, and though this Addreſs to the Genius of Britain, (wherein that power is requeſted to ſolicit his Majeſty to put an end to our civil diſſenſions) contains ſome pathetic paſſages and beautiful lines, yet is it nothing more than *operam atque oleum perdere*. The Author has written in blank verſe, which we do not wiſh him to cultivate.

Art. 40. *The Conſultation*, a Mock-Heroic, in Four Cantos. By James Thiſtlethwaite. 8vo. 1 s. 6 d. Briſtol printed.

Low, deſpicable abuſe of many reſpectable people in the city of Briſtol. That the Author wrote for bread, is but a ſorry ſuggeſtion in his favour. Every cut-purſe, and every other peſt of ſociety, might hold out the ſame plea.

MISCELLANEOUS.

Art. 41. *The Caſe of the Dutcheſs of Kingſton.* 8vo. 1 s. Wheble.

We doubt not that the Author of this pamphlet would have given the Public a circumſtantial and ſatisfactory account of the law-proceedings relating to the Dutcheſs of Kingſton's marriages, and of her conteſt with Mr. Foote, if he could have procured authentic materials; but wanting theſe, he has made the moſt he could of the news-papers.

Art. 42. *A View of the various Editions of the Greek and Roman Claſſics*, with Remarks. By Edward Harwood, D.D. 8vo. 3s. ſewed. Becket. 1775.

To the curious in editions, more than to the learned, this tract may be uſeful. It is far, however, from being perfect. Many valuable editions of the claſſic authors are not here noticed. But it was not to be expected that a deſign of this kind could be completely executed in a firſt edition.

RELIGIOUS.

Art. 43. *Sermons on the moſt intereſting and important Subjects.* By Chriſtopher Atkinſon, Rector of Yelden, Bedfordſhire. 8vo. 6s. Crowder.

We have here twenty diſcourſes, which have all a practical tendency, and are calculated to enforce, in a convincing manner, the importance and neceſſity of piety and virtue, to the comfort and welfare of mankind *in the preſent* life, as well as to their future happineſs. The Author is ſomewhat declamatory in his manner, but his language is correct, and well adapted to the pulpit. In reſpect of *doctrinals*, the *orthodox* will not object to this writer; unleſs they quarrel with him for his moderation, and for the proof which he has given of his judgment, in declining the frequent uſe of the unſcriptural word *Trinity*, which, to the beſt of our recollection, does not occur above two or three times in the whole volume.

With reſpect to ſome few points, of a merely ſpeculative nature, ſome difference may ariſe between the Preacher and his Reviewer; but this hath not very often happened in the peruſal of theſe diſcourſes: we have read them with great ſatisfaction, and we heartily recommend them to the Public.

SERMON.

On the preſent Situation of American Affairs. Preached in Chriſt-Church, June 23, 1775. At the Requeſt of the Officers of the third Battalion of the City of Philadelphia, and Diſtrict of Southwark. By William Smith, D. D. Provoſt of the College in that City. Philadelphia printed. Reprinted in London, by Dilly.

Our readers are not unacquainted with the abilities of this American orator,—whoſe volume of diſcourſes, preached on public occaſions at Philadelphia, New York, &c. was recommended in the 21ſt volume of our Review; and again, on the appearance of a new edition, with additional ſermons, in vol. xxix.

The preſent diſcourſe was publiſhed at the requeſt of the officers, &c. who heard it delivered from the pulpit. The following account of it is extracted from the preface:

'The Author conſidered that, although he was called to this office by a particular body, yet he was to addreſs a great and mixt aſſembly of his fellow-citizens, and a number of the firſt characters in America, now met in conſultation, at a moſt alarming criſis.

'Animated with the pureſt zeal for the mutual intereſts of Great-Britain and the colonies; ardently panting for the return of thoſe Halcyon days of harmony, during which both countries ſo long flouriſhed together, as the glory and wonder of the world; he thought it his duty, with the utmoſt impartiality, to attempt a ſtate of the unhappy controverſy that now rends the empire in pieces; and to ſhew, if peradventure he might be permitted to vouch for his fellow-

low-citizens, ſo far as he has been converſant among them, that the idea of an independence upon the parent-country, or the leaſt licentious oppoſition to its juſt intereſts, is utterly foreign to their thoughts; that they contend only for the ſanctity of charters and laws, together with the right of granting their own money; and and that our rightful Sovereign has no where more loyal ſubjects, or more zealouſly attached to thoſe principles of government under which his family inherits the throne.'

'Theſe, with a few things which ſeemed neceſſary reſpecting the church at this time, are the topics handled in the following ſermon. If the principles it contains are but thoroughly *felt*, the reader will not regret that the limits of a ſingle diſcourſe would not allow a particular application of them. They will lead to their own application; or, at leaſt, that field is left open to ſucceeding preachers.

'Upon the whole, if the kind expectations of the Author's friends can be in any degree anſwered; if what he has delivered ſhall tend "to promote the *cauſe of liberty and virtue*;" and particularly, if it could find its way to the cloſets, or rather to the hearts, of the *great*, and (after all the arguments they have heard from others) could in the leaſt induce them to juſter and more benevolent ſentiments concerning their American brethren—he would account it among the happieſt circumſtances of his life.

'Enough has ſurely been attempted, by way of experiment, to be convinced that the people of this country know their rights, and will not conſent to a *paſſive* ſurrender of them.—It is now at leaſt time to purſue another mode, and to liſten to ſome plan for averting the dreadful calamities which muſt attend a hoſtile proſecution of this unnatural conteſt.'

It is left for us to add, what could not with equal propriety, have come from the pen of the Author,—that his diſcourſe is equally ſenſible and animated; and that his zeal for the cauſe of American liberty, though warm enough to kindle the hearts of his hearers, never tranſports him beyond the bounds of that moderation by which true patriotiſm, on either ſide of the Atlantic, will ever be guided.

Toward the concluſion of his ſermon, the preacher grows prophetic; and as his prophecy is included in few words, we ſhall give it as a ſpecimen of the Author's manner and ſpirit:

'For my part,' ſays Dr. Smith, 'I have long been poſſeſſed with a ſtrong and even enthuſiaſtic perſuaſion, that Heaven has great and gracious purpoſes towards this continent, which no human power or human device ſhall be able finally to fruſtrate. Illiberal or miſtaken plans of policy may diſtreſs us for a while, and perhaps ſorely check our growth; but if we maintain our own virtue; if we cultivate the ſpirit of liberty among our children; if we guard againſt the ſnares of luxury, venality, and corruption; the GENIUS of AMERICA will ſtill riſe triumphant, and that with a power at laſt too mighty for oppoſition. This country *will be free*—nay, for ages to come, a choſen ſeat of *freedom*, *arts*, and *heavenly knowledge*; which are now either drooping or dead in moſt countries of the old world.'

If by judging from the paſt, we may predict of the future, the Doctor may prove a true prophet, without laying any claim to Divine Inſpiration.

*** *The reſt of the Single Sermons in our next.*

COR-

CORRESPONDENCE.

AS the following letter from a Correſpondent (who, from his addreſs, ſeems to be of no inferior order) concurs in many inſtances with our own ſentiments, we ſhall give it without apology to our Readers:

'GENTLEMEN, Aug. 5, 1775.

'Though what I have to mention may not come within your province as Critics, I think it does ſo as *Reviewers* of the conduct of Authors in regard to the Public. What I hint at is an offence againſt propriety at leaſt, if not againſt humanity.

'The world is under great obligations to Mr. Maſon for his elegant memoirs of the life of Mr. Gray: which contain many anecdotes highly intereſting to people of taſte and literature, and exhibit Mr. Gray in a new light to a great part of mankind, to whom he would otherwiſe have been very imperfectly known. There are, however, a few things in them, which, though a man might innocently enough throw out in the freedom of a private correſpondence, yet as they affect ſome eſtabliſhed characters, ought, I think, to have been either ſoftened or entirely omitted. To mention a few particulars:

'What can be more childiſh than Mr. Weſt's ludicrous account of Chriſt Church in Oxford, where he calls it, "a land flowing with logic and ale, and where Virgil and Horace are equally unknown." When the very reverſe has, for theſe fifty years at leaſt, been the characteriſtic of that reſpectable Society; who have conſtantly been diſtinguiſhed as *polite* ſcholars; and, if any thing, rather too much addicted to claſſical learning, in preference to the abſtruſer ſciences of *logic* and metaphyſics.

'Again, though Mr. Gray, in the gaiety of his heart, might illuſtrate Cibber's ſtupidity, by comparing it to that of Dr. Waterland; yet ſurely to *publiſh* ſuch a reflection upon ſo reſpectable a character was hardly reconcilable to good manners.

'I am apt to think likewiſe that many people will be offended at Mr. Gray's ludicrous ſtrain of compaſſion for Dr. Akenſide: "Poor Dr. Akenſide is in a deplorable way." And his aſcribing to him the jargon of *Hutchinſon* is equally a reflection upon Akenſide and Dr. *Francis Hutcheſon*, who I take it for granted is here meant, and whoſe ſyſtem of moral philoſophy is very intelligible, and has been almoſt univerſally adopted—though I am apt to think Mr. Gray, by miſtake, confounded it with the unintellible jargon of Mr. *John* Hutchinſon, the redoubted opponent of the Newtonian philoſophy.

'As to the ſeverity of Mr. Gray's ſtrictures on Mr. Shenſtone, I think, as he has ſo long been a favourite with the Public, a little more reſerve in the Editor would have done him no diſcredit. Mr. Shenſtone has ſtill his partizans, who muſt be offended at the freedom. He always regretted, indeed, the permiſſion he had given Mr. Dodſley to publiſh ſo many of his ſongs and other juvenile performances. And in moſt poſthumous publications too many things are preſerved which ought to be ſuppreſſed; yet ſtill thoſe performances of Mr. Shenſtone, which received his laſt hand, "his ode on Rural Elegance—his ode to Memory—on Autumn—the fourth, ſeventh, eleventh, and one or two more of his Elegies—his Paſtoral Ballad—Jemmy Dawſon's Garland, and his School Miſtreſs"—are works of merit ſufficient to have ſecured them from Mr. Gray's *ridicule* and contempt. In point of natural genius, I'll venture to ſay, Mr. Shenſtone was not inferior either to Mr. Maſon or Mr. Gray: and if he had had the accidental advantages of a more public education, and in conſequence of that of being introduced more early into genteel life, I am inclined to think he would have made as good a figure as Mr. Gray, whoſe extreme delicacy indeed, approaching to a culpable faſtidiouſneſs, has not only rendered him too ſeverely critical on other people, but prevented him from entertaining and inſtructing the world in proportion to his extraordinary talents.'

The Writer of the above letter may aſſure himſelf, that, when we read Gray's ridicule of Shenſtone, our ſentiments were the ſame with his own. The former had too much of the Turk in his compoſition to bear a brother near the throne; and it is obſervable that he has hardly ſpoken well of any of his poetical brethren, except ſuch as few beſide were inclined to ſpeak well of. We are much obliged to our Correſpondent for his many elegant compliments. We could not, poſſibly, print them.

*** We

*** We have been favoured with another letter from the Tranſlator of Theophraſtus; and though we might diſpute with him whether κεκτημαι is really derived from the preterite εκτησα, and on other points of verbal œconomy, *ad infinitum*, yet ſome reſpect is due to the time of our Readers, and ſome, poſſibly, to our own. However, as our Correſpondent appears to write like a Gentleman, and to be deſirous that we ſhould point out further exceptionable paſſages in his tranſlation, merely with a view to improving it in a future edition, we promiſe him that if he will leave his book, directed for us, at Mr. Becket's, we will underdraw every expreſſion we cannot approve; and this he will undoubtedly think the leaſt invidious way of communicating our ſentiments to him. But let no future adventurers expect an indulgence like this!

N. B. If the Gentleman expects mercy for puns, let him not, by any means, ſend his book.

The *Remembrancer*, No. 2, mentions a third edition of "The Dying Negro," with conſiderable additions. If we were to purchaſe a copy of every new edition of books and pamphlets, not even the whole income of a *Reviewer* would be equal to the expence. Beſide, the plan of our work does not, neceſſarily, *oblige* us to adverti[illegible] the Public of any but *new* productions. New *editions* of former publications are, however, ſometimes announced, when they happen to fall in our way, and when we think the merit or former ſcarcity of the work, or the importance of the *information*, &c. afford ſufficient reaſon for the *notice*.

Fordyce's "*Temple of Virtue*" had a place in our Review, ſo long ago as Auguſt, 1757. Perhaps Mr. Remembrancer meant to inform us of a new edition of that ingenious and uſeful performance.

"Britannia, a poem, by an Eton Scholar," is not in our Collector's liſt of new publications, but it ſhall be inquired after. If our Correſpondent could have named the publiſher, it might have ſaved us ſome trouble in the inquiry.

Mr. Remembrancer's obſervations on ſome inaccuracies of expreſſion in Mr. Pennant's Tours, are right, in ſome inſtances; in others, our Correſpondent appears to be miſtaken. Mr. P.'s uſe of the word *ſet*, for *let*, is juſtifiable from common uſage in many parts of the kingdom, particularly in the neighbouring counties to that in which he reſides;—where the inhabitants would think it ſtrange to hear any perſon talk of *letting* (inſtead of *ſetting*) lands, &c. "In old leaſes, &c. to "*ſet*" and "*to farm let*," are the ſame things, according to the eſtabliſhed tautology of the law-language.

A card, relating to the authenticity of a book entitled, *The Correſpondents* *, is acknowledged, but the anonymous Writer will excuſe us if we do not implicitly admit a queſtionable fact, advanced on unknown and nameleſs authority. If the Writer of the card will favour us with convincing evidence of the truth of what he aſſerts, it will be reſpectfully attended to.

We have received a letter from the Rev. Dr. Gibbons, in which he has fully exculpated himſelf from the charge implied in the 4th par. of p. 94, in our Review for July laſt †. We are ſorry for the *miſnomer* which happened (whether through the tranſcriber's miſtake, or by a ſlip at the preſs) in the paſſage here referred to; and, accordingly, we take the earlieſt opportunity of doing juſtice to the Doctor, by deſiring our Readers to eraze, from the ſaid paragraph, the name of Dr. *Gibbons*, and to inſert, inſtead thereof, that of Dr. *Conder*.

Dr. G.'s letter contains alſo a defence of himſelf and his brethren of Pinner's Hall, againſt the charge of duplicity, with reſpect to the Northampton diſpute; but the particulars would take up more room than we can ſpare: nor is the Review to be made the vehicle of *private* altercation. If the Doctor and his friends chuſe to publiſh, in a ſeparate form, the matter will then come with propriety under our conſideration.

†† In our laſt, p. 5, l. 7, for *ſons*, read *ſuns*.

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* For our account of that work, ſee Rev. May, Art. X.

† See account of the pamphlet relative to the diviſions in a Diſſenting congregation at Northampton.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1775.

ART. I. *Travels through Portugal and Spain.* By Richard Twiss, Esq; F. R. S. With Copper-plates; and an Appendix. 4to. 1 l. 11 s. 6 d. Boards. Robinson, &c. 1775.

THE Writer of these Travels (the period of which commences in November 1772) has adhered so closely to the form of a journal, or diary, that the distance between town and town proves almost as long and fatiguing to the reader as to the traveller: and though travellers, in countries not often visited and described, have the advantages of novelty to render their descriptions interesting, the Author now before us is not so entertaining in general as might have been expected. When we say his language is frequently inaccurate, and that his relations are obscure, an instance or two will shew whether the censure is well founded. Thus his description of the aqueduct at Segovia, p. 82, informs us of the greatest height, and the number, of the arches, but leaves us ignorant of the length of the whole, as well as from whence, and to what place, the water is conveyed; also of the dimensions and nature of the channel;—and the curiosity of the reader is rather stimulated than gratified, by a neat view of a *part* of this ancient and remarkable building. In p. 263, Mr. Twiss tells us, 'June 20, At four this morning we remounted,- and after *riding*, or rather *walking our horses* during five hours and a half, in which time we had advanced only two leagues,' &c.—But when these horses were bestrid, the distinction between riding, and walking them, is difficult to apprehend, without attending to the subsequent part of a most long-winded sentence, from which we find that the road was over mountains, and that our traveller in many places thought it prudent to walk *himself*, leaving his horse before him.

The information in the following passage is very loose and unsatisfactory.

'Gold or silver coin, even Spanish, is not allowed to be brought into, or carried out of any of the cities of Spain, more especially Cadiz, if it exceeds ten pounds, without paying four per cent. duty to the King. The ship in which I embarked brought one hundred and sixty bags, each containing a thousand hard dollars, to England, which amounted to near thirty-six thousand pounds. These dollars were of silver, of the value of about four shillings and six-pence each, and chiefly coined in Mexico; every bag weighed sixty-one pounds and a half, and the freight was a half per cent.

'The packets, which sail usually every week from Lisbon to Falmouth, frequently bring as large a sum, in gold pieces of thirty-six shillings, to England. There are no bank-notes in these kingdoms.'

Now though we are told of these great quantities of specie being brought away, it is not said whether the duty is paid or not; a circumstance we are left to doubt, as the subject is abruptly dismissed: another of great curiosity in a mercantile view, is then started, and discarded in eight words. Once more——

Our Author, in his Appendix, giving a list of publications relating to the description and history of Spain and Portugal, adds—'It may not be thought improper to point out the few prints and maps engraven in Spain and Portugal, or relative to those kingdoms, because they cannot be purchased without being enquired for, as no Spanish nor Portuguese bookseller will acquaint the curious traveller with their existence.' Here we are left quite in the dark why these booksellers *will not* do what appears to be so much their interest to do! If the Author means that they are ignorant, and therefore *cannot* inform their customers, the expression is very faulty; and if they can but will not, these Spanish and Portuguese booksellers must have something odd in their characters, worth adding to our knowledge of English booksellers, to extend the natural history of the species.

Yet deficiences are not always to be complained of, for our Author is sometimes pleasant at the expence of the Catholic religion, and takes frequent opportunities to convince us that he is no bigot. Thus, being at Valencia, he says, 'I was in hopes of seeing a play in this city, but, as it had not rained for some months, a stop was put to all public diversions; so *that* it is natural to suppose, *that* the Spaniards believe *that* prohibiting plays is a sure method of obtaining rain; indeed it is infallible at the long run, for supposing diversions were to be suspended for a year, there would most probably fall some showers in that time, and they would immediately be attributed to the merits of their self-denial, in abstaining from vain entertainments.'

tertainments.' Had this obſervation ended with *the long run*, it might have produced a ſmile; but the Reader's muſcles are detained by a frivolous explanation, until the conceit dies away: the Author is too apt to amplify where there is no call for amplification; and like Addiſon in his travels, to ſhew his reading and happy recollection, rather than his own obſervations; in aid of which, QUOTATION is too often dragged in. A cathedral, or a palace, is indeed a ſubject that obtrudes upon a traveller, and is therefore to be made the moſt of; hence Mr. Twiſs corrects former accounts of them, by his own actual admeaſurements, and gives, we will ſuppoſe, very accurate catalogues of the paintings to be found in them.

Subject however to ſuch remarks, the Reader will not wholly miſs of entertainment in peruſing Mr. Twiſs's Travels. We have a good account of the preſent ſtate of Liſbon, of Madrid, and of thoſe cities in Spain which were viſited by the Author; of the famous Segovia ſheep, and of that management, to which the excellency of their wool is attributed. He gives a circumſtantial deſcription of thoſe celebrated brutal exhibitions the bull fights; which we may hope will wear out in time, ſince it is no longer the cavaliers who diſplay their proweſs againſt the bulls, when, according to Butler,

—— he obtains the nobleſt ſpouſe,
Who widows greateſt herds of cows:

but men trained up, like the ancient gladiators, to this kind of warfare, and who gain their living by it.

Mr. Twiſs does not give us the moſt favourable idea of the Portugueſe. The following objection to a ſcheme of public improvement, will, it is believed, extort a ſmile from every Engliſh Reader:

'The Tagus is navigable but a little way above Liſbon, occaſioned by its running between inacceſſible rocks, and its current is broke by many rapid cataracts. A company of Dutchmen, in the reign of Charles II. offered to trace roads over the rocks, and to make dikes and ſluices which would facilitate the paſſage of boats from Liſbon quite to Madrid, as they propoſed to render the river Mançanarès, which empties itſelf into the Tagus, alſo navigable. They required the revenue which was to amount from the taxes to be levied on goods thus conveyed by water. Several councils were accordingly called in Madrid and Liſbon: the concluſion of their deliberations (according to Colmenares) was this:

"If God had been willing to have thoſe two rivers naviable, he did not want the aſſiſtance of men to render them ſo, becauſe he was able to produce that great effect by a ſingle *fiat*. Now, as he has not done it, it follows, that he did not think proper to do it, ſo that it would be contradicting his provi-

dence to endeavour to rectify what he appears to have left imperfect, for reaſons known to himſelf."

'Thus vaniſhed this uſeful project, in conſequence of this philoſophical determination.'

Certainly the Portugueſe are not ſufficiently aware to what lengths this mode of reaſoning extends, and how inconſiſtent human efforts of any kind muſt be with it. It is doubtful whether the caſuiſts who drew up the above determination, would not be puzzled to reconcile to it the following needful operation:

Mr. Twiſs ſays, 'Strolling one day about Liſbon in ſearch of new objects, I was witneſs to an uncommon ſcene, which was of two men ſitting in the ſtreet, having each of them a large baboon on his ſhoulders, freeing his head from vermin, with which it ſwarmed.' The baboons were very dexterous, and are the property of a man who gains his livelihood by thus employing them, exacting a *vinten*, or about three halfpence per head, for cleanſing it. It is very common to ſee numbers of people ſitting in the ſun, with their heads in each other's laps alternately, having their "retinue abridged." They ſeem indeed to be the louſieſt people I know of, eſpecially the women, who have an enormous quantity of hair. This dirtineſs, however, is only to be imputed to the lower claſs of people.'

Our narrow limits will not allow of our giving any ſpecimens of the local deſcriptions which are to be met with in this work; and, indeed, palaces and churches do not convey ſo clear an idea of the difference of countries, as pertinent remarks on the modes of thinking and acting which prevail among the inhabitants. Thus when our Author tells us of the pious recollection of the audience at a Spaniſh comedy in the neighbourhood of Cadiz, we are better informed of the genius of the people, than by knowing the exact height of the tower of a cathedral, or the ſtyle of architecture in which it is built. The circumſtance alluded to is thus related:

'Auguſt 25. I rode on horſeback to la Yſla, [in the rout from Gibraltar to Cadiz] and dined there at the houſe of admiral Don Andrès Reggio: this gentleman is a Sicilian, knight of the orders of Malta and St. January, and brother to the governor of Carthagena. In the afternoon the admiral was ſo obliging as to order his ſixteen-oared ſhaloop to convey me to el Puerto Real, where I ſaw a *loa*, or farce, repreſented in the theatre, which has no roof, and was only covered with a ſail. At ſun-ſet the *Ave Maria* bell tolled, upon which the actors ſuſpended their ſpeeches; and they, as well as the audience, who roſe from their ſeats, recited a ſhort prayer, and then fell to ſpouting again.'

There is little occaſion for wonder at finding the boaſted palace of the King of ſuch a people, debaſed by being laid out in the form of a gridiron! a poor conceit, which no coſt, art, or magnificence in the execution, can exalt above ridicule and contempt. 'The whole building conſiſts of a palace, a church, a convent, and a burial-place for the ſovereigns of Spain. It was begun in 1563, by Philip II. in conſequence of a vow he made, if he ſhould vanquiſh the French army near St. Quintin's, which he did in 1557, on St. Laurence's day. The architects were John Bat. Monegro of Toledo, and John de Herrera, who finiſhed it in 1586. It is dedicated to St. Laurence: and as this ſaint is ſaid to have been broiled alive on a gridiron, in the third century, the founder choſe to have the building on the plan of that culinary inſtrument, the bars of which form ſeveral courts, and the handle is the royal apartments.

'Gridirons are met with in every part of this building; there are ſculptured gridirons, painted gridirons, iron gridirons, marble gridirons, wooden gridirons, and ſtucco gridirons: there are gridirons over the doors, gridirons in the yards, gridirons in the windows, gridirons in the galleries. Never was inſtrument of martyrdom ſo multiplied, ſo honoured, ſo celebrated: and thus much for gridirons. I never ſaw a broiled beef-ſteak without thinking of the Eſcorial.'

As we are not left without hopes of ſeeing future publications of this Gentleman's travels, we could wiſh to find them more compact both in matter and manner; trivial circumſtances and remarks ſuppreſſed, and more thought beſtowed on clearneſs of expreſſion throughout: for in proportion to his attention to theſe circumſtances, will his narratives and deſcriptions prove entertaining and intereſting. The prints are not numerous, but they are elegant, particularly a picture * of Raphael's, in the *Eſcorial*, drawn by Cypriani, and engraved by Bartolozzi. This is an exquiſite piece; and our Author has given us a very ingenious critical panegyric upon it, written in 1754, by Mr. Henry, an Iriſh gentleman, then on his travels in Spain. The letter-preſs of this work is likewiſe elegantly performed.

* *La Madonna del peſce*, our Lady of the Fiſh.

ART. II. *Infancy*, a Poem. Book the Second. By Hugh Downman, M. D. 4to. 1s. Kearſly. 1775.

WE gave our opinion in favour of this humane and ſenſible poem, on the publication of the Firſt Part †. The Second now claims our approbation on the ſame principles of

† Rev. vol. 50, p. 482.

humanity and good ſenſe. The poetry, indeed, is not ſplendid, is not always ſufficiently elegant or harmonious, perhaps is ſometimes too ſcientific, and conſequently ſtiff, but, in general, it maintains an eaſy form, and runs in a ſtyle that is calculated for a didactic ſubject. This will appear from the following ingenious and excellent precepts on weaning the infant:

Thy child long time
Fed by thy vital fluid, now requires
Diſmiſſion from the breaſt. Yet not at once,
As ſome have taught erroneous; ſuch our frame
That every raſh and ſudden change may prove
The ſource of harm. More Wiſe and Cautious Thou
Break through the tye of Habit by degrees;
And e'er the ſtream maternal be refuſed,
His taſte to different nutriment incline.
Beſides the added food e'erwhile allow'd,
What diet do we grant? Some would defer
To years more vigorous all that Tyrant Man
The Univerſal Glutton, from the race
That grazes on the plain, or ſkims the flood,
Or cleaves with nimble wing the yielding air,
Culls for his uſe; and would not that the Child
Should taſte of aught but what the fruitful earth
Plant, herb, or grain produces, with the ſtream
The lowing Kine afford. There are no doubt
Who to the lateſt ſtage of life arrive,
Thus always nouriſh'd. On the Shores of Ind
Checkt by religious fears, whole Tribes refuſe
To bathe their hands in blood, leſt through the wound
A kindred Soul ſhould fly; yet ſome paſs through
A century of years (ſo fame reports)
By ſickneſs unſubdued. Where high aſcend
Our Caledonian hills, the hardy North
A Gallant Offspring boaſts, whom Fate denies
T' indulge in aught but vegetable means.
Yet when their Country calls them forth to arms,
Waving her ſtandard to their view, they ruſh
Impetuous forth, and terrible in war,
Dread as the Lion hurt, in every clime
They fight, they conquer, hearing but their name
The diſtant Foe grows pale. Yet prone to doubt,
'Tis not enough before the Sage to place
Theſe ſeeming fair examples. He will judge
Not from a race of Men by Habit ſway'd
Harden'd by Cuſtom, not from every rare
Occurrence of longevity; or thoſe
The Minions of their Clan, who ſeek the fields
Where rages fell Bellona. He requires
A ſtrict impartial liſt, to know if more
Thus educated, ſhun diſeaſe and death
E'er Cuſtom's laws are fix'd, than thoſe to whom

A diverſe

A diverſe treatment is aſſign'd. And here
Theſe diſtant facts ſtill undetermin'd left,
Th' inſtructive Muſe ſhall teach from what her eyes
Have clearly ſeen; though ſocial, not inclined
To Luxury's various table, though humane,
No follower of the Samian Sect. Howe'er
The Infant form'd perhaps with ſtronger nerves,
Or of peculiar nature, may eſcape
The blaſting hand of Sickneſs, nay may thrive
On vegetable fare, yet oft we view
Where Poverty more generous food denies,
Tottering Rachitis ſeize its helpleſs prey,
Or ſlow-conſuming Tabes, or within
Th' inteſtinal tube the tortuous Worm
Finding a ſure Aſylum, multiplies
His noiſome race. Hence the unwieldly Head
Diſtended joints, limbs variouſly incurved.
Hence the ſunk cheek, the hollow lifeleſs eye.
Hence loſs of balmy ſleep, and appetite,
Convulſive motions, agonizing ſpaſms,
And ſymptoms which in order to arrange
The Coan Sage had fail'd. For ſpite of thoſe
Who idly ſpeculate, by fancy ſway'd,
Or ſuperſtition, We aſſert that Man
Is form'd to mix his diet, plant, and ſeed,
And animal: this can th' Anatomiſt
With eaſe demonſtrate, this to Reaſon's mind
Is clear'd from doubt. The crude or viſcid juice
Which herb or root ſupplies, with toil perſpired
Weakens the ſtomach, whoſe contraction fails
Not juſtly ſtimulated: while the ſkin
Its pores block'd up, or e'en its texture changed,
Is cover'd o'er with incruſtations foul,
Scarcely, if ever, by the abſterſive wave
Of tepid bath removed. But if by fate
Theſe viands are refuſed, condemn'd to taſte
Nought but bird, fiſh, or beaſt, a putrid maſs
Is gender'd, which pollutes the vital flood
And taints each humour, till the general frame
Diſſolves as in a thaw. Theſe truths regard;
By Nature heeded, when with care She form'd
The milk maternal; a peculiar Mixt,
Skilfully blended, by digeſtion due,
Or in its paſſage through the lacteal glands
Animalized, and render'd fit to tame
The ferment of acidity, to which
Childhood is prone. Whence We conclude, that now
When from the breaſt exiled, as far as Art
Her nicer laws can imitate, 'tis right
T' adapt its food, and mingle aliment
Of alkaleſcent ſort, with that which elſe
Might to incorrigible acid turn.

It muſt be owned, however, that they are no vulgar mothers who can derive information from theſe precepts: neither muſt they be vulgar nurſes who can decypher the following recipe for making what, we think, they call pap:

——————— We praiſe
Above the reſt the farinaceous tribe,
Bread well fermented, unadulterate
With deleterious alum, this with milk,
And with the limpid element decoct.

This is an inſtance of what we objected to, as too ſcientific, and conſequently ſtiff.

The poem is diverſified with agreeable digreſſions on the prevalence of prejudice, the importance of the female character, &c. and we muſt continue to recommend it to thoſe *truly* tender and ſenſible parents, to whom a rational nurture of their offſpring muſt ever be the firſt object.

ART. III. *Ariſtotle's Poetics; or, Diſcourſes concerning Tragic and Epic Imitation.* Tranſlated from the Greek into Engliſh. 8vo. 3 s. 6d. ſewed. Dodſley. 1775.

THE great philoſopher has obſerved that Homer was the firſt who taught men how to tell lies as they ought. He was himſelf, however, the firſt who inveſtigated the ſecret laws of poetic fiction, and defined thoſe natural principles by which they operate on the heart. Poſſeſſing the fineſt taſte, and favoured by the muſes, at once a poet and a critic in poetry, he laid down the moſt excellent rules for diveſting fable of its original faults and improprieties. The ſhocking, the diſguſtful, the unintereſting, the impertinent, the incongruous, the irkſome, he, by his ſole judgment and authority, impeached and proſcribed for ever. He had, indeed, a model from which to draw his rules for the epic, the divine author of the Iliad; but upon all the dramatic writers he had greatly to improve.

The following particulars concerning the life of this wonderful man, ſelected from different authors by the Tranſlator, may not be diſagreeable to our readers.

"This prince of philoſophers and critics, was born, ſays Dionyſius Halicarnaſſus, in the ninety-ninth Olympiad, (*about four hundred years before the Chriſtian æra*) in Stagyra, a city of Macedonia. His father was Nichomachus a phyſician, who derived both his pedigree and profeſſion from Machaon the ſon of Æſculapius. His mother was named Phaiſtias, a deſcendant of thoſe who led a colony from Chalcis to Stagyra; and he was exactly three years older than Demoſthenes, who was born the year preceding the hundredth Olympiad. His father dying, when he was eighteen years of age, he came

to

to Athens; and being recommended to Plato, continued with him for the ſpace of twenty years. And at Plato's death, he retired to Ermæas, governor of Atarnea, and having abode with him three years, he removed to Mitylene. And from thence he was ſent for by Philip who appointed him preceptor to his ſon Alexander; in which employment he continued eight years; and after Philip's death, returning to Athens, he taught in Lyceum twelve years; and in the thirteenth, removed after Alexander's death to Chalcis, where he died of a diſeaſe at the age of ſixty-three."

'Aulus Gellius likewiſe has preſerved part of a letter to Ariſtotle from Philip, written at the birth of Alexander, not unworthy notice in this place, and which, after the preliminary compliments, proceeds thus: "The gods have given me a Son, and for this favour I am not more obliged to them, than for having given him in the days of Ariſtotle; becauſe I am in hopes that under ſuch a tutor he will hereafter become an ornament to his family; and be qualified to ſucceed me in the kingdom." A compliment no leſs honourable to the king than the philoſopher.

'Beſides the particulars above-mentioned, Suidas relates that he had a liſping *voice*; and (which agrees with Dionyſius) "that he was thirteen years preſident of the philoſophy called peripatetic, or walking; becauſe he delivered lectures in a garden ſet apart for walking, having removed from the academy in which Plato taught; and that poiſon was given him as a puniſhment for having written an hymn in commendation of Ermæas governor of Atarnea." Others ſay he died of a diſeaſe at the age of ſeventy.

'Mr. Dacier adds, "he left a ſon and a daughter under age, and nominated Antipater executor of his will, and adminiſtrator of all his effects; which were very conſiderable, if one may judge from a ſingle free gift of Alexander to him; who, for his hiſtory of animals alone, gave him eight hundred talents, which amount to one hundred and fifty-five thouſand pounds ſterling.

"The moſt valuable of his moveables was his library, that was ſold afterwards to Ptolemy Philadelphus; and which he had enriched with more than four hundred volumes of his own compoſing. In his ſurviving works, which fortunately are ny, there is a genius very penetrating, and a ſolid judg- nt; an admirable method; prodigious knowledge, and elo- ence full of ſweetneſs and of force. He alone has invented ore, than the moſt learned men, after long application, uſu- y know. And for what depends on the ſingle light of ge- s, nobody ever carried knowledge farther, nor eſtabliſhed n ſurer and more extenſive principles. There is hardly

any

any thing in dialectics, logic, rhetoric, politics, and moral, except what he taught. Other works more uſeful than his, have been made, it is true, in ſome of the ſciences, by the aſſiſtance of his diſcoveries; but his rhetoric continues yet unrivalled. His poetics are even more admirable; for in rhetoric he improved from authors who writ before him; whereas in poetry he was the firſt who diſcovered the ſecret charms of that art; and nobody ſince his time has ever preſumed to write upon the ſubject, unleſs in explanation of his ſentiments."

The nineteenth ſection, on ſtyle, we give as a ſhort ſpecimen of the tranſlation.

'Excellency of ſtyle is to be plain and not low. Indeed, that in the proper nouns is plaineſt, but low. Witneſs the poetry of Cleophon and that of Sthenelus. That which changes the common form, ſubſtituting borrowed words, is graceful. By borrowed I mean metaphorical, figurative, and all except the proper. But ſhould any one unite all of them together, he will make either a riddle or a barbariſm: if metaphorical, a riddle; if foreign, a barbariſm. For the idea of a riddle is this, to expreſs a meaning in terms irreconcilable to poſſibility. Now in a combination of nouns it is not poſſible to do this: but the *metaphor* is capable of it. For example, "I ſaw a man who glued tin to another man with fire, ſo that the blood ran into the tin, as into the man, and ſuch like." Likewiſe of foreign words, the barbariſm; which is a mere mixture of them. Conſequently, the foreign, metaphor, embelliſhing, and the other mentioned forms will conſtitute the uncommon and not low: but the proper noun the plainneſs. Beſides, the extenſions, abſciſſions and changes of the nouns contribute not a little to the plain and uncommon. Becauſe uſing the proper noun otherwiſe than as it is known, will certainly give the uncommon; and from its partaking of the known will be the plain.

'So that they are not right in their cenſure, who arraign this figure in rhetoric and deride the poet. For example, old Euclid willing to ſhew how eaſy it is to be a poet, if you are allowed to lengthen as you pleaſe, has in plain proſe acted the ſatyric poet.

'To make a parade as it were, of uſing it in this manner would be ridiculous: or in any of the parts, to go beyond reaſonable bounds. For ſhould any one uſe metaphors, foreign, and the other forms, ungracefully, and on purpoſe to be ridiculous, he might do the very ſame. But let us obſerve how different the graceful uſe of it is in poems: by employing the nouns in a reaſonable and proper manner, let any one tranſform the nouns into foreign, metaphors, and the other forms, he would perceive that we ſpeak truth. For example, Æſchylus

lus and Euripides made the ſame iambic, transforming a ſingle expreſſion only, a known proper to a foreign. The one really appears beautiful, but the other inſipid. For in the tragedy of Philoctetes, Æſchylus wrote,

"An ulcer eats the fleſh upon my foot."

'But Euripides transformed *eats* to

"*Feaſts* upon my foot."

'And in theſe; proper nouns, we ſay

"The Shores cry out."

'In metaphors,

"The Shores reſound."

'Farther, Areiphrades bantered the tragedians for uſing what nobody would ſpeak even in common converſation. For example, "homeward" inſtead of towards home. "Methinks," for I think. "Achilles concerning" and not concerning Achilles, and all of this ſort. Now becauſe ſuch as theſe all of them vary the proper noun, they give to language the uncommon. But of this he was ignorant. It is really great to uſe elegantly each of the above-mentioned forms.

'But the greateſt of all is to be *metaphorical*, which alone can neither be acquired by learning; and is a mark of fine genius: for to apply a metaphor properly, is to diſtinguiſh the ſimilitude. The double nouns are beſt applied to Dithyrambics; the foreign to Heroics; and the metaphors to Iambics. Though all of them in general are uſed with advantage in Heroics. Yet in Iambics, which chiefly imitate ordinary diſcourſe, whatever nouns one might uſe in converſation are well ſuited: Such as the proper, metaphor, and embelliſhing. Let what has been ſpoken ſuffice concerning Tragedy and active Imitation.'

This ſection explains what Horace means by the *callida junctura*, and ſome other expreſſions in his Art of Poetry; a work that is principally founded on Ariſtotle's Poetics, and which cannot be properly underſtood by thoſe who have not read them.

The reader will perceive that the Tranſlator has been rather attentive to the letter of the original than to the embelliſhment of his ſtyle; which, moreover, is not very perſpicuous.

A curious account of the form of the ancient Greek theatre an maſks is tranſlated from Julius Pollux, and annexed to th publication.

ART.

ART. IV. *Lectures on the Art of Reading*; Second Part: Containing the Art of reading Verſe. By Thomas Sheridan, A. M. Author of *Lectures on Elocution, Britiſh Education, &c.* 8vo. 5 s. Dodſley, &c. 1775.

IN this volume, as in the former (ſee Review for May) we find the Author preſerving a juſt idea of his own conſequence, and taking ſome pains to prevent his readers from overlooking it. But as we meet with fewer exceptions of vanity, and a greater variety of critical obſervations, we ſhall paſs over the former, that we may have an opportunity of inſiſting the more largely upon the latter.

An accurate knowledge of the nature of poetical numbers, and the principles and laws of verſification, Mr. Sheridan conſiders as the foundation of the art of reading verſe; and therefore, in theſe Lectures, he enters into a minute diſcuſſion of this ſubject. Through the whole of this inveſtigation he is extremely verboſe, and, in ſome parts, immethodical and obſcure. We ſhall, however, attempt to lay before our Readers the ſubſtance of his ſyſtem of verſification in the following abſtract.

In the conſtruction of Engliſh verſe it is neither right to adopt the mode of verſifying purſued in other modern languages, nor to follow that of the ancient Greeks and Romans. Engliſh verſe is not to be meaſured by the number of ſyllables; nor to be conſidered as conſiſting of feet meaſured by quantity, or the comparative length of ſyllables, and capable of being regulated by the laws of ancient proſody. The quantity in Engliſh is variable, according to the accent or emphaſis. When the ſeat of the accent is on a vowel the ſyllable is long; when on a conſonant it is ſhort: and the ſame ſyllable or word may be long or ſhort as it is emphatical or otherwiſe. Engliſh verſe therefore does not depend on quantity, but on accent or ſtreſs only: it is formed by a due arrangement of accented ſyllables according to certain laws. It is compoſed of feet, like the ancient verſe; but theſe feet conſiſt of accented and unaccented ſyllables; the accented correſponding to the long ſyllables among the ancients, and the unaccented to their ſhort ſyllables; that is, an accented ſyllable followed by an unaccented one anſwers to their trochee, and preceded by an unaccented one, to their iambus. It admits of feet, which, from their reſemblance to the ancient feet, may be called trochees, iambics, ſpondees, pyrrhics, dactyls, amphibrachs, anapæſts, and tribrachs. Theſe are all found in our beſt Engliſh poets, particularly Milton. The general character of Engliſh heroics being iambic, thoſe feet which are homogeneal with the iambus, that is, which paſs from unaccented to accented ſyllables, may more frequently be admitted, than thoſe which are heterogeneous, or

paſs

paſs from accented to unaccented: not more than one of theſe latter can be admitted at once, without deſtroying the verſe. The pleaſing effect produced by a regulated ſucceſſion of feet conſiſts in the perception of proportion. This effect is different, according to the order in which the ſounds proceed; whether from weak to ſtrong, or from ſtrong to weak: but in each, the idea of proportion is conveyed, by the regular return of accented or unaccented ſyllables. In order to communicate this perception, it is not neceſſary that one kind of feet alone ſhould be uſed; but either that thoſe which are introduced ſhould be ranged in a certain fixed order; or that one ſhould give a leading character to the verſe, and others ſhould be occaſionally admitted to give an agreeable variety to the whole, as in Engliſh heroics.

Another conſtitutional part of verſe, is pauſe. Of this there are two kinds; ceſural and final: the former divides the verſe into equal and unequal parts; the latter terminates it, and is often the only mark of diſtinction between verſe and proſe. The final pauſe may be marked without affecting the ſenſe, not by uſing any of thoſe changes of the voice which uſually accompany the ſentential pauſes, but by making a break, which ſhall be merely a ſuſpenſion of the voice, and, having no particular note of its own, ſhall always take that which belongs to the preceding word. The ceſural pauſe gives a relative proportion to the parts of the verſe, and is therefore the chief ſource of *harmony* in numbers; by which is meant the effect which ariſes from comparing the relative proportion, which different portions of a poetical compoſition bear to each other. Two members of the ſame verſe may be compared with each other, or the members of two or more lines may be brought into compariſon, and their relative proportion obſerved. The ceſura may be placed at the end of the ſecond foot, at the end of the third foot, or in the middle of the third foot: this latter is the moſt perfect, dividing the verſe equally. More than one ceſura may ſometimes be introduced into one line: or ſemi-pauſe may be uſed, and the lines divided into four portions. The following are examples of theſe ſeveral pauſes:

The ceſura after the ſecond foot,

The ſilver eel" in ſhining volumes roll'd.

——— in the middle of the third foot,

From men their cities" and from gods their fanes.

——— after the third foot.

With tender billet-doux" he lights the pipe.

Two ceſuras.

Unreſpited" unpitied" unreprieved.

Two ſemipauſes and a ceſura.

Glows' while he reads" but trembles' as he writes.

Poetical

Poetical numbers are adapted to give pleaſure by exciting emotions. Thoſe feet, which are terminated by the more forcible ſound, make a ſtronger impreſſion on the mind than thoſe which commence with it. Hence the iambus is more powerful than the trochee; and the anapæſt than the amphibrach. Theſe are the only feet which can of themſelves form verſe—the dactyl moves too rapidly; the ſpondee too uniformly; and the pyrrhic and tribrach make no impreſſion. The movements in each of the four kinds of verſe have a particular expreſſion, as will appear by beating them on a drum. The iambics or anapæſts are bold and forcible, proceeding from weaker to ſtronger; the trochee and amphibrach light and gay, paſſing from ſtronger to weaker. Heroic verſe, admitting of theſe ſeveral kinds, affords ſcope for giving to each ſentiment its proper expreſſion by a ſuitable movement. Pauſes alſo contribute to expreſſion. A ceſura after the firſt ſyllable, or before the laſt, has a ſtriking effect. The expreſſion is diverſified according to the ſituation of the pauſes.

Such is our Author's ſyſtem of verſification. Thoſe who are acquainted with what has already been written upon this ſubject, will ſoon diſcover that it has little claim to originality, and ſcarcely merits the appellation of an improvement. Mr. Sheridan's leading idea, that Engliſh verſe is conſtructed by accent, not by quantity, is well ſupported in *Herries's Elements of Speech*; without the incumbrance of a notion which ſeems to have no foundation in nature, and which has introduced much confuſion and obſcurity into the preſent work, that ſome words are accented upon the vowels, and ſome upon the conſonants: whereas the plain truth is, that the accent affects the whole ſyllable or word, giving a forcible utterance to all the ſimple ſounds of which it is compoſed. That quantity in the Engliſh language is variable, and liable to be changed by accident or emphaſis, is an aſſertion which our Author has taken ſome pains to ſupport; but in our opinion entirely without ſucceſs. It is, we think, ſufficiently evident from the nature of the ſimple vowel ſounds, that they muſt be always the ſame with reſpect to their comparative length, whatever variations they may undergo with regard to the force or elevation with which they are ſounded. To make uſe of Mr. Sheridan's example: the words *pleas'd*, *there*, *ſhalt*, *hear*, are all, from the nature of the vowel ſounds which belong to them, long ſyllables, excepting the third, which is as neceſſarily ſhort: and no change of accent or emphaſis on any of the words *pleas'd—there—hear*—can make them ſhort; nor can any emphaſis on the word *ſhalt* make it long; unleſs we change the vowel ſound, and raiſe in its ſtead one which is naturally long, as in the world *fault*. Nor did the Author's ſcheme of verſification at all require him

to

to maintain this abſurd poſition: for if Engliſh verſification depends upon accent, and not upon quantity, it is of no conſequence to aſcertain the length of ſyllables, or determine when they become long or ſhort; it can only be neceſſary that the writer or reader ſhould be able to judge concerning the proper place of accent or emphaſis. The application of the ancient names of metrical feet to modern verſification, may perhaps have its uſe, but is ſurely no very material improvement in the art of poetry.

The influence of pauſe on poetical melody and expreſſion, is much more ſatisfactorily explained in Lord Kaims's Elements of Criticiſm, than in the preſent work. That judicious Critic inſiſts largely upon the capital pauſe, which, he ſhews, will produce different effects as it is placed after the 4th, 5th, 6th, or 7th ſyllable in an heroic verſe. Beſides the capital pauſe, he remarks that there are other inferior or ſemi-pauſes, two in each line. He lays down rules for the proper placing of both theſe pauſes, and ſupports them by reaſonings which are extremely ingenious, though perhaps too ſubtile to carry with them any ſtrong conviction. It is aſtoniſhing that our Author, who appears to have read the excellent work juſt referred to, ſhould take no notice of it, when treating on this branch of his ſubject.

Although we do not mean wholly to deny the power of expreſſion in poetical numbers, we apprehend that Mr. Sheridan, and many other modern writers, aſcribe effects to them which only exiſt in their own imagination, and diſcover beauties of this kind in the works of ancient and modern poets, which the authors themſelves never once dreamed of. The following paſſage may ſerve to illuſtrate this remark:

——— Had from her axle torn
The ſtĕdfāſt earth; ăt lāſt hĭs ſāil brōad vannes
He ſpreads for flight.

The ſecond line opens with an iambus, followed by a ſpondee, and cloſes in the ſame manner; which occaſions in each member of the line three ſucceſſive long ſyllables.—The ſtĕdfāſt earth—this arrangement *fixes*, as it were, *the earth upon its baſe.* —The other, in a manner, *ſpreads out to view the immenſe wings of Satan,*

His ſāil-brōad vannes.

According to the Author's general idea, that thoſe feet which end with an accented ſyllable make the ſtrongeſt impreſſion, I may be allowed to give to iambics the epithets of *forcible* and *paſſing*, and from hence to account for the peculiar boldneſs and ſpirit of the following lines in Dryden's ode:

The

Thĕ māſtĕr ſāw thĕ mādnĕſs rīſe,
Hĭs glōwĭng chēēk, hĭs ārdĕnt eyĕs,
And while hĕ heāv'n and eārth dĕfiĕd——

But how the ſame principle is to explain the propriety of uſing iambics to expreſs ſorrow in the following lines, we are at a loſs to gueſs:

With downcāſt lŏŏks thĕ jōylĕſs vĭctor ſāte,
Rĕvōlvĭng ĭn hĭs āltĕr'd ſoūl,
Thĕ vārioŭs tūrns ŏf fāte bĕlōw;
And nōw and thēn ă ſīgh hĕ ſtōle,
And teārs bĕgān tŏ flōw.

It is pretty clear, from this inſtance, that our Author has not ſettled his ideas of the different powers of expreſſion in the ſeveral ſpecies of poetical numbers with any great degree of preciſion; we are therefore at liberty to queſtion the propriety of his cenſure on the verſification of Pope's ode: particularly when he pronounces the amphibrachic the moſt comic movement that can be uſed, and determines it to be improperly applied to expreſs the exultation of muſic upon its triumph over death and hell, in theſe lines:

Thŭs ſōng coŭld prĕvaīl
O'ĕr dēath ănd o'ĕr hēll;
Ă cōnquĕſt hŏw hārd ănd hŏw glorĭoŭs!
Thŏugh fāte hăd fāſt boūnd hĕr,
With Styx nīne tĭmes roūnd hĕr,
Yĕt mūſĭc ănd lōve wĕre vĭctōrioŭs.

The Author's diſſertation on Rhyme (written chiefly to ſhow that it has been injurious to the Engliſh language) having appeared in a former work, we paſs over without farther notice.

Our Readers will perhaps be ſurpriſed that we ſhould inſiſt ſo long upon thoſe parts of the preſent work which are only introductory to the main deſign of the Author, which is to inſtruct the Public in the art of *reading* verſe, and will expect a particular account of what ſo great a maſter of the art of ſpeaking has advanced on this head. That none of the inſtruction or entertainment which this part of the work is capable of affording may be loſt, we ſhall cloſe this Article by tranſcribing the WHOLE, in the words of the Author:

'Having laid open all the principles, upon which the numbers of heroic verſe are founded; and ſhewn by what rules of compoſition, their three great properties of melody, harmony, and expreſſion, are to be attained; it will be now neceſſary to lay down rules for the proper recitation of ſuch verſes; as it is only

only by a ſuitable delivery, that the beauty of ſuch compoſition can be manifeſted. In the firſt place, all the words ſhould be pronounced exactly the ſame way as in proſe. The movement of the voice ſhould be from accent to accent, laying no ſtreſs on the intermediate ſyllables. There ſhould be the ſame obſervation of emphaſis, and the ſame change of notes on the emphatic ſyllables, as in proſe. The uſual fault of introducing ſing-ſong notes, or a ſpecies of chanting into poetical numbers, is diſagreeable to every ear but that of the chanter himſelf. Such readers indeed ſeem generally in high raptures with their own muſic, for, according to the old obſervation, *haud cuiquam injucunda quæ cantat ipſe:* "No man's tune is unpleaſing to himſelf." But they ought to conſider, that they are doing great injuſtice to the poet's muſic, when they ſubſtitute their own in its room. The tune of the poet can then only be heard, when his verſes are recited with ſuch notes of the voice, as reſult from the ſentiments; and a due proportion of time obſerved in the feet and pauſes, the conſtituent parts of verſe.

'The next great point to be attended to, is the ſtrict obſervation of the two muſical pauſes before deſcribed, the ceſural and final, which peculiarly belong to poetry. What relates to the final pauſe, has already been ſufficiently explained. But with regard to the ceſural, whoſe ſeat is variable, and may be in all the different parts of the verſe, conſequently not ſo eaſily found, there requires more to be ſaid. In order to find the ſeat of the ceſura, we are to reflect, that there are ſome parts of ſpeech ſo neceſſarily connected in ſentences, that they will not admit of any ſeparation by the ſmalleſt pauſe of the voice. Between ſuch, therefore, the ceſura can never fall. Its uſual ſeat is, in that place of the line, where the voice can firſt reſt, after a word not ſo neceſſarily connected with the following one. I ſay, not ſo neceſſarily, becauſe the ceſura may find place where there would be no ſentential ſtop, after a word which leaves any idea for the mind to reſt on, though it may have a cloſe connexion with what follows. For inſtance—Of Eve whoſe eye" darted contagious fire—Now in proſe, there could not properly be a comma after the word *eye*, from its cloſe connexion with the following verb; but in verſe, remove the ceſural pauſe, and the metre is utterly deſtroyed;

Of Eve" whoſe eye darted contagious fire.

Of the ſame nature is another line of Milton's, relative to the ame perſon;

And from about her" ſhot darts of deſire.

'Pronounced in that manner with the pauſe in the middle f the line, it ceaſes to be verſe; but by placing the ceſura fter the word ſhot, as thus—And from about her ſhot" darts deſire—the metre is not only preſerved, but the expreſſion

much enforced, by the unexpected trochee following the pauſe, which, as it were, ſhoots out the darts with uncommon force.

'The following line of Mr. Pope's, read thus—Ambition firſt ſprung″ from your bleſt abodes—is no verſe, but hobbling proſe. Let the ceſura be placed after the word firſt, as thus—Ambition firſt″ ſprung from your bleſt abodes—the metre is reſtored, and the important word firſt, obtains its due degree of emphaſis, and is made more diſtinguiſhed by preceding this unuſual pauſe.

'Of the ſame kind are two lines of Waller's, which I lately read, ſtopped in the following manner:

We've loſt in him arts, that not yet are found.
The Muſes ſtill love, their own native place.

By which pointing the metre is deſtroyed, and the thought obſcured. They ſhould be thus divided:

We've loſt in him″ arts that not yet are found.
The Muſes ſtill″ love their own native place.

Unleſs a reader be much upon his guard, he will be apt to pauſe, however improperly, at thoſe ſeats of the ceſura, which have been ſet down as producing the fineſt melody, and therefore are moſt pleaſing to the ear. Thus in the following line—

Nor God alone″ in the ſtill calm we find—

The ceſura, ſo placed, points to a different ſenſe from that which is contained in the ſubſequent line; for, in this way, it would imply, that we do not find God alone, in the ſtill calm—but ſomething elſe—whereas the true meaning of the couplet is, "that we do not find God, in the ſtill calm only, but in the ſtorm and tempeſt;" and therefore the pauſe ſhould be thus made—

Nor God″ alone in the ſtill calm we find,
He mounts the ſtorm″ and walks upon the wind.

There would be great temptation in all the following lines, for the ſake of melody, to place the ceſura wrong:

The ſprites of fiery″ termagants in flame——
Back to my native″ moderation ſlide——
And place on good″ ſecurity his gold——
Your own reſiſtleſs″ eloquence employ——
Or croſs to plunder″ provinces the main——

But ſuch unnatural disjunction of words, which have a neceſſary connexion with each other, whatever pleaſure it might give the ear, muſt hurt the underſtanding; which ſurely, in rational beings, has the firſt right to be ſatisfied. Lines of this ſtructure do not in reality contain any perfect ceſura; whoſe place is ſupplied by two ſemipauſes, or demiceſuras: As thus——

The ſprites′ of fiery termagants′ inflame.
Back′ to my native moderation′ ſlide.
And place′ on good ſecurity′ his gold.
Your own′ reſiſtleſs eloquence′ employ.
Or croſs′ to plunder provinces′ the main.

Of

Of the ſame nature is the following line—Nor virtue male' or female can we name—and the laſt of this couplet——

Thus God and Nature link'd the general frame,
And bade ſelf-love'' and ſocial be the ſame.

In both which the demiceſuras ſhould be thus introduced——

Nor virtue' male or female' can we name ——
And bade' ſelf-love and ſocial' be the ſame.

Great attention ought to be paid to the ſemipauſes, in lines where they are introduced together with the ceſura; both in order to render the ideas more diſtinct, and to improve the harmony. If in the laſt line of the following couplet, the ceſura only be marked, as thus——

So two conſiſtent motions act the ſoul,
And one regards itſelf'' and one the whole ——

The two different motions which actuate the ſoul, are not diſtinctly pointed out; which can only be done by introducing the ſemipauſes, thus——

And one' regards itſelf'' and one' the whole.'

ART. V. *Letters from a Lady who reſided ſome Years in Ruſſia, to her Friend in England.* With hiſtorical Notes. Small 8vo. 2 s. 6d. Dodſley, 1775.

THESE letters include the obſervations made by the Author in the ſpace of about nine years, beginning in February 1730, and ending in June 1739. They are agreeably written, ſomewhat in the lively manner of lady Montague, though they are certainly not equal to the letters of that celebrated lady; and they contain ſeveral entertaining deſcriptions, with anecdotes of the Ruſſian court, at that time. The writer appears to have been the lady of the Engliſh miniſter there, and as her name can be no ſecret, from dates and circumſtances, it is ſomething odd not to find it avowed: the letters being all on general ſubjects, there were no private reaſons to deny the reader the immediate ſatisfaction of knowing to whom he is obliged for the remarks he is peruſing. As a ſpecimen or two will be expected, we ſhall, for the firſt, give the lady's account of a Ruſſian chriſtening, and marriage:

'Dear Madam, Moſcow, Nov. 4, 1730.

'Your laſt letter is kind and cruel. You ſay a great many obliging things, give an account of many of my friends, but forbid me to ſay any thing of them, or aſk any queſtions, but directly anſwer the enquiries you make. This is very tyrannical, but I muſt obey. As to your firſt queſtion, what converſation I have? it is hard to anſwer. I daily converſe with people of high rank. The Poliſh miniſter's lady has an aſſembly every night, where all the people of faſhion meet; but to my great mortification, the greateſt part meet to play, though no body is preſſed to it. As I ſtill am

amazed how rational minds can fall into this trifling yet dangerous amuſement, I need not tell you, I am a ſpectator, and morali e on human weakneſs, as, you know, Miſs Bell uſed to tell me. For ſome time paſt I have met with a young lady who does not play, whether from the ſame ſtupid mind that I have, or from her heart being filled with a ſofter paſſion, I will not determine. She has ſoftneſs, good nature, good ſenſe, and politeneſs, incloſed in a pretty perſon of eighteen. She is ſiſter to the favourite prince Dolghorucki. The German ambaſſador's brother is her beloved object; all things are agreed upon, and they only wait ſome forms neceſſary in his country, to be (I hope) happy. She ſeems very fond of marrying out of her own country, ſhews great civility to foreigners, and a ſtrong love to him, and he to her. At this aſſembly you go away when you will, and no body aſks you a queſtion; there is a ſupper for thoſe that will ſtay, and, I fancy, one might find agreeable converſation, if cards were not known in Ruſſia. Your next queſtion about their religion I can ſay but little of, as I ſpeak very little of the language. It ſeems to conſiſt in outward form and much ſuperſtition. I have ſeen a chriſtening and a wedding; the child was dipped three times in a tub of water; the goſſips had every one a wax candle in their hands; after the child had been dipped, the prieſt (who, by the way, was very drunk) put on the ſhirt, and then exorciſed it, and at the end of every ſentence, he and the goſſips ſpit, to ſhew they triumphed over the devil. The wedding was of one of my ſervants; the match was propoſed to the girl's parents, and they approving of it, came in form to aſk my conſent; when that was obtained, the man ſent her a preſent, conſiſting of a comb, ſome paint and patches; then he was admitted to ſee her for the firſt time; they gave each other a ring, and a promiſe of marriage, and the wedding was appointed for that day ſe'ennight. From that time to the day of the wedding, the girls of her acquaintance took turns to be with her night and day, continually ſinging ſongs to bemoan her loſs out of their ſociety: when the day came, they took a formal leave of her with many tears; and the man's relations came to fetch her, and her fortune, which was a bed and bedding, a table, and a picture of her patron ſaint. My own maid was admitted to go with her, which was a great favour, for none of the women's friends are permitted to go with them. As to the reſt, I muſt refer you to the Bible, to ſatisfy your curioſity, and that I may not hinder you from ſo good a ſtudy, I'll take my leave.'

The young lady mentioned in this letter as attached to the German ambaſſador's brother, was ſoon after betrothed to the emperor Peter II. much againſt her inclination; but he died of the ſmall-pox, before the wedding-day.

The following account of the celebration of a birth-day, has ſomething pleaſing in it, conſidering the latitude of Peterſburg:

'We have lately had a birth-day, which (though it happens every year) has afforded more amuſement than things of that nature generally do. It was celebrated in the new hall that is juſt finiſhed; which

which is conſiderably larger than St. George's hall at Windſor. Though the day was very cold, the ſtoves kept it warm enough, and it was decorated with orange-trees and myrtles, in full bloom: theſe were ranged in rows that formed a walk on each ſide of the hall, and only left room for the dancers in the middle. The walks on each ſide gave the company opportunity to ſit down ſometimes, as they were hid from the preſence of the ſovereign. The beauty, fragrance, and warmth of this new formed grove, when you ſaw nothing but ice and ſnow through the windows, looked like enchantment, and inſpired my mind with pleaſing reveries. In rooms adjoining were coffee, tea, and other refreſhments for the company, and when we returned into the hall, the muſic and dancing in one part, and the walks and trees filled with beaux and belles, in all their birth-day finery, inſtead of the ſhepherds and nymphs of Arcadia, made me fancy myſelf in Fairy-land, and Shakeſpeare's *Midſummer Night's Dream* was in my head all the evening.'

Another diverſion, which they have in Ruſſia, is rather more ſuitable to the climate:

'Dear Madam, Peterſburg, 1735.

'You are too inquiſitive and fond of odd things, for me to hope for pardon, if I ſhould not tell you of a new diverſion we have had at court this winter. There is a machine made of boards, that goes from the upper ſtory down to the yard; it is broad enough for a coach, with a little ledge on each ſide. This had water flung upon it, which ſoon froze, and then more was flung, 'till it was covered with ice of a conſiderable thickneſs. The ladies and gentlemen of the court ſit on ſledges, and they are ſet going at the top, and fly down to the bottom; for the motion is ſo very ſwift, that nothing but flying is a proper term. Sometimes, if theſe ſledges meet with any reſiſtance, the perſon in them tumbles head over heels; that, I ſuppoſe, is the joke. Every mortal that goes to court has been down this ſlide, as it is called, and no neck has yet been broken. I was terrified out of my wits for fear of being obliged to go down this ſhocking place, for I had not only the dread of breaking my neck, but of being expoſed to indecency too frightful to think on without horror, and I ſtayed away ſome time almoſt with the hopes that ſomebody would break a limb, and put a ſtop to it; but at laſt I was forced to appear. Somebody cried out, "You have never been down," as every one was glad their neighbour ſhould be ſerved as they had been. I was ready to die on hearing this, but her majeſty ſaid, "my preſent condition made it improper," and ſo I was excuſed. If you take it in your head to come here while this laſts, you muſt be ſure to have the ſame excuſe, or down you go.'

Childiſh as this amuſement may appear, thoſe who are ſo familiar with ſnow and ice, are much in the right if they can occaſionally convert the power of freezing, which attacks them ſo inceſſantly, into diverſions that may fortify them againſt it.

We could with pleaſure extend our extracts, if we had room for them; but what has been already produced will ſhew what may be expected from the whole.

ART. VI. *A New and Complete Dictionary of the Engliſh Language.* In which all the Words are introduced, the different Spellings preſerved, the Sounds of the Letters occaſionally diſtinguiſhed, the obſolete and uncommon Words ſupported by Authorities, and the different Conſtruction and Uſes illuſtrated by Examples. To which is prefixed, a comprehenſive Grammar. By John Aſh, LL. D. Author of grammatical Inſtitutes, or an eaſy Introduction to Dr. Lowth's Engliſh Grammar. 8vo. 2 Vols. 12 s. Dilly and Baldwin. 1775.

THESE volumes beſpeak the favour of the Reader at firſt opening, by exhibiting a large page of ſmall cloſe print; which aſſures us, at leaſt, of having good meaſure in quantity, let the quality prove as it may. The Author ſtates the peculiar merit of his Dictionary in the following terms:

'The plan of this work is extenſive beyond any thing that has yet been attempted of the kind in the Engliſh language. It was intended to introduce not only all the appellatives or common words, whether radical, derivative, or compound, obſolete, cant, or provincial; but all proper names of men and women, heathen gods and goddeſſes, heroes, princes, poets, hiſtorians, wiſe men, and philoſophers of ſpecial note, whether ancient or modern; of all the principal kingdoms, cities, towns, ſeas, and rivers in the known world, more eſpecially of Great Britain and Ireland; of beaſts, birds, fiſhes, and inſects; of trees, plants, herbs, minerals, and foſſils. The terms of art in chemiſtry, pharmacy, heraldry, divinity, mathematics, mechanics, manufactures, and huſbandry; the derivations from the ancient, modern, and learned languages, in which ſpecial attention has been given to the mere Engliſh ſcholar, by a proper analyſis and full explanation of the originals; the various ſenſes, with the uſe and conſtruction illuſtrated by examples, and ſupported by authorities where any thing appeared to be uncommon or doubtful; the pronunciation pointed out, and aſſiſted by a new method of placing the accent, and by notes on the ſounds of the letters, where *it was* judged neceſſary; the different ſpellings preſerved and diſtinguiſhed, as ancient or modern, common or uncommon, correct or incorrect; and, in a word, every thing which might be thought requiſite to render it worthy of the title it bears, and under which it is now recommended to the Public: and all this to be comprized in as narrow a compaſs as poſſible, leſt the ſize ſhould ſuperſede the intention of general uſefulneſs, and acceptance to the Engliſh reader.'

This deſign was ſo far uſeful as relates to obſolete words, and to ſuch *provincial*, or ſuch *cant* expreſſions as may have forced their way into general uſe: one great purpoſe of a dictionary, to common readers, being to inform them of the accepted ſenſe of uncommon words. Yet it muſt be obſerved that a dictionary

a dictionary ſo indiſcriminately filled, ceaſes to be the ſtore-houſe of pure and ſterling language; and notwithſtanding the marks of diſtinction made uſe of, will be conſulted with diffidence by thoſe who aim at accuracy. Were it not alſo that every dictionary-writer is to recommend himſelf by excelling all his predeceſſors, it might be thought that proper names of perſons and places, have no natural claim to admiſſion into a mere dictionary of words; eſpecially when it is conſidered how bald and meagre geographical and perſonal deſcriptions muſt appear, when crouded into ſuch unſuitable limits. There is indeed a very unneceſſary, and therefore blameable redundancy in the geographical articles; which is giving the articles adjectively after the ſubſtantives; *e. g.*

'MONTGOM'ERY *(ſ.)* the ſhire town of Montgomeryſhire in Wales; it has a market on Tueſday, ſends one member to parliament, and is 161 miles from London.

'MONTGOM'ERY *(adj. from the ſub.)* belonging to Montgomery, made at Montgomery.

'MONTGOM'ERYSHIRE *(ſ. from* Montgomery) a county in North Wales; it contains forty-ſeven pariſhes, and ſix market towns, and ſends two members to parliament, one for the county, and one for the town of Montgomery.

'MONTGOM'ERYSHIRE *(adj. from the ſub.)* belonging to the county of Montgomery, produced in the county of Montgomery.'

Such needleſs diſtinctions occupy more ſpace collectively than could well be ſpared in ſo cloſe printed a work: and it is preſumed that no one who happens to ſee "The Montgomeryſhire and Yorkſhire houſe," under an alehouſe ſign, will think of having recourſe to a dictionary, to expound the meaning of the inſcription. What is implied by "Herefordſhire cyder and Cheſhire cheeſe," will be as little liable to miſconſtruction.

The names of perſons introduced, though they ſeldom furniſh more information than that they *are* the names of men or women, are more prolific than even thoſe in geography: thus, for inſtance, *Pythagoras*, like ſome reproductive animals, produces ſix dependant articles branching from it, ſubſtantives as well as adjectives; and *Pyrrho*, juſt above it, generates four!

Compounds with *un*, are aſtoniſhingly multiplied; ſome of them we will venture to pronounce no where elſe to be found. Compounds with the adverb *well* have no proper place in a dictionary, *well*, being a diſtinct word itſelf, and remaining diſtinct without coaleſcing with that to which it is applied: with ſtill leſs propriety are Latin law phraſes introduced; as *Felo de ſe*, *Non compos mentis*, &c. Dictionary-makers have long been told, that great as their authority may be over ſingle words, it does not extend to two words put together.

Though theſe remarks carry the appearance of objections to Dr. Aſh's conduct in this laborious taſk, it may be hinted, that they are not complaints of deficiency, but of redundancy; a fault rather uncommon, and therefore pardonable in undertakings of this nature. To be ſupplied with the various inflexions of words from the ſame root, is no ſmall advantage; nor is the admiſſion of ſuch barbarous terms as are occaſionally obtruded on us, altogether without the plea of utility, though at the ſame time ſubject to the hazard of ſtamping a degree of currency on them: its copiouſneſs will recommend it ſtrongly as a popular dictionary, if it ſhould not become a ſtandard of authority.

Indeed both compiler and publiſhers ſeem to have produced this work as an inſtance of literary generoſity, in an age when the liberality of either authors or bookſellers has not been much celebrated. Two volumes ſo full of matter, are ſeldom ſeen, and though the print is neceſſarily ſmall, it is obvious that dictionaries are not for continued reading, but for occaſional conſultation.

ART. VII. *The Defects of Police the Cauſe of Immorality, and the continual Robberies committed, particularly in and about the Metropolis:* With various Propoſals for preventing Hanging and Tranſportation: Likewiſe for the Eſtabliſhment of ſeveral Plans of Police on a permanent Baſis, with reſpect to common Beggars; the Regulation of Paupers; the peaceful Security of Subjects; and the moral and political Conduct of the People: Obſervations on the Rev. Mr. Hetherington's Charity; and the moſt probable Means of relieving the Blind. In Twenty-nine Letters to a Member of Parliament, by Jonas Hanway, Eſq. 4to. 6s. Boards. Dodſley, &c. 1775.

THAT the defects in the police of a country are as likely to flow from a general depravity in morals, as to produce it, is the opinion of the ingenious author of the Irenarch *; who pleads that the preſent ſtate of our morals will not ſuffer juſtices of the peace to carry certain laws into ſtrict execution: hence he ſays they are obliged to temporize, and accommodate their conduct to the preſent bias of manners. If this be the real fact, it follows that vice is continually gathering ſtrength againſt law, and progreſſively prevailing over it; and that the proſperity of a ſtate producing its decline, is no viſionary notion. If we may be indulged with the liberty of launching a little from ſuch data into the regions of acknowledged ſpeculation, the old world may be ſuppoſed now yielding to decay; while virtue, arts, and empire, are ſpringing up in the new.

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* See Review, vol. L. p. 191.

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To proceed yet farther, it may be added, that by the time proſperity and luxury may have ſown the ſeeds of ruin there, we may be ſufficiently barbariſed and prepared for a revival here. Such ebbing and flooding of human attainments, are too ſlow to have their periods recorded; and how many tides of this nature may have already taken place, is an inquiry far beyond human inveſtigation!'

So deſultory a writer as Mr. Hanway, will ſurely excuſe this little excurſion, occaſioned by the firſt poſition aſſumed in his title, and the recollection of a late writer who concludes the direct contrary: we do not preſume to decide poſitively between them, but will leave it to exerciſe the Reader's ingenuity. Mr. Hanway is a gentleman whoſe public ſpirit is well known and acknowledged, and his preſent publication contains a great number of important truths, that merit the ſerious attention of our governors;—when they are extricated from that intanglement into which they have moſt diſagreeably precipitated themſelves, without the comfortable hope of an honourable diſengagement on either hand.

The principal point laboured by the Author is to convince us of the miſchievous tendency of the promiſcuous aſſociation of priſoners in our gaols, where perſons committed for ſlight crimes are inſtructed and hardened by the pernicious counſels of old offenders. 'This indiſcriminate mixture is the rock upon which we run, as if we determined to be wrecked! To place young perſons, whoſe minds are ſuſceptible of every kind of impreſſion, on a common level with the moſt notorious felons!—Good God! will not ſuch youths, already prone to evil, drink deep at the fountains of iniquity?' Our priſons, ſays Mr. H. are admirably calculated to promote thoſe acquaintances and communications which undoubtedly militate againſt the great purpoſe for which men are impriſoned. He would therefore have all priſoners kept apart from each other*, and reaſon pleads ſtrongly in favour of it; that they may not be contaminated by profligate aſſociations, but be driven by ſolitude to wholeſome reflections tending to reformation. Our benevolent Author produces a great number of arguments to enforce a plan too evident to need many; but theſe are intermingled with ſo much vague declamation upon other incidental matters, that it muſt tire any lover of cloſe reaſoning, notwithſtanding all the reſpect he may retain for ſo zealous an advocate for the public good. In truth, Mr. Hanway's mind

* It has been ſaid that the late extraordinary robbery of Mr. Con-'s's houſe, in Eſſex, was planned in Newgate, by Reading and s aſſociates, whoſe firſt acquaintance with each other commenced ithin the walls of that priſon.

teems

teems with ſchemes for aſſociations, ſubſcriptions, and public undertakings, enough to occupy all the thoughts, all the time, and all the money, of thoſe who have any thoughts, time, or money, to ſpare.

ART. VIII. *Readings on Statutes, chiefly thoſe, affecting the Adminiſtration of public Juſtice, in criminal and civil Caſes; paſſed in the Reign of his late Majeſty King George* II. Containing the Occaſion of the Riſe, and the Progreſs of the Bills, to their receiving legiſlative Sanction, &c. The Whole chronologically digeſted, and illuſtrated with Notes, References, and Obſervations: Likewiſe, an Addreſs to the Honourable Society of the Inner Temple, &c. By John Rayner the younger, a Member of the ſaid Society. 4to. 9s. Boards. J. Brown, Wardrobe-court, Doctor's Commons.

THE title to this work is rather indefinite than deſcriptive of its objects, with any degree of legal preciſion; nor does the reaſon Mr. Rayner gives for expreſſing himſelf ſo generally, clearly point out his particular meaning to our apprehenſions. He ſays, 'We * purpoſely entitle this work *Readings on Statutes*; for when it is conſidered, that there are to be found among them obſolete, expired, temporary, and repealed acts, to entitle our compilation "Readings on *the* Statutes," would be giving them a falſe and an abſurd title.' But if his readings do not extend to *all* the ſtatutes of that reign, it does not appear how the retaining or rejecting the article, *the*, limits the deſcription of thoſe which are ſelected: and the ſcale upon which the work is planned ſhould have been explained, that the purchaſer might know in what kind of adventure he was ſolicited to embark. It is in our power to inform the Reader that this publication includes only the 1 and 2 Geo. II. but we

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* On another occaſion Mr. R. ſeems conſcious that egotiſms are diſagreeable, nor does converting them into *noſtraciſms*, if the term is admiſſible, render them in any degree more pleaſing: it is extremely eaſy to write impersonally; and in the preſent inſtance he might have ſaid, *This Work was purpoſely entitled*, &c. His preface is indeed peculiarly in the regal ſtyle, particularly the laſt paragraph but one, which at length concludes in the ſingular number as follows:

'As *we* have no learned or ingenious friends to thank for hints, nor been aſſiſted by perſons, whoſe names *we* ſhould think it an honour to be at liberty to mention, therefore *we ourſelves* only, muſt be wholly anſwerable for the contents of theſe ſheets, and though *we* are conſcious of many imperfections, which muſt render them much leſs deſerving the profeſſional reception, yet *we* preſume to rely with confidence on the public candour, as *we* have always obſerved it generouſly beſtowed on venial defects, when it appeared upon the whole, that the intentions of the Author were well diſpoſed towards the profeſſion, of which it is the heighth of *our* ambition, not to be conſidered *an abſolute unworthy member*.'

have

have met with nothing expreſſive of the intended or ſuppoſed quantity to which the whole may amount.

Mr. Rayner's addreſs to the Society of the Inner Temple, to which he belongs, ſtates his complaint of being excluded from the late liſts of Commiſſioners of Bankrupt, after having ſerved in that capacity for eleven years: he was it ſeems charged with an article of miſbehaviour, from which he vindicated himſelf to the Lord Chancellor; but whether his juſtification was not deemed ſufficient, or whether ſome freſh offence was taken *, he has not been fortunate enough to procure a reſtoration.

Mr. Rayner appears to be a lawyer of conſiderable reading, the fruits of which he produces freely; ſometimes to the furniſhing very good and pertinent information, and at other times for no other diſcoverable reaſon than becauſe he had enough ready at hand. Indeed, he overlooks nothing; for in quoting a paſſage from Sir James Burrow, in his preface, where that Gentleman tranſiently makes uſe of the familiar phraſe of ſeeking a needle in a *bottle* of hay; Mr. R. in a note to the word *bottle*, cenſures it, in the following ſolemn manner: 'A *bottle of hay!* Though the trite, we ſubmit, to be a very *ſtrange* expreſſion, and a *bottle* very *inapplicable* to *hay*; we therefore preſume to hazard a conjecture on the occaſion, which is, to ſubſtitute, "a *truſs of hay*" in its ſtead; ſearching for a needle in a *truſs* of hay, is ſure much more a labour in vain, than in a *bottle* or *pottle* of hay:' but if the authority of our lexicographers weighs any thing, we may ſtill ſeek the needle in the old bottle, to as little purpoſe as in Mr. Rayner's truſs †.

The nature of the readings here made on the ſtatutes is thus explained:

'The intended work will conſiſt of thoſe ſtatutes chiefly, that concern the adminiſtration of juſtice, either in criminal or in civil caſes; for which purpoſe we ſhall give the hiſtory of the ſtatute law, by conſidering the occaſion of the riſe, and the progreſs of the bills through both Houſes of Parliament. In order to proſecute this part of our plan, we ſhall conſult and abſtract the debates, ſpeeches, and proteſts made, on the bills paſſing through the neceſſary parliamentary forms, till they obtain the royal aſſent. In our expoſition, we ſhall make the reader acquainted with the arguments of council, together with the opinions and determinations of the courts of juſtice; whereby the moſt obſcure and difficult points, in the ſtatute

* As his publickly advertiſing for bankrupt buſineſs, as an agent or ſolicitor.

† "Bottle of hay," is a phraſe ſtill uſed in many parts of England. It means a large bundle; or, as much hay, &c. as a man can carry, by the help of his pitchfork.

law,

law, will be (we hope) fully and ſatisfactorily explained. The debates, ſpeeches, and proteſts, we ſhall ſelect principally from orders, reſolutions, votes, journals, and records; and the arguments, opinions, and deciſions, from acts of parliament, explaining, amending, or altering acts of parliament; caſes on appeals, in the Houſe of Lords; rules, trials, and reports in the ſuperior courts of Weſtminſter Hall; and many other parliamentary proceedings, judicial commentaries, and treatiſes, MSS. as well as printed, relative to the law and conſtitution.'

The hiſtory of acts of parliament, ſo far as circumſtances can be collected, will undoubtedly be of ſome aſſiſtance in diſcovering the real ſpirit of them, which, Mr. Rayner obſerves, is not always truly expreſſed in their preambles. But it is obvious that the defect will be moſtly found in our *ancient* ſtatutes, while hiſtorical circumſtances can only be given of *recent* acts: hence the propoſed aſſiſtance does not apply to the difficulty. It may alſo be obſerved, that however clear Mr. R. may be in his own mind, he does not always preſerve that clearneſs in his expreſſions neceſſary to throw light on the laws upon which he is commenting. Thus in his reading on 2 Geo. II. c. 25. on the ſubject of perjury, he ſays, among other things,

"Shakeſpeare's play of Richard the Second, opens with a proper caution to all judges and jurors, in criminal caſes, to attend moſt carefully to the principle or motive, by which the accuſer appears to be actuated, *that the credit of his teſtimony may be rated accordingly.*" This is the obſervation of a very modern ingenious female dramatic critic.

'The mercy of juries will oftentimes make them ſtrain a point, and bring in larceny to be under the value of twelvepence, when it is in reality of much greater value; this lenity Mr. Juſtice Blackſtone emphatically terms *pious perjury.*

'It is admitted, that juries of life and death, may, under the above ſanction, find a priſoner, for ſtealing large quantities of gold and ſilver plate, watches, jewels, &c. guilty of ſtealing to the value of thirty-nine ſhillings only, in order to prevent his being hanged, and this too under the direction of the court.

'It is alſo in common experience, for ſuch juries, in caſe any circumſtances appear on the trial of the culprit, ſo far in his favour, as to induce them to endeavour to ſave his life, (though they actually bring him in guilty of Death) to *recommend* ſuch priſoner, as a proper object for the exerciſe of royal *mercy*; this recommendation we take leave to conſider *pious perjury* too, but which, contrary to that, we have been diſcourſing of, may tend to the unjuſt execution of a criminal, whom his jury are of opinion ought not to ſuffer death; they conceiving the law, whereon he ſtands indicted, to be an hard law,

law, as may be inferred from this recommendation of the criminal to the throne of mercy; wherefore we wish that juries would, in future, adopt *pious perjury* for the purpose of *acquittal*, and not merely for that of *recommendation*.

'In answer to the objection, that the jury are bound by their oath of office, to pass between the king and the prisoner, *according to the evidence*; it is to be observed, that in the above cases of *larceny*, the jury do not give their verdict *according to the evidence, or according to their own real opinion or belief*; the *Judges*, and not the *Law*, countenance the above *pious perjury*; for they oftentimes determine and direct, contrary to the express letter of the law (though they are upon oath to adhere thereto) in most cases, wherein they consider the law in question, an hard law. Therefore, as in other cases, the jury may be as well inclined to favour the prisoner, as in the above of larceny; but that they cannot do it in that way, by reason of the nature of the different cases, they ought, we apprehend, to *acquit* and not merely *recommend*; for should such a recommendation ever happen to be rejected, *as it may*; let the jury consider what would be their situation, as they would then have caused *murder* to be committed, by means of *perjury*.'

It may be remarked, that our Judges are not treated with the greatest reverence, in being presented with a 'proper caution' from an old play, through the medium of a 'female dramatic critic.' The censure of *pious perjury*, produced from Judge Blackstone, is much more clear in his Commentaries, where the blame falls on the severity of our criminal laws, than in the hands of Mr. R. who aims his censure at the judges and jury. A criminal may be under such circumstances as to oblige a jury to convict him according to the letter of the law, that they may *avoid* perjury, and to intitle him to their recommendation for mercy, according to their ideas of equity, that they may discharge their consciences: a case which materially differs from one where the jury have a discretionary latitude of determining the degree of guilt according to the ancient Saxon pecuniary measure, which apportions the degree of punishment to it in the first instance. It remains with the Reader on the Statute, to shew how the humane act of simple recommendation for mercy, from the rigour of law, can be construed into *perjury* of any complexion. They are no more accountable for the event of their recommendation, than for the severity of the law which they wish to mitigate. If we rightly apprehend the meaning of the last paragraph, our Author advises juries to actual perjury, to avoid his constructive perjury.

From the reading on 2 Geo. II. c. 28. so far as relates to the licensing inns and alehouses, it appears probable that a person may read more than he can digest; or the following strange note

note would not have had four authorities referred to, for the ſupport of crude puerile remarks. When Mr. R. juſtly obſerves that the acts relating to tipling in alehouſes cannot now be carried into execution; he adds below,

'For the juſtneſs of our obſervation, that the manners of the people have an influence on the legiſlature of this country, and that even religion itſelf is diſcountenanced, for the purpoſe of raiſing a revenue; we need only refer the Reader to the ſtatute book of the preſent reign; where he will find that the legiſlature, inſtead of ſuppreſſing or checking the general diſpoſition to prophane the Lord's Day; conſider it not only as a venial folly and weakneſs, but even as a laudable and happy turn of mind, and therefore wiſh it to prevail univerſally, and upon a moral certainty that it will tolerate and encourage it, and have ſo far availed themſelves of it, as to *double* the *tolls* at the *turnpikes*, near the metropolis, on Sundays only. See 5 Geo. III. chap. 13. Whereas by the law of the land, it is penal *not* to go to church, on a Sunday; nor is the hundred liable to anſwer damages, to the party robbed, in caſe he be robbed on a Sunday, unleſs it be in going to, or coming from church. *Stra.* Rep. 406. *Com.* Rep. 345.

'Again; the portico belonging to the *chapel*, in Great Queen-ſtreet, Lincoln's Inn Fields, was conſiderably leſſened by virtue of a clauſe in one of the paving acts; and that belonging to the Pantheon in Oxford Road, was built by virtue of an expreſs clauſe in another of thoſe acts. See 10 Geo. III. chap. 23. ſect. 32. *O tempora! O mores!*'

Officious advice, however honeſt and wholeſome, is ſeldom grateful; and yet we cannot avoid hinting our opinion that Mr. R. might convert his extenſive knowledge of the law to better purpoſes, both for himſelf and others, by practiſing it as a profeſſion (for which we ſuppoſe he is well qualified) than by lecturing on it as a ſcience.

ART. IX. *The Life of Petrarch.* 2 Vols. 8vo. 12 s. ſewed. Buckland. 1775.

IN the Appendix to the thirty-ninth volume of our Review, we gave an account of the very curious and entertaining work, of which we have now before us an abridged tranſlation. We acquainted our Readers, that the *Memoirs for the Life of Petrarch* (in 3 vols. 4to.) exhibit, beſide what relates to his Life, a picture of the literary, eccleſiaſtical, and political ſtate of the times in which he lived; that they contain a ſhort but diſtinct view of the characters of the principal perſons with whom Petrarch was connected, and of the moſt remarkable events in the hiſtory of Italy during the period wherein he lived; that they

they are replete with literary and political anecdotes, many of which are not generally known; that the Author gives a more diſtinct and ſatisfactory account of the revival and progreſs of literature in Italy than is to be met with any where elſe, together with many curious particulars relating to it; that an air of impartiality and love of truth appears through the whole of his work; that he ſeems perfectly well acquainted with the hiſtory of Italy in the fourteenth century; that there is an eaſe and dignity in his ſtyle well ſuited to his ſubject; and that it is impoſſible to read him attentively, without having an high opinion of his taſte, his judgment, his exactneſs, and his modeſty.

Such is the character we gave of the *Memoirs for the Life of Petrarch*, and we are happy to be confirmed in our opinion of that work, by the approbation it has met with from ſome of the beſt judges in the republic of letters.

As no life of Petrarch, nor any tranſlation of his writings has ever appeared in Engliſh, the Public is certainly much obliged to the ingenious *Mrs. Dobſon* for her abridged tranſlation of ſo voluminous and expenſive a work; the Engliſh reader, in particular, for whoſe amuſement the tranſlation is principally intended, will, we doubt not, think himſelf under peculiar obligations to her, for introducing him to an intimate acquaintance with one of the greateſt geniuſes that modern Italy can boaſt, and whoſe memory muſt be ever dear to every friend to literature.

As to the tranſlation, we have compared ſeveral parts of it with the original, and have not found it either deficient in point of accuracy or elegance. *Mrs. Dobſon*'s eaſy, natural, and unaffected manner, gives it, indeed, much of the air of an original work; her abridgment of the French Memoirs, too, is very judicious, and her obſervations in the preface, and at the concluſion of her work, cannot fail of giving her readers a very favourable idea of her character and diſpoſition. Part of what ſhe ſays in her preface is as follows:

'To render the character of Petrarch the more intereſting, I have omitted ſome tedious and minute diſcuſſions, which appeared to me as barren of inſtruction, as deſtitute of amuſement; and all thoſe private obſervations of my author (except that on the Decameron) which ſeem to be ſuggeſted to every thinking reader by the facts themſelves. And with ſtill more reaſon I have avoided every reflection that aroſe in my own mind on the reading and tranſlating theſe memoirs, except a few remarks with reſpect to the characters of Petrarch and Laura, particularly at the cloſe of their lives, which I thought myſelf obliged to make.

'And I have the rather guarded againſt all ſuch prolix and intruſive digreſſions, that I might have room to dwell minutely upon every part of Petrarch's private character, and his admirable letters, thus

thus to exhibit him encircled with his friends, and in the familiar circumſtances of life. It is in theſe ſituations the heart diſcloſes itſelf without diſguiſe or reſerve; all its intricacies are laid open, and we are enabled to form a true judgment of its character: an object, which next to the great Author of Nature, is certainly the moſt important to contemplate, as a warning, or as a pattern to the human mind.

'And perhaps few characters have ſet in a ſtronger light the advantage of well regulated diſpoſitions than that of Petrarch's, from the contraſt we behold in one particular of his life, and the extreme miſery he ſuffered from the indulgence of an affection, which though noble and delightful when juſtly placed, becomes a reproach and a torment to its poſſeſſor, whenever directed to an improper object. For, let us not deceive ourſelves or others; though (from the character of Laura) they are acquitted of all guilt in their perſonal intercourſe, yet as ſhe was a married woman, it is not poſſible on the principles of religion and morality to clear them from that juſt cenſure which is due to every defection of the mind, from thoſe laws which are the foundation of order and peace in civil ſociety, and which are ſtamped with the ſacred mark of divine authority.

'In this particular of his character, therefore, it is ſincerely hoped that Petrarch will ſerve as a warning to thoſe unhappy minds, who, partaking of the ſame feelings under the like circumſtances, but not yet ſuffering his miſery, may be led, by the contemplation of it, by a generous regard to the honour of human nature, and by a view to the approbation of that all-ſeeing Judge who penetrates the moſt ſecret receſſes of the heart, to check every unhappy inclination in its birth, and deſtroy, while yet in their power, the ſeeds of thoſe paſſions which may otherwiſe deſtroy them.

'As to the cavils or cenſures of thoſe who, incapable of tenderneſs themſelves, can neither enjoy the view of it when preſented in its moſt perfect form, nor pity its ſufferings, when, as in this work, they appear unhappily indulged beyond the bounds of judgment and tranquillity; to ſuch minds I make no addreſs; well convinced, that as no callous heart can enjoy, neither will it ever be in danger of being miſled by the example of Petrarch, in this tender but unfortunate circumſtance of his character.

'To ſuſceptible and feeling minds alone Petrarch will be ever dear. Such, while they regret his feelings and conſider them as warnings to themſelves will love his virtues; and, touched by the glowing piety and heart-felt contrition which often impreſſed his ſoul, will ardently deſire to partake with him in thoſe pathetic and ſublime reflections, which are produced in grateful and affectionate hearts, on reviewing their own lives and contemplating the works of God.

'It is too worthy of our notice here to be omitted, that a man who was the firſt genius of the age in which he lived, and whoſe ſociety was ſought and delighted in by perſons of the higheſt rank and learning, thought it no derogation to his talents or politeneſs, to introduce ſacred and moral obſervations both in his letters and converſation.

'There

'There is ſtill another view in which theſe Memoirs will I truſt be uſeful and intereſting to the world; I mean in the picture they ſo affectingly exhibit to mortals of the variation of the human mind, and the viciſſitudes of health and fortune to which, in the preſent ſtate, Beings like ourſelves are liable in every rank and profeſſion of life; an object ſo juſtly humbling to the pride, and touching to the heart of man when he beholds, *not in tame precept but in lively image*, the nothingneſs of all things here; and is led thereby not to reſt his view, on this little point of time, but to extend it far beyond, and (if I may be allowed ſo to expreſs myſelf) *to join the line of life, to the line of immortality.*——

'The French Memoirs have been ſpoken of with the eſteem they deſerve, and only charged with being rather tedious; but in truth this was not ſo eaſy for a writer to avoid, who had many facts to ſettle, as for thoſe who ſhould undertake to collect from theſe facts.

'In my endeavour to be leſs minute, I wiſh I may not have failed in the ſpirit of the work, which I undertook chiefly with a view to the amuſement of the Engliſh reader: and conſidered in this light it will I doubt not meet with all the candour it will require. I received ſo much pleaſure from the peruſal of it, independant of the beautiful ſonnets, that I was deſirous of communicating the ſame ſatisfaction to thoſe, who might chooſe to partake of it under this diſadvantage.

'As I did not think myſelf by any means capable of transfuſing the ſpirit and elegance of the ſonnets into any Engliſh tranſlation, I have only inſerted a few lines from ſome of them, as they were neceſſarily connected with the ſubject, ſuch as appeared from their ſentiments beſt able to bear a proſe metamorphoſis, might ſerve to enliven the circumſtances to which they refer, or illuſtrate the character of Petrarch, where they particularly mark the delicacy and juſtneſs of his ſentiments. If any readers of the Latin and Italian works of Petrarch, ſhould condeſcend to look into this tranſlation, they will not I hope be diſpleaſed with this preſumption, or with the great imperfections they will diſcover through the whole of the work.'

We now proceed to lay before our Readers a few extracts from this work, as a ſpecimen of the entertainment they will find in it; without pretending to give a regular abſtract, which would only be an abridgment of an abridgment.

One of the moſt intereſting parts of Petrarch's life is his paſſion for Laura; a paſſion which deſtroyed the peace and tranquillity of his mind, and tormented him upwards of twenty years, notwithſtanding the rigour wherewith he was treated by the object of it, who was a married woman. This part of his hiſtory will ſuggeſt many uſeful moral reflections to every claſs of readers, and to the philoſophical reader, who ſtudies the human heart, will afford no ſmall degree of inſtruction:

'Petrarch (ſays his Biographer) had received from nature a very dangerous preſent; his figure was ſo diſtinguiſhed, as to attract univerſal admiration. He appears in his portraits, with large and

manly features, eyes full of fire, a blooming complexion, and a countenance that beſpoke all the genius and fancy which ſhone forth in his works. In the flower of his youth, the beauties of his perſon were ſo very ſtriking, that wherever he appeared he was the object of attention. He poſſeſſed an underſtanding active and penetrating, a brilliant wit and a fine imagination. His heart was candid, and benevolent, ſuſceptible of the moſt lively affections, and inſpired with the nobleſt ſentiments of liberality.

'But his failings muſt not be concealed. His temper was on ſome occaſions violent, and his paſſions headſtrong and unruly. A warmth of conſtitution hurried him into irregularities, which were followed with repentance and remorſe. "I can aver, ſays he, that from the bottom of my ſoul I deteſt ſuch ſcenes." And in another place, "I ſometimes acted with freedom, becauſe love had not yet become an inhabitant of my breaſt." No eſſential reproach however could be caſt on his manners till after the twenty-third year of his age. The fear of God, the thoughts of death, the love of virtue, and thoſe principles of religion which were inculcated by his mother, preſerved him from the ſurrounding temptations of his earlier life.——

'On Sunday in the Holy Week, at ſix in the morning, the time of matins, Petrarch going to the church of the monaſtery of St. Claire, ſaw a young lady, whoſe charms inſtantly fixed his attention. She was dreſſed in green, and her gown was embroidered with violets. Her face, her air, her gait, were ſomething more than mortal. Her perſon was delicate, her eyes tender and ſparkling, and her eyebrows black as ebony. Golden locks waved over her ſhoulders whiter than ſnow; and the ringlets were interwoven by the fingers of Love. Her neck was well formed, and her complexion animated by the tints of nature, which art vainly attempts to imitate. When ſhe opened her mouth, you perceived the beauty of pearls and the ſweetneſs of roſes. She was full of graces. Nothing was ſo ſoft as her looks, ſo modeſt as her carriage, ſo touching as the ſound of her voice. An air of gaiety and tenderneſs breathed around her, but ſo pure and happily tempered, as to inſpire every beholder with the ſentiments of virtue: for ſhe was chaſte as the ſpangled dew drop of the morn.—Such, ſays Petrarch, was the amiable Laura, and he adds:

"Till this moment, I was a ſtranger to Love; but its brighteſt flame was now lighted up in my ſoul.—Honour, virtue, and the graces; a thouſand attractions, a thouſand amiable converſations—theſe, O Love! are thy tender ties! Theſe are the nets in which thou haſt caught me.—How was it poſſible for me to avoid this labyrinth, a labyrinth from which I ſhall never eſcape."

'In another ſonnet; "Hitherto I feared not love. My affections, cold as ice, formed around my heart a chryſtal rampart. Tears were ſtrangers to my eyes: my ſleep was undiſturbed: and I ſaw with aſtoniſhment in others, what I had never experienced in myſelf. Such have I been! Alas! what am I now?"

"Nature formed you, ſays Petrarch, the moſt ſtriking model of her own power. When I firſt beheld you, what emotions! Nothing can efface the impreſſion you then made. When I begin to ſing of Laura,

Laura, my ſpirits are chilled: when I open my lips, my voice faulters and ſtops. What powers of harmony can equal ſuch a ſubject?"

'Various have been the opinions concerning Laura. From a comparative view of them with the few particulars to be found of her private life, collected from the archives of the houſe of Sade, and from the writings of Petrarch, it appears ſhe was the daughter of Andibert de Noves, a Chevalier, and that her mother's name was Ermeſſenda. The houſe of Noves held the firſt rank at Noves, a town of Provence, two leagues from Avignon, and Laura had a houſe in that city where ſhe paſſed a part of the year. Her father left her a handſome dowry on her marriage, which was made by her mother when ſhe was very young, with Hugues de Sade; whoſe family was originally of Avignon, and who held the firſt offices there.'

In order to cure himſelf of his paſſion, and indulge his taſte for letters, Petrarch reſolved to fix his reſidence at Vaucluſe, where he bought a little cottage with a ſmall field adjoining, to which he retired with no other companions than his books.

'Vaucluſe is one of thoſe places, in which nature delights to appear under a form the moſt ſingular and romantic. Towards the coaſt of the Mediterranean, and on a plain beautiful as the vale of Tempe, you diſcover a little valley, encloſed by a barrier of rocks in the form of a horſe-ſhoe. The rocks are high, bold, and groteſque: and the valley is divided by a river, along the banks of which are extended meadows and paſtures of a perpetual verdure. A path, which is on the left ſide of the river, leads in gentle windings to the head of this vaſt amphitheatre. There, at the foot of an enormous rock, and directly in front, you behold a prodigious cavern hollowed by the hand of Nature: and in this cavern ariſes a ſpring, as celebrated almoſt as that of Helicon.

'When the waters of the fountain are low, you may enter the cavern: the gloom of which is tremendous. It is a double cavern. The opening into the exterior, is an arch ſixty feet high; that of the interior, thirty. Near the middle of the cavern, you ſee an oval baſon, the longeſt diameter of which is one hundred and eight feet; and into this baſon, without jet or bubble, riſes that copious ſtream, which forms the river Sorgia. There is a common report that this fountain has never been fathomed. May not this proceed from the waters iſſuing with great impetuoſity at the bottom, and thus forcing back the lead and line? However this may be, you ſee nothing but an expanſe of water, ſmooth and tranquil.——

'In the ordinary ſtate of the fountain, the water falls away through ſome cavities under the rocks, and afterwards returns to the day, and commences its courſe as a river. But during the ſwell about the ſpring equinox, and ſometimes alſo after heavy rains, there is an aſtoniſhing accumulation. The waters roll on with a lofty head to the opening of the cavern, and are precipitated and daſhed along the rocks with the noiſe of thunder.' The tumult however ſoon ceaſes; the waters are peaceably received into a deep and commodious channel, and form a moſt delightful river, navigable to its very ſource. This river is in its progreſs divided into various branches, waters

many parts of Provence, receives ſeveral other ſtreams, reunites its branches, and falls into the Rhone near Avignon.'

Such was the place of Petrarch's retreat: but alas! the torments of love ſtill purſued him; rocks and woods, the wildeſt and moſt ſolitary ſituations, availed nothing, and all his efforts to get rid of his paſſion were vain and fruitleſs.—Of the manner in which he lived in this retreat, he gives an account in one of his letters:

"Here I make war upon my ſenſes, and treat them as my enemies. My eyes, which have drawn me into a thouſand difficulties, ſee no longer either gold or precious ſtones, or ivory or purple; they behold nothing, ſave the firmament, the water, and the rocks. The only female who comes within their ſight, is a ſwarthy old woman, dry and parched as the Lybian deſarts. My ears are no longer courted by thoſe harmonies of inſtruments or voices which have often tranſported my ſoul: they hear nothing but the lowing of cattle, the bleating of ſheep, the warbling of birds, and the murmurs of the ſtream.

"I keep ſilence from morn to night. There is no one to converſe with; for people conſtantly employed, either in ſpreading their nets, or taking care of their vines and orchards, have no knowledge of the intercourſes of the world, or the converſations of ſociety. I often content myſelf with the brown bread of my old fiſherman, and even eat it with pleaſure; and when I am ſerved with white, I almoſt always return it.

"This old fiſherman, who is as hard as iron, earneſtly remonſtrates againſt my manner of life; ſays it is too hardy, and aſſures me I cannot long hold out. I am on the contrary convinced, that it is more eaſy to accuſtom one's ſelf to a plain diet, than to the luxuries of a feaſt. Figs, raiſins, nuts, and almonds, theſe are my delicacies. I am fond of the fiſh with which this river abounds; it is an entertainment to ſee them caught, and I ſometimes employ myſelf in ſpreading the nets. As to my dreſs, here is an entire change, you would take me for a labourer or a ſhepherd.

"My manſion reſembles that of Cato, or Fabricius: my whole houſehold conſiſts of a dog, and my old fiſherman. His cottage is contiguous to mine; when I want him, I call; when I no longer ſtand in need of him, he returns to his cottage. I have made myſelf two gardens, which pleaſe me marvelloufly; I do not think they are to be equalled in all the world. And muſt I confeſs to you a more than female weakneſs, with which I am haunted? I am poſitively angry, that there is any thing ſo beautiful out of Italy. They are my Tranſalpine Parnaſſus.

"One of theſe gardens is ſhady, formed for contemplation, and ſacred to Apollo. It hangs over the ſource of the river, and is terminated by rocks, or places acceſſible only to birds. The other is nearer my cottage, of an aſpect leſs ſevere, and devoted to Bacchus; and what is extremely ſingular, it is in the middle of a rapid river. The approach to it is over a ridge of rocks which communicates with the garden; and there is a natural grotto under the rock, which gives it the appearance of a ruſtic bridge. Into this grotto, the

rays

rays of the ſun never penetrate. I am confident it much reſembles the place, where Cicero ſometimes went to declaim. It invites to ſtudy.

"Hither I retreat during the noontide hours: my mornings are engaged upon the hills; and my evenings, either in the meadows or in the garden ſacred to Apollo. It is ſmall, but moſt happily ſuited to rouſe the moſt ſluggiſh ſpirit, and elevate it to the ſkies. Here would I moſt willingly paſs my days, was I not too near Avignon, and too far from Italy. For why ſhould I conceal this weakneſs of my ſoul! I love Italy, and I hate Avignon. The peſtilential influences of this horrid place, empoiſons the pure air of Vaucluſe, and will compel me to quit my retirement."

The character Petrarch gives of his fiſherman is as follows:

"He is an aquatic animal, brought up among fountains, and rivers, and ſeeking his livelihood in the rocks; but a very good man, merry, docile, and obedient. To ſay ſimply, that he was faithful, would be too little, for he was fidelity itſelf. He underſtood agriculture, and every thing relative to a country life. It was a maxim with him, that whatever was ſown the eighth of the ides of February, in the ſoil of Vaucluſe, could not fail of being fruitful."

This honeſt fiſherman had a wife, of whom Petrarch has given the following deſcription in a letter to one of his friends:

"Her face is ſo withered, ſo ſcorched by the ſun, that was you to ſee her, you would think you beheld the deſarts of Lybia or Ethiopia. If Helen, Lucretia, or Virginia, had poſſeſſed faces like her's, Troy would have exiſted ſtill: Tarquin would not have been driven from his kingdom, nor Appius have died in priſon. But though the face of my farmer's wife is black, nothing can be whiter than her ſoul. She does not feel the want of beauty; and to look on her one would even ſay, it became her to be ugly. No creature was ever ſo faithful, humble, and laborious.

"At the ſeaſon when the graſhoppers can ſcarcely ſupport the heat of the ſun, ſhe paſſes her life in the fields; her hardy ſkin defies even the fury of the dog-days. At night, when ſhe returns, ſhe works in her houſe like a young perſon juſt riſen from ſleep. Never any complaints, never the leaſt murmur, nothing that ſhows the ſmalleſt variation of temper eſcapes her. She lies on a bed of leaves; all her food is a black gritty bread; her drink a ſharp wine, which taſtes like vinegar, and with which ſhe mixes a great deal of water. If any one preſents her with more delicate food ſhe rejects it, becauſe it is not what ſhe has been accuſtomed to."

The foregoing extracts may ſerve as ſpecimens of the entertainment to be met with in the *Life of Petrarch*, and there are, perhaps, few of our Readers ſo void of curioſity as not to have recourſe to the work itſelf, which, we may venture to aſſure them, will contribute not a little both to their amuſement and inſtruction.

We ſhall conclude this Article with the very pertinent and uſeful reflections which Mrs. Dobſon makes at the cloſe of her work:

'We have now, says she, finished the account of Petrarch: and when a life (if I may so speak) paints itself, it would be a reproach to the reflection of the Writer, and a very ill compliment to the penetration of the Reader, to attempt to draw it over again by a summary of insipid assertions. I shall therefore only remark one particular which, with all feeling hearts, will apologise for that unfixed and variable temper so justly ascribed to Petrarch, and this was his tender and ardent passion for Laura, which entirely unsettled him for twenty years, and produced a restlessness in his mind (not formed perhaps by Nature in the calmest mould) through every succeeding period of life. Had his profession and happy lot permitted him to have filled up the sacred and delightful relations of a husband and father: could he have brought up with tender and virtuous care the pledges of an honourable affection (as from the principles of humanity and justice he did the innocent offspring of a dishonourable one) and thus given a public example of parental virtue: could he have rewarded with his esteem, and soothed with his attention the cares of a tender mother and a faithful wife: how much would it have promoted his happiness, and heightened his worth! As it was, he frequently led the life of a wanderer, to whom the sweets of a kind and chearful home are unknown and unhoped for, to alleviate the toils of life, and the distresses of humanity; and with the finest taste for knowledge, the most perfect sympathy with Nature, and the most lively and picturesque imagination, he often felt all the languor of discontent. His heart was formed for tenderness; but alas! it fixed were its affections could not be sacredly confirmed. This uncertain spring of joy at last entirely failed; and his friends one after another followed the same beaten track.

'From youth to manhood he was a prey to the keenest sensibility; from manhood to old age he was struggling to recover a calm and virtuous state of soul; but, often pierced with regret for the hours he had lost in the early part of his life, and with sorrow for the death of those he tenderly loved, he was continually interrupted in this great and noble pursuit. What a striking lesson for youth! What an awful lesson for all human beings! to engage them to seize with ardour those fair and unruffled moments that may fix the most pure and sacred principles in their hearts, and lay the foundation of that solid peace through life, which once lost we have seen is never perfectly regained, not even under the influence and direction of the brightest understanding and the most fervent piety.

'Those Readers who have been interested in the fortune of Petrarch, will pity his fate, admire his sublime and exalted genius, and revere his humble piety, which their candour, penetration, and sensibility will draw out to life from this faint and imperfect representation.

We must not forget to mention, for the information of such of our Readers as are not acquainted with the period of time in which Petrarch lived, that it comprehends the greatest part of the fourteenth century. He died in 1373, at Padua, or at his country-house near that city, aged about seventy.

☞ We

☞ We hope the Second Edition of this "moſt entertaining of all books," as Mr. Maſon ſtyles the *original**, will have the advantage of a good *Index*: ſuch helps being peculiarly wanted, for occaſional reference, to books which, like the preſent Memoirs, abound with ſuch a great variety of matter.

* Life of Gray, p. 157. 4to.

ART. X. *Whitaker's Hiſtory of Manchester*, Vol. II. concluded.

IT has been generally ſuppoſed that our language was primarily and almoſt principally founded on the Saxon. Mr. Whitaker has proved, notwithſtanding, that the great fabric has been conſtructed with different materials, and that an ample ſhare of the *Britiſh* has contributed to the ground-work. Of this, the ſpecimen he has given of his Engliſh-Britiſh Dictionary is an indiſputable proof, whilſt the moſt obvious etymons, ſurviving a period of twelve or thirteen hundred years, from the incorporation of the Britons with the Saxons, render the evidence deciſive. From his collection of Britiſh terms, too, the Welſh, the Armorican, the Corniſh, and the Iriſh, appear to have been only ſo many different dialects of one and the ſame original language. His verbal reſearches have been truly philoſophical, he has by no means contented himſelf with comparative appearances, or analogical reſemblances: he has inveſtigated the root of our words, caught the ſeminal form that has ſecretly germinated in them, and followed it up equally along the ſtem and the branches. This is the great end and object of etymological reſearches. And by theſe laborious inquiries and collateral proofs, our learned Hiſtorian has ſuperſeded the authority of Mr. Hume, who has ſaid that "the language was purely Saxon," and has exploded the notion of Mr. Wanley and Dr. Hickes "that the Saxons borrowed not their letters from the Britons, but communicated their own to *them* and to the Iriſh."

By thoſe who have not conſidered the comparative value of money in ancient times, it is commonly matter of exclamation and envy, when the apparently low price of commodities in thoſe times is recorded. A fat ox for four ſhillings!—Glorious days thoſe, for roaſt beef! ſays the 'ſquire—But, an't pleaſe your worſhip, this ſame ox might be dear enough. Why? Becauſe the value of a ſhilling in thoſe days was, upon the loweſt eſtimate, equal to three pound now; Mr. Hume tells you "to five pound," ſo that your ox, you ſee, coſt twelve pound at leaſt, perhaps twenty.

The following table of rates will ſhew that every thing was proportionably dearer in former times than in our own:

In the cloſe of the ſeventh and beginning of the eighth century,

	£.	s.	d.		Equal in comparative value £.	s.	d.
The firſt year's Board for a Foundling —	0	2	6	—	7	10	0
The ſecond year's — — —	0	5	0	—	15	0	0
The third year's — — —	0	12	2	—	37	10	0
An ewe with her lamb till the 14th day after Eaſter — — — —	0	0	5	—	1	5	0
A ſheep's fleece — — —	0	0	2	—	0	10	0
About the middle of the tenth century.							
A ram — — — —	0	0	4	—	1	0	0
A middling horſe — — —	0	10	0	—	30	0	0
An ox — — — — —	0	2	6	—	7	10	0
A cow — — — — —	0	1	8	—	5	0	0
A ſow — — — — —	0	0	10	—	2	10	0
A ſheep — — — —	0	0	5	—	1	5	0

The ſubject of the ninth chapter of this work is the converſion of the Saxons to Chriſtianity, the firſt formation of our pariſhes, and the firſt eſtabliſhment of all our eccleſiaſtical œconomy. It ſeems to be the object of Mr. Whitaker to contend, *manibus pedibuſque*, to give every degree of merit to the Roman-Britiſh antiquity. Thus he will not only have it give letters to the Saxons, but Chriſtianity too; and he labours to prove, contrary to all received opinions, that even parochial diviſions were eſtabliſhed before their converſion. Of the origin of thoſe diviſions he gives the following elaborate account:

'The diviſion of the kingdom into thoſe eccleſiaſtical diſtricts, which are denominated pariſhes, has been referred by different critics to different periods of our hiſtory. By ſome it has been aſcribed to Honorius, the fifth archbiſhop of Canterbury, and the year 635 or 636. By others it has been more ſenſibly attributed to his ſucceſſor Theodore, who was conſecrated to the ſee in 668, and made the firſt of our metropolitical viſitations the year following. And it is carried much lower again by others, being ſuppoſed to have been the gradual and growing work of ſeveral centuries after the Saxon converſion. From this diverſity of opinion, the point ſhould ſeem to be one of thoſe many particulars in the original annals of every nation, which will always remain undecided by the critic, becauſe he is not furniſhed with ſufficient information concerning them. But this is not the caſe with the preſent. And it has been really conſidered without a ſufficient examination of the evidences, and really determined without a proper attention to the proofs.

'If we look with any accuracy into the polity of our church, in the earlieſt ſtages of its eſtabliſhment; we ſhall find notices occaſionally communicated, and facts incidentally recorded, that ſhew the dioceſes of it even then to have been actually divided into pariſhes.

'Before

'Before the middle of the ſeventh century, and within twenty-five years after the converſion of Northumbria, we ſee churches erected in very quarter of the country, the clergy regularly adminiſtering in them, and the people every Sunday repairing to the one and attending on the other. Even at this early period, the Northumbrians are expreſsly declared by their countryman and hiſtorian, Bede, to frequent the churches in crouds, and liſten to the voice of inſtruction, conſtantly and regularly every Sunday. And our anceſtors of that time, therefore, were as much under the regimen of appropriated and reſident paſtors, as we ourſelves are at preſent.

'A little later than this, but ſtill nearer to the moments of converſion, the ſame appearances are obſervable in the kingdom or church of Mercia. A trifling fact ſhews it. And a ſingle incident often lets in light upon the whole hiſtory of a nation. The King of Mercia deſtroying Rocheſter in 676, the Biſhop of the latter applied to the Prelate of the former; received from him the poſſeſſion of a church in Mercia, and a moderate quantity of land which was annexed to it; and there, engaged in the miniſteries of a private clergyman, ſpent the remainder of his days in peace. And before 676, therefore, the churches of Mercia had received an endowment of glebe, were poſſeſſed in fee-ſimple, and had each its appointed miniſter regularly officiating in them.

'The formation of pariſhes among the Saxons was coæval with their profeſſion of Chriſtianity. In Northumbria and Mercia we find them formed and eſtabliſhed, within twenty or twenty-five years only from their reſpective converſions. And the Saxons in great meaſure received the inſtitution, together with their religion, from the intermingled Britons of the provinces. The latter appear from the trifling remains that are ſaved of the Britiſh churches, to have had their clergy in the ſixth century, not collected into a monaſtic body under the wing of the Biſhop, and detached by him in journies through different parts of the dioceſe; but more judiciouſly for religion ſettled ſeparately among the people, and more ſatisfactorily to themſelves poſſeſſed of endowed churches. And in that melancholy delineation which Gildas has given us of the clergy in his time, overcharged as in all probability it is by the colouring of zeal, he has mentioned ſome convincing particulars of this nature. Britain, he ſays, had very many prieſts and miniſters at that time, men without wiſdom and without ſhame, poſſeſſed of churches, but officiating in them for gain. Theſe inſtructors of the people were the worſt examples to them, baniſhing perhaps a religious mother or religious ſiſters from their houſes, and introducing other women in their ſtead, the ready miniſters of their private pleaſures. Their ears were ever open to the idle jeſts and fooliſh converſation of worldly men about them. And they were particularly expert in all the doublings and windings of worldly buſineſs. They preſided over their particular flocks; but the people were daily enſnared by the badneſs of their practices, and daily periſhed through the contagion of their viciouſneſs. They gained their admiſſion to the holy order by the influence of bribes. And the appropriated endowments of the churches were at once their inducement and reward. If ever they exerciſed hoſpitality, they acted merely from a paſſion for popularity.

pularity. Though fathers, they were impure; and their ſons were educated in the ſame impurity. And they were equally unable to govern their own families, unqualified to miniſter in the houſe of God, and unworthy to preſide over their particular flocks. Theſe are circumſtances which clearly imply, and notices that actually declare, the intereſts of religion to have been carefully conſulted among the Britons, by a general diſtribution of the clergy over the dioceſs, by the aſſignment of particular flocks to them, and the ſettlement of particular ſtipends upon them.

'Such are the plain evidences of a parochial diviſion of the kingdom in the earlieſt ages. And it is ſurprizing to find them all either careleſsly overlooked or ignorantly neglected by the hiſtorians, the antiquaries, and the lawyers that have ſo frequently canvaſſed this ſubject. They carry a deciſive authority with them. They ſhew the falſity of thoſe opinions, which attribute the general diviſion to Honorius, to Theodore, or ſome centuries after both. And they argue the pariſhes to have been all formed at once immediately on the Saxon converſion, and even eſtabliſhed previouſly for ages among the Britons of the provinces.

'And, from this inſight into the polity of the Britiſh and Saxon churches, we may perceive the folly of applying ſome paſſages in Bede, as they have been invariably applied by our hiſtorians. They cannot be contradictory to the accounts which Bede has already given us. They are eaſily reconcilable to them. And they actually confirm them. In his epiſtle to Egbert, this very uſeful writer aſſures us upon the report of others, that in 734 there were many places in the Northumbrian kingdom; not towns, but villages, Villæ, Viculi, or Agelli, and ſuch villages only as were at a diſtance from the pariſh-churches, and ſituated among the mountains and foreſts; in which, for many years together, not a clergyman appeared to inſtruct them. And the ground-work of his charge was this, That the clergy of the times, who officiated in their churches every Sunday, often viſited the remoter villages in their pariſhes, to preach to the inhabitants, baptize their children, viſit their ſick, and perform the other duties of the paſtoral care among them. In his general hiſtory and life of Cudbert he himſelf informs us, that this pious clergyman, making little journies in the north in order to inſtruct the people, went chiefly to thoſe villages, Villæ or Viculi, that becauſe of their remote and hilly ſituation were not viſited by the regular teachers. And, in other parts of his hiſtory, he intimates concerning the kingdom in general and the north of it in particular, that about the middle of the ſeventh century, when the pariſh-prieſt accidentally viſited or any other clergyman caſually travelled through one of theſe villages, Villæ or Viculi, he was received as the ſervant of God, and requeſted to preach to the people. All this ſhews the largeneſs of the firſt pariſhes in the north, moſt of them including a length of woods within them, and many extending, as thoſe of Preſtwich and Rochdale in the neighbourhood of Mancheſter do at this day, a conſiderable way into the adjoining mountains. But the complaint preferred by Bede is again intimated thirteen years afterward, in the third canon of Cuthbert at Cloveſhoo, at a time when the eighth, ninth, and tenth, the eleventh,

thirteenth, fourteenth, and many others, prove parishes to have been certainly laid out and clergymen certainly settled in them. And near a century before the time of both, and when the visitor or the traveller was requested to preach, the teachers were presbyters regularly fixed in the country, and the people regularly repaired for instruction to their churches on Sundays.

'The religion of redemption was established triumphantly in Britain, about the commencement of the fourth century; and parochial districts would naturally be formed before the conclusion of it. They probably were, immediately after the establishment of Christianity. And they certainly were before the departure of the Romans; as the sad and busy period of wars, immediately subsequent, would prevent any improvements in the civil or ecclesiastical polity of the kingdom. The provinces of the bishops were denominated parochiæ by the Britons: and these little districts within them very naturally assumed the same appellation, being the contracted dioceses of subordinate clergymen.'

Relative to ecclesiastical antiquity, we meet with other particulars, not unentertaining:

'Bells were used by the Romans to signify the times of bathing, and naturally applied by the Christians of Italy, therefore, to denote the hours of devotion and summon the people to the church. They were so applied before the conclusion of the seventh century in the monastic societies of Northumbria, and as early as the sixth even in those of Caledonia. And they were therefore used from the first erection of parish-churches among us. Those of France and England appear to have been furnished with several bells. The second exception of Egbert about the year 750, which is adopted in a French capitulary of 801, commands every priest at the proper hours to sound the bells of his church, and then to go through his sacred offices to God. And the council of Ænham, in 1011, requires all the mulcts for sins to be expended in the reparation of the church, cloathing and feeding the ministers of God, and the purchase of church-vestments, church books, and church-bells. These were sometimes composed of iron in France; and in England, as formerly at Rome, were frequently made of brass. And, as early as the middle of the tenth century, there were many cast of a large size and a deep note. Two of them were given by Egelrick to his own abbey of Croyland in the reign of Edward, and another much larger by his immediate predecessor Turketul. And several of them were presented by archbishop Dunstan to the monastery of Malmesbury, in the preceding reign of Edgar. The number of bells in every church gave occasion to that curious and singular piece of architecture in all, the Campanile or bell-tower; an addition, which is more susceptible of the grander beauties of architecture than any other part of the edifice, and is generally therefore the principal ornament of it. It was the constant appendage to every parish-church of the Saxons, and is actually mentioned as such in the laws of Athelstan. And the custom of ringing regular peals, now peculiar to the inhabitants of England, commenced in the time of the Saxons, and was common before the Conquest.

The

'The ſervices of every pariſh church, among them, were celebrated at ſeven periods of the day, which were called the canonical hours, and were three and ſix in the morning, nine, twelve, and three, the evening, and the midnight. Theſe ſervices were generally chanted; and, in a canon of 747, the preſbyters are commanded not to chatter like reciting bards in their offices, and either mar the compoſition or confound the diſtinction of the words by a theatrical pronunciation, but to follow the plain and holy melody of the church. And ſuch as could not chant were permitted to read the ſervice. Some parts of it were alſo ſung, the cuſtom being introduced into Northumbria by James the deacon, an attendant on Paulinus; and every greater church and monaſtery, even previouſly among the Britons, having choral ſervice celebrated regularly in it. Since Maglocunus has left his monaſtic abode, ſays Gildas 'in his epiſtle, he hears no more the praiſes of God in the ſweetly modulated accents of young choriſters, and liſtens no longer to the breath of eccleſiaſtical melody. And the inſtrumental muſic of the Britiſh churches is here diſtinguiſhed ſufficiently from the vocal. Both the Britiſh and Saxon inſtruments were probably called the Organ or Organs. The Romans had an inſtrument, which they equally denominated an organ; as Alexander Severus, ſays his hiſtorian, Lyrâ, Tibiâ, Organo cecinit. Very early after the converſion of the Northumbrians, we find an inſtrument of that name familiarly uſed in the ſervices of the north; Alchfrid, the ſon of king Oſwi, requeſting Wilfrid to ſtay with him about 660, to preach the word of God to him and the other Northumbrians, and be to them a ſpiritual organ, voluntarily heightening the devotions of the church with its pious tones. And all England, ſays the hiſtory of Ramſey, lamented the death of Edgar, the quires of the monaſteries and their organs, cùm verteretur in luctum chorus monachorum, organa in vocem flentium. But that grand combination of inſtruments, which we now denominate ſo, was abſolutely unknown in Europe at this period. It was the happy production of Eaſtern genius. And the firſt that ever appeared in the weſt of Europe, was ſent by Conſtantine the Græcian emperor to Pepin of France in 756. The artiſts of the weſt availed themſelves of the preſent. Organs were conſtructed on the continent and in the iſland, and erected in ſome of our cathedrals before the middle of the tenth century. And archbiſhop Dunſtan in the reign of Edgar preſented the church of Malmeſbury with one, in which (according to the hiſtorian's deſcription) the pipes were formed in certain muſical proportions of braſs, and the air was impelled through them by a pair of bellows.

'When the office of the Euchariſt began, a taper was lighted at the altar, and continued burning to the end of the ſervice. And pretty certainly before, but undoubtedly after the Conqueſt, in all the greater pariſh churches of the kingdom, one was left burning day and night before the conſecrated bread repoſited over the altar. Theſe were all of wax, and very early incloſed in lamps. When the windows of the church were once lined with pannels of glaſs, its taper would ſoon be protected by a ſcreen of the ſame metal. And glaſs-lamps were actually uſed in our churches very early in the

eighth

eighth century. They were uſed in the north of the iſland. But they were utterly unknown in the ſouth. In theſe firſt ages of the Saxon hiſtory, learning and all the arts appear to have been more ſucceſsfully cultivated in Northumbria, than in the ſoutherly parts of the kingdom. Northumbria produced ſuch eminent ſcholars in the eighth century, that one of them, Bede, was ſent for to Rome to aſſiſt the conclave in the diſcuſſion of ſome articles of divinity; another of them, Alcuin, became the tutor of Charlemagne in France, and inſtructed him in rhetoric, logic, and particularly aſtronomy; and the court of France was adviſed to ſend over ſome youths to York for education. And the introduction of finer architects in ſtone into the iſland, the importation of large and valuable libraries into it, and the eſtabliſhment of a manufacture of window-glaſs within it, were all of them the happy efforts of refinement in the active ſpirit of Northumbria. All of them were carried directly from the continent to Northumbria, and the knowledge of them was actually limited to Northumbria for ages afterward. And this is plain from one little particular in the hiſtory of Alfred, in which both the king and his hiſtorian, near two centuries after the introduction of glaſs-lamps into the north, appear abſolutely unacquainted with them. To guard his wax-light from the wind, unconſcious of the lamps that had been long uſed in Northumbria and particularly mentioned by Bede, the king invented an awkward lantern of horn and wood; and the learned biſhop, his hiſtorian, applauds the happy ingenuity of his ſcholar and patron. By an artful expedient, he ſays, the king ordered a lantern to be very handſomely conſtructed of cow-horn and wood, the white horns being ſhaved into thin plates, and becoming as tranſparent as a glaſs cup. And this wonderful production of the king's mechanical powers, he adds, anſwered his deſign compleatly; the lantern being fitted with a valve of horn, and the taper protected entirely from the wind.'

The word *nave*, which, when applied to a church, ſignifies the central aile, or body, Mr. Whitaker would derive from *navis* a ſhip; in conſequence of ſome ſuppoſed reſemblance between a veſſel and a church; and in a note he ſays, 'Dr. Burn, in his Eccleſiaſtical Law, has ſtrangely referred the nave of our church to a Saxon original, and to the word Nafa, the boſs or center of a wheel. Our eccleſiaſtical terms and appellations are univerſally Latin. And the etymology is obviouſly unjuſt in itſelf. For, what ſimilitude can ſubſiſt between the body of a church and the center of a wheel?' Now, begging Mr. Whitaker's pardon, this laſt interrogation is very idle indeed. For, what ſimilitude was neceſſary? The boſs of a wheel, and the middle aile of a church were both called the *Nave*.—Why? not becauſe there was any reſemblance between them, but becauſe the word *Nave* ſignified the central part. Mr. W. might as well have aſked what ſimilitude there was between the Doctor's belly and a church, ſeeing that the word *Navel*, which proceeds from the ſame origin, ſignified the central part of it.

The

The tenth chapter treats of the ſeveral miniſters belonging to a pariſh church formerly, the complete endowment of one, and the origin of wakes and fairs among us.

Of the latter our Author has given a very clear and rational account:

'When Gregory recommended the feſtival of the patron ſaint, he alſo recommended ſomething more adapted to gain a general reception than religious acts and exerciſes. He adviſed, that the people ſhould be encouraged on the day of the feſtival to erect booths of branches about the church, and to feaſt and be merry in them with innocence. And, as the authority of Gregory would certainly cauſe the encouragement to be given, ſo the ſmalleſt would be effectual. Nor would ſuch churches only as had previouſly been heathen temples, but all, immediately have the day of their guardian ſaint obſerved with this open feſtivity. As the people had been all idolaters, the reaſon would be equally forcible for one pariſh as another. And the ſtrong tendency of the common people to every ſenſitive enjoyment would make the practice univerſal. In our own and every pariſh, on the returning anniverſary of the ſaint, little pavilions were conſtructed of boughs; and the immediate neighbourhood of St. Michael's, and the church-yard of St. Mary's, reſounded with the voice of hoſpitality and the notes of merriment.

'But few perſons are ever to be intruſted to feaſt. And fewer are to be allowed to meet in numbers together. There is a contagious viciouſneſs in crouds. Though each individual of them, alone and by himſelf, would act with a religious propriety; yet all together they act with irreligion and folly. The fire imperceptibly runs from breaſt to breaſt, each contributes to ſwell the tide of ſpirits beyond its proper bounds, and wickedneſs and abſurdity enter at the breach that is made in reaſon. And this viciouſneſs is always augmented in its force, when the groſſer ſpirits, that are merely the reſult of feaſting, mingle and ferment the tide. The feaſting of the ſaint's day was ſoon abuſed. And it ſeems to have been greatly ſo before the reign of Edgar, as the intemperance of the feſtival was then creeping even into the vigil, and even mixing with the offices of religion. In the very body of the church, when the people were aſſembled for devotion, they were beginning to mind diverſions and introduce drinkings. And ſo groſs an abuſe of the eve could have ſtolen in only from the licentiouſneſs of the feſtival. The growing intemperance would gradually ſtain the ſervice of the vigil, till the feſtivity of it was converted, as it now is, into the rigour of a faſt. Theſe diſorders would be leſs obnoxious on the day itſelf, becauſe they did not intrude within the church and profane the prayers. But they were certainly greater, and went on increaſing in viciouſneſs and folly, till they too juſtly ſcandalized the puritans of the laſt century, and numbers of the wakes were diſuſed entirely. Our own has been long diſcontinued. It was not aboliſhed in 1536 by the law of Henry the Eighth, which appears to have had little or no influence on the general practice. It was put down by a particular and local order in 1579, and forgotten in the long and rigid reign of

of puritaniſm that was then commencing at Mancheſter. And Henry earl of Derby, Henry earl of Huntingdon, William lord biſhop of Cheſter, and others of the High Commiſſion under Queen Elizabeth, aſſembled at Mancheſter in 1579; iſſued orders againſt pipers and minſtrels playing, making and frequenting ales, bear-baitings, and bull-baitings, on the Sunday, or any other day of the week in time of divine ſervice or ſermon; and prohibited for the future all ſuperfluous and ſuperſtitious ringing, common feaſts, and WAKES. But the wake of the neighbouring pariſh of Eccles is celebrated among us to the preſent day. And a conſiderable number of people reſort to it annually from our own and the adjoining pariſhes.

'This cuſtom of a celebrity in the neighbourhood of the church, on the days of particular ſaints, was introduced into England from the continent, and muſt have been familiar equally to the Britons and Saxons; being obſerved among the churches of Aſia in the ſixth century, and by thoſe of Weſt-Europe in the ſeventh. And equally in Aſia and Europe, equally on the continent and in the iſland, theſe celebrities were the cauſes of thoſe commercial marts which we denominate Fairs. The people reſorted in crouds to the feſtival, and a conſiderable proviſion would be wanted for their entertainment. The proſpect of intereſt invited the little traders of the country to come and offer their wares, and the convenience of the accommodation promoted a vigorous ſale among the people. And other traders were induced by the experience of theſe, to bring in different articles, and hope for an equal ſale. Thus, among the many pavilions for hoſpitality in the neighbourhood of the church, various booths were erected for the ſale of commodities. In large towns ſurrounded with populous diſtricts, the reſort of the people to the wake would be great, and the attendance of traders at the celebrity numerous. And this reſort and this attendance conſtitute a fair. Baſil expreſsly mentions the numerous appearance of traders at theſe feſtivals in Aſia, and Gregory notes the ſame cuſtom to be common in Europe. And, as the feſtival was obſerved on a Feria or holiday, it naturally aſſumed to himſelf, and as naturally communicated to the mart, the appellation of Feria or Fair. The ſame among the Saxons, the French, the Germans, and the Britons, Fæger, Foire, Feyer, and Faire, the word was derived from the ſame ſource in all theſe nations, the one eccleſiaſtical language of Weſt-Europe at this period. And ſeveral of our moſt ancient fairs appear to have been actually held, and have been actually continued to our own time, on the original church-holidays of the places; as that on the feſtival of St. Peter at St. Peter's church in Weſtminſter, another on the feaſt of St. Cuthbert at St. Cuthbert's in Durham, and a third on the holiday of St. Bartholomew at St. Bartholomew's in London.'

The leading principles of theology among the Saxons, the inroads of fanaticiſm and ſuperſtition upon them, and the introduction of the Romiſh ſupremacy into the iſland, are the ſubjects of the twelfth chapter, in which the Reader will meet with ſome GLORIOUS ABSURDITIES! Let thoſe of a religious nature ſleep *in ſacro ſilentio!* We ſhall only take notice of a

ſtricture

ſtricture of the Author's on conſanguineous marriages: 'The marriage of firſt couſins, ſays he, very reaſonably permitted by the inſtitutes of Juſtinian, was prohibited by the earlieſt canons of our Church; and, principally, for this impertinent reaſon, which ſtill retains its hold with the lower rank of our people, that the children of ſuch matches were never known to proſper.' Of whatever weight the vulgar obſervation may be (and there is generally ſome foundation for proverbial remarks) there is a reaſon for the inhibition of marriages within certain ſtages of conſanguinity, which does not appear to have occurred to this Writer. It is very obſervable, and we have known it in many inſtances, that idiotiſm, folly, or inſanity, are frequently found in the offspring of ſuch matches. Nature, therefore, ſeems to expreſs her repugnance here; and it has been, undoubtedly, on her principles, that human prudence and obſervation has founded theſe prohibitions.

Theſe twelve chapters are ſucceeded by a ſhort Concluſion, exhibiting, by way of corollary, a compendious view of the Hiſtory of Mancheſter.

The whole is cloſed by an Appendix of ſome length, continuing the remarks, begun in the firſt volume, on Carte and Hume. Theſe remarks are chiefly confined to that period of our annals, which commences with the departure of the Romans: but as we have neither time nor ſpace for hypercriticiſm, we ſhall here cloſe our account of a performance which hath received its full ſhare of our attention; but not more than was due to its merit, and to the rank which the Author hath juſtly acquired in the learned world.

ART. XI. *Miſcellanies in Proſe and Verſe.* By Mrs. Chapone, Author of the *Letters on the Improvement of the Mind.* 12mo. 3 s. bound. Dilly. 1775.

THE ingenious Author of the very ſenſible and popular Letters on the Improvement of the Mind *, has, in this agreeable little Miſcellany, favoured us with obſervations on Affectation and Simplicity; on Converſation; on Enthuſiaſm and Indifference in Religion; and the proſe part concludes with the inſtructive ſtory of Fidelia, which firſt appeared in the Adventurer. In the treatiſe on Converſation, the following remarks are equally a proof of genius, and of a refined knowledge of life and manners:

'If all the evil-ſpeaking one hears was to be eſteemed the effect of malice, one might ſometimes fancy one's ſelf in the infernal regions; but I ſincerely believe, malice has very ſeldom any ſhare in

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* See Review, vol. xlix. p. 70.

it;

it: the deſire of keeping up or enlivening genteel converſation, with the want of rational knowledge, or the fear of being ridiculed for ſhewing the knowledge we have, is the general cauſe of thoſe injuries we do our fellow-creatures in our common diſcourſe.

'But if the deſire of being faſhionable leads to many immoralities, one would expect it ſhould at leaſt preſerve us from ſuch as offend no leſs againſt the laws of politeneſs, than againſt thoſe of religion and virtue. It is the boaſt of this age to have diſcovered, that true politeneſs conſiſts, not in modes and ceremonies, but in entering with delicacy into the feelings of our companions, conforming to their inclinations, exalting them in their own opinions, and relieving them as much as poſſible from every reſtraint and anxiety: but how ill are theſe maxims obſerved towards thoſe who have not yet learned the faſhionable indifference and levity on ſerious ſubjects! A young perſon educated in religious ſentiments, and warm with the love of virtue, when firſt admitted into the circles of perſons of character, thinks he cannot better recommend himſelf, than by taking ſome opportunity of expreſſing the ſentiments he has been taught to revere: but how is he ſhocked and mortified, to find himſelf ſtared at and ridiculed, his gravity anſwered with contemptuous ſmiles, or received with a general ſilence, the diſtreſsful effect of which can only be conceived by thoſe who have felt it! Sunk into the deepeſt confuſion on finding himſelf ſo much too wiſe and good for his company, he ſoon determines no more to offend on that ſide: but would any of the moſt troubleſome formalities of former ages have coſt him a pain equal to this unmerited ſhame, or the conſtraint he muſt ſuffer in diſguiſing his ſentiments, and enuring himſelf to the ridicule and contempt of what he had been uſed to hold moſt ſacred? The preſent pain inflicted on him is a cruel outrage on good manners; but the conſequences of it are far more injurious. Such an attack on a young man's ſenſibility is but too generally followed by the ſacrifice of virtue to faſhion; and he gradually adopts an air of diſdain for all that ſhould preſerve him from corruption and ruin.

'Refinement of ſentiment in a young lady too often meets with a like fate. She has not the courage to aſſume a ſuperior elegance of mind to thoſe ſhe converſes with, who would only laugh at her pretenſions; ſhe muſt therefore, on pain of being treated as a romance heroine, learn to debaſe the pure luſtre of virgin delicacy and refined ſenſibility; ſhe muſt adopt the worldly notions, and the free, not to ſay licentious, manners of thoſe who have already trod the round of public diverſions, and have been hackneyed in the ways of the gay world; till from copying their external behaviour, ſhe gradually reduces her mind to the ſame ſtandard, and brings down every high thought, every delicate and ingenuous ſentiment, with which books and education had inſpired her, to the *ton* of unfeeling diſſipation.

'Nor can we wonder that the modeſt timidity of youth ſhould be thus borne down by the impoſing air of the world, when we ſee that it has but too ſtrong an effect even on well-principled and long-practiſed virtue. I believe I may appeal to the boſom of almoſt every man of religious principles, whoſe ſituation has obliged him to con-

verſe much with the world, whether he has not found it one of his hardeſt trials, to ſtem the torrent of cuſtom, and endure the ridicule which awaits the teſtimony he is bound to give in the cauſe of religion and virtue. Has he never been tempted to ſuppreſs that teſtimony, and to incur the danger of countenancing, by not oppoſing, contrary notions, rather than expoſe himſelf to ſuffer, or be obliged to reſent, the contempt of thoſe who eſteemed themſelves polite company—and who were really too well bred to have ridiculed his miſtreſs, friend, or relation in his preſence, though they could allow themſelves to inſult him on points ſtill more intereſting?

'But, without formally attacking principles, the general tendency of converſation muſt conduce either to weaken or eſtabliſh them. The more remote the cauſe is from the effect, the leſs are we on our guard againſt it; and the ſloweſt method is perhaps the ſureſt, to undermine religion and morality.'

The reflections on Enthuſiaſm and Indifference in Religion bear a moſt devotional character, but a character that is, at the ſame time, ſuſtained by every rational principle. We are apprehenſive, however, that Mrs. Chapone will be conſidered by a great part of her ſex as a ſevere monitreſs, even whilſt there is no withſtanding the truth of her obſervations:

'If a modern lady of faſhion, ſays ſhe, was to be called to account for the diſpoſition of her time, I imagine her defence would run in this ſtile:—"I can't, you know, be out of the world, nor act differently from every body in it. The hours are every where late—conſequently I riſe late. I have ſcarce breakfaſted before morning viſits begin—or 'tis time to go to an auction, or a concert—or to take a little exerciſe for my health. Dreſſing my hair is a long operation—but one *can't* appear with a head unlike every body elſe. One *muſt* ſometimes go to a play, or an opera; though I own it hurries one to death. Then what with neceſſary viſits—the perpetual engagements to card-parties at private houſes—and attendance on the public aſſemblies, to which all people of faſhion ſubſcribe, the evenings you ſee are fully diſpoſed of. What time then can I poſſibly have for what you call domeſtic duties?—You talk of the offices and enjoyments of friendſhip—alas! I have no hours left for friends! I muſt ſee them in a croud, or not at all. As to cultivating the friendſhip of my huſband, we are very civil when we meet; but we are both too much engaged to ſpend much time with each other. With regard to my daughters, I have given them a French governeſs, and proper maſters—I can do no more for them. You tell me, I ſhould inſtruct my ſervants—but I have not time to inform *myſelf*, much leſs can I undertake any thing of that ſort for *them*, or even be able to gueſs what they do with themſelves the greateſt part of the twenty-four hours. I go to church, if poſſible, once on a Sunday, and then ſome of my ſervants attend me; and if they will not mind what the preacher ſays, how can *I* help it?—The management of our fortune, as far as I am concerned, I *muſt* leave to the ſteward and houſekeeper; for I find I can barely ſnatch a quarter of an hour juſt to look over the bill of fare when I am to have company, that they may not ſend up any thing frightful or old-faſhioned.—As to

the Chriſtian duty of charity, I aſſure you, I am not ill-natured; and (conſidering that the great expence of being always dreſt for company, with loſſes at cards, ſubſcriptions, and public ſpectacles, leave me very little to diſpoſe of) I am ready enough to give my money when I meet with a miſerable object. You ſay, I ſhould inquire out ſuch, inform myſelf thoroughly of their caſes, make an acquaintance with the poor of my neighbourhood in the country, and plan out the beſt methods of relieving the unfortunate, and aſſiſting the induſtrious. But this ſuppoſes much more time, and much more money than I have to beſtow.—I have had hopes indeed that my ſummers would have afforded me more leiſure; but we ſtay pretty late in town; then we generally paſs ſeveral weeks at one or other of the water-drinking places, where every moment is ſpent in public; and, for the few months in which we reſide at our own ſeat, our houſe is always full, with a ſucceſſion of company, to whoſe amuſement one is obliged to dedicate every hour of the day."

'So here ends the account of that time which was given you to prepare and educate yourſelf for eternity?—yet you believe the immortality of the ſoul, and a future ſtate of rewards and puniſhments. Aſk your own heart what rewards you deſerve—or what kind of felicity you are fitted to enjoy?—Which of thoſe faculties or affections, which heaven can be ſuppoſed to gratify, have you cultivated and improved?—If, in that eternal world, the ſtores of *knowledge* ſhould be laid open before you, have you preſerved that thirſt of knowledge, or that taſte for truth which is now to be indulged with endleſs information?—If, in the ſociety of ſaints and angels, the pureſt benevolence and moſt cordial *love* is to conſtitute your happineſs, where is the heart that ſhould enjoy this delightful intercourſe of affection?—Has yours been exerciſed and refined to a proper capacity of it during your ſtate of diſcipline, by the energies of generous friendſhip, by the meltings of parental fondneſs, or by that union of heart and ſoul, that mixed exertion of perfect friendſhip and ineffable tenderneſs, which approaches neareſt to the full ſatisfaction of our nature, in the bands of conjugal love?—Alas! you ſcarce knew you had a heart, except when you felt it ſwell with pride, or flutter with vanity.—Has your piety and gratitude to the Source of all good been exerciſed and ſtrengthened by conſtant acts of praiſe and thankſgiving? Was it nouriſhed by frequent meditation, and ſilent recollection of all the wonders he hath done for us, till it burſt forth in fervent prayer?—I fear it was rather decency than devotion that carried you once a week to the place of public worſhip—and, for the reſt of the week, your thoughts and time were ſo very differently filled up, that the idea of a Ruler of the Univerſe could occur but ſeldom, and then, rather as an object of terror than of hope and joy. How then ſhall a ſoul ſo dead to divine love, ſo loſt to all but the moſt childiſh purſuits, be able to exalt and enlarge itſelf to a capacity of that bliſs which we are allowed to hope for, in a more intimate perception of the Divine Preſence, in contemplating more nearly the perfections of our Creator, and in pouring out before his throne our ardent gratitude, love, and adoration?—What kind of training is the life you have paſſed through for ſuch a immortality?'

However hardly theſe 'uncouth doctrines' may ſeem to go down, the following characters, with the attendant reflections, will ſhew that Mrs. Chapone's religious ideas are by no means of the impracticable kind:

'Is there a ſingle pleaſure worthy of a rational being, which is not, within certain limitations, conſiſtent with religion and virtue? —And are not the limits, within which we are permitted to enjoy them, the ſame which are preſcribed by reaſon and nature, and which we cannot exceed without manifeſt hurt to ourſelves, or others?—It is not the life of a hermit, or a *Pére de la Trappe*, that is enjoined us: it is only the life of a rational being, formed for ſociety, capable of continual improvement, and conſequently of continual advancement in happineſs.

'Sir Charles and Lady Worthy are neither gloomy aſcetics, nor frantic enthuſiaſts. They married from affection founded on long acquaintance and perfect eſteem. They therefore enjoy the beſt pleaſures of the heart in the higheſt degree. They concur in a rational ſcheme of life, which, whilſt it makes them always chearful and happy, renders them the friends of human kind, and the bleſſing of all around them. They do not deſert their ſtation in the world, nor deny themſelves the proper and moderate uſe of their large fortune; though that portion of it, which is appropriated to the uſe of others, is that from which they derive their higheſt gratifications. They ſpend four or five months of every year in London, where they keep up an intercourſe of hoſpitality and civility with many of the moſt reſpectable perſons of their own, or of higher rank; but have endeavoured rather at a ſelect than a numerous acquaintance: and as they never play at cards, this endeavour has the more eaſily ſucceeded. Three days in the week, from the hour of dinner, are given up to this intercourſe with what may be called *the world*. Three more are ſpent in a family way, with a few intimate friends, whoſe taſtes are conformable to their own, and with whom the book and working-table, or ſometimes muſic, ſupply the intervals of uſeful and agreeable converſation. In theſe parties their children are always preſent, and partake of the improvement that ariſes from ſuch ſociety, or from the well-choſen pieces which are read aloud. The ſeventh day is always ſpent at home, after the due attendance on public worſhip; and is peculiarly appropriated to the religious inſtruction of their children and ſervants, or to other works of charity. As they keep regular hours, and riſe early, and as Lady Worthy never pays, or admits morning viſits, they have ſeven or eight hours in every day, free from all interruption from the world, in which the cultivation of their own minds, and thoſe of their children, the due attention to health, to economy, and to the poor, are carried on in the moſt regular manner.

'Thus, even in London, they contrive, without the appearance of quarreling with the world, or of ſhutting themſelves up from it, to paſs the greateſt part of their time in a reaſonable and uſeful, as well as an agreeable manner. The reſt of the year they ſpend at their family ſeat in the country, where the happy effects of their example, and of their aſſiduous attention to the good of all around them

them, are ſtill more obſervable than in town. Their neighbours, their tenants, and the poor, for many miles about them, find in them a ſure reſource and comfort in calamity, and a ready aſſiſtance to every ſcheme of honeſt induſtry. The young are inſtructed at their expence, and under their direction, and rendered uſeful at the earlieſt period poſſible; the aged and the ſick have every comfort adminiſtered that their ſtate requires; the idle and diſſolute are kept in awe by vigilant inſpection; the quarrelſome are brought, by a ſenſe of their own intereſt, to live more quietly with their family and neighbours, and amicably to refer their diſputes to Sir Charles's deciſion.

'This amiable pair are not leſs highly prized by the genteel families of their neighbourhood, who are ſure of finding in their houſe the moſt polite and chearful hoſpitality, and in them a fund of good ſenſe and good humour, with a conſtant diſpoſition to promote every innocent pleaſure. They are particularly the delight of all the young people, who conſider them as their patrons and their oracles, to whom they always apply for advice and aſſiſtance in any kind of diſtreſs, or in any ſcheme of amuſement.

'Sir Charles and Lady Worthy are ſeldom without ſome friends in the houſe with them during their ſtay in the country; but, as their methods are known, they are never broken in upon by their gueſts, who do not expect to ſee them till dinner-time, except at the hour of prayer and of breakfaſt. In their private walks or rides, they uſually viſit the cottages of the labouring poor, with all of whom they are perſonally acquainted; and by the ſweetneſs and friendlineſs of their manner, as well as by their beneficent actions, they ſo entirely poſſeſs the hearts of theſe people, that they are made the confidents of all their family grievances, and the caſuiſts to ſettle all their ſcruples of conſcience or difficulties in conduct. By this method of converſing freely with them, they find out their different characters and capacities, and often diſcover and apply to their own benefit, as well as that of the perſon they diſtinguiſh, talents, which would otherwiſe have been for ever loſt to the Public.

'From this ſlight ſketch of their manner of living, can it be thought that the practice of virtue coſts them any great ſacrifices? Do they appear to be the ſervants of a hard maſter?—It is true, they have not the amuſement of gaming, nor do they curſe themſelves in bitterneſs of ſoul, for loſing the fortune Providence had beſtowed upon them: they are not continually in public places, nor ſtifled in crouded aſſemblies; nor are their hours conſumed in an inſipid interchange of unmeaning chat with hundreds of fine people who are perfectly indifferent to them; but then, in return, the Being whom they ſerve indulges them in the beſt pleaſures of love, of friendſhip, of parental and family affection, of divine beneficence, and of a piety, which chiefly conſiſts in joyful acts of love and praiſe!—not to mention the delights they derive from a taſte uncorrupted and ſtill alive to natural pleaſures; from the beauties of nature, and from cultivating thoſe beauties joined with utility in the ſcenes around them; and, above all, from that flow of ſpirits, which a life of activity, and the conſtant exertion of right affections, natu-

rally produce. Compare their countenances with thoſe of the wretched ſlaves of *the world*, who are hourly complaining of fatigue, of liſtleſſneſs, diſtaſte, and vapours; and who, with faded cheeks and worn-out conſtitutions, ſtill continue to haunt the ſcenes where once their vanity found gratification, but where they now meet only with mortification and diſguſt: then tell me, which has choſen the happier plan, admitting for a moment that no future penalty was annexed to a wrong choice? Liſten to the character that is given of Sir Charles Worthy and his lady, wherever they are named, and then tell me, whether even your idol, *the world*, is not more favourable to them than you.'

The poems that appear in this volume, were all, we are told, except the tranſlations, the productions of early youth. How well that youth muſt have been cultivated, they afford a very honourable teſtimony. Among the original pieces the verſes to Stella have great merit:

No more, my Stella, to the ſighing ſhades,
Of blaſted hope and luckleſs love complain;
But join the ſports of Dian's careleſs maids,
And laughing Liberty's triumphant train.

And ſee, with theſe is holy Friendſhip found,
With chryſtal boſom open to the ſight;
Her gentle hand ſhall cloſe the recent wound,
And fill the vacant heart with calm delight.

Nor Prudence ſlow, that ever comes too late,
Nor ſtern-brow'd Duty, check her gen'rous flame;
On all her footſteps Peace and Honour wait,
And Slander's ready tongue reveres her name.

Say, Stella, what is Love, whoſe tyrant pow'r
Robs Virtue of content and Youth of joy?
What nymph or goddeſs, in a fatal hour,
Gave to the world this miſchief-making boy?

By lying bards in forms ſo various ſhewn,
Deck'd with falſe charms or arm'd with terrors vain,
Who ſhall his real properties make known,
Declare his nature, and his birth explain?

Some ſay, of Idleneſs and Pleaſure bred,
The ſmiling babe on beds of roſes lay,
There, with ſweet honey-dews by Fancy fed,
His blooming beauties open'd to the day.

His wanton head with fading chaplets bound,
Dancing, he leads his filly vot'ries on
To precipices deep o'er faithleſs ground,
Then laughing flies, nor hears their fruitleſs moan.

Some ſay from Etna's burning entrails torn,
More fierce than tygers on the Libyan plain,
Begot in tempeſts, and in thunders born,
Love wildly rages like the foaming main.

With

With darts and flames ſome arm his feeble hands,
His infant brow with regal honours crown;
Whilſt vanquiſh'd Reaſon, bound with ſilken bands,
Meanly ſubmiſſive, falls before his throne.

Each fabling poet ſure alike miſtakes
The gentle pow'r that reigns o'er tender hearts!
Soft Love no tempeſt hurls, nor thunder ſhakes,
Nor lifts the flaming torch, nor poiſon'd darts.

Heav'n-born, the brighteſt ſeraph of the ſky,
For Eden's bow'r he left his bliſsful ſeat,
When Adam's blameleſs ſuit was heard on high,
And beauteous Eve firſt chear'd his lone retreat.

At Love's approach all earth rejoic'd, each hill,
Each grove that learnt it from the whiſp'ring gale;
Joyous the birds their livelieſt chorus fill,
And richer fragrance breathes in ev'ry vale.

Well pleaſed in Paradiſe awhile he roves,
With Innocence and Friendſhip, hand in hand;
Till Sin found entrance in the with'ring groves,
And frighted Innocence forſook the land.

But Love, ſtill faithful to the guilty pair,
With them was driv'n amidſt a world of woes,
Where oft he mourns his loſt companion dear,
And trembling flies before his rigid foes.

Honour, in burniſh'd ſteel completely clad,
And hoary Wiſdom, oft againſt him arm;
Suſpicion pale, and Diſappointment ſad,
Vain Hopes and frantic Fears his heart alarm.

Fly then, dear Stella, fly th' unequal ſtrife,
Since Fate forbids that Peace ſhould dwell with Love!
Friendſhip's calm joys ſhall glad thy future life,
And Virtue lead to endleſs bliſs above.

The tranſlations conſiſt of Metaſtaſio's celebrated Ode on Summer, and an Italian ſonnet.

Art. XII. *The Uſe and Abuſe of Sea Water impartially conſidered, and exemplified in ſeveral Caſes with Obſervations, &c.* By Robert White, M. D. 8vo. 1s. Flexney. 1775.

THE preſent faſhionable uſe of ſea water, renders the publication before us both ſeaſonable and intereſting; and as the obſervations contained in it are the reſult of experience, we recommend it to the attention of thoſe who from their profeſſion muſt be frequently conſulted on the expediency of uſing this popular remedy.

Dr. White very properly obſerves in his preface, that 'nothing but long experience can render us perfectly acquainted

with the good or ill effects of any medicine;' modeſtly adding, 'and ſince the author of theſe few ſheets has had many opportunities of obſerving the uſe and abuſe of *ſea water*, both in bathing and drinking, he hopes that he may venture to lay his obſervations before the public, without incurring the charge either of vanity or preſumption.'

It is not his deſign, as we are further informed, to reaſon upon the qualities and virtues of ſea water; he means only to give ſuch hints as he has found requiſite and proper to be obſerved by thoſe who bathe in and drink it.

The little tract under conſideration is divided into four parts. The firſt contains Cautions with reſpect to Bathing; the ſecond, Cautions with reſpect to drinking ſea water; the third, a Table of Diſeaſes; and the fourth, Caſes with Obſervations.

Under the firſt of theſe heads we are told of 'ſeveral things which ought to be attended to, immediately before and after bathing.' The firſt of theſe is, that 'the patient ſhould not be too warm at the time of going in.' This caution is, however, much too indefinite. We cannot ſuppoſe the Author would interdict the uſe of the bath whenever the heat of the body is raiſed above its natural ſtandard. There are caſes in which the efficacy of this application has been evidently increaſed by the previous uſe of briſk exerciſe: and the alternate uſe of the hot and the cold bath, which prevails in Ruſſia, Siberia, and other places, clearly diſcovers, that a ſudden tranſition from heat to cold, is not pregnant with the danger ſome have imagined.

An indiſcriminate uſe of the bath in all complaints whether chronic or acute, is juſtly condemned by our Author. The neceſſity of circumſpection in the employment of it is ſtrongly inculcated, and the fatal effects which may enſue, even in healthy perſons from an abuſe of it, are exemplified in two caſes, the firſt of which we ſhall preſent to our Readers, viz.

'Caſe xxxv. Fatal effects of bathing in healthy perſons. A man, about forty years of age, who had lived a ſober and temperate life, was induced to bath in the ſea. He was rather of a plethoric habit, and had taken no precaution, either by *bleeding*, *purging*, or any other means. Immediately after the firſt dip, he felt a violent pain, which ſhot through his head: he ſtayed in a ſhort time, and went home directly. Soon after he complained of a great dizzineſs, and perturbation of ſpirits, and in the evening he was ſeized with an apoplectic fit, which baffled every attempt of relief.'

In the table of diſeaſes, under the article, 'Bite of mad Animals,' our Author remarks, that 'it is a maxim with thoſe who have been bit, to bath in the *ſea*. Spring water, I make

no

no doubt, is of equal efficacy. To confide wholly in either, is extremely dangerous. I have known the former fail, when joined with Dr. Mead's recipe.

'It is generally difficult to aſcertain the *madneſs* of the creature; ſo that, of the number who reſort to the ſea for relief, probably, few are really hurt. The inſtance I have quoted in the ſequel, will prove, that the public put too great confidence in ſuch preſcriptions.'

For the inſtance, however, which the Author alludes to, as well as for other particulars, we muſt refer to the work itſelf.

ART. XIII. *Some Thoughts on the Nature of Fevers, &c.* By John Curry, M. D. 8vo. 1 s. 6d. Johnſon. 1774.

IN a letter to Dr. Stack prefixed to this publication, we are informed by the Author, that his 'whole aim and intention is, at firſt, to let people know *when* they are ſeized with a fever;—the want of which knowledge has, I am perſuaded, occaſioned the death of many—and, afterwards, by what ſimple means, if timely recurred to, its dangerous increaſe might be prevented. In the ſecond part, I have touched upon ſome parts of ancient practice in this diſorder, rather as a TENTAMEN, and an incitement to others to proceed farther on the ſubject, than as any thing deciſive. On the whole, neither hope of increaſing buſineſs,—from which I have, in a great meaſure, withdrawn myſelf—nor any incentive of vanity, have been the motive of this undertaking; but ſolely, I aſſure you, a fond expectation that it may poſſibly be, in ſome meaſure, uſeful in putting our fellow-creatures more on their guard againſt this univerſal deſtroyer of mankind. I am, Sir, your moſt obedient humble ſervant, JOHN CURRY.'

DUBLIN, May 23, 1774.

Our Readers, without doubt, will be deſirous of knowing by what ſimple means, if timely recurred to, the dangerous increaſe of a fever may be prevented, and therefore we ſhall ſelect the part which explains this important *deſideratum*.

After preferring De Gorter's definition of fever, adopting Hoffman's opinion of the proximate cauſe of it, and reprobating the uſe of ſtrong ſudorifics, our Author adds, 'Having premiſed theſe things for the information of my unlearned, inattentious, or incredulous readers, I will now proceed to acquaint them, that whenever, from cold taken, exceſs in eating or drinking, trouble of mind, or any other evident cauſe, they find themſelves ſeized with a rigor or chilline's, ſucceeded by heat, ſickneſs, anxiety, inappetency, pain, or depreſſion of ſpirits, and accompanied with an unuſual quickneſs of pulſe, they

they ought to look upon themſelves as actually ill of a fever; to prevent the danger and increaſe of which, I will endeavour to lay before them a few familiar directions, with reſpect to medicine; after I have firſt given them thoſe of Cornelius Celſus, which relate chiefly to diet.

"When any ſigns of approaching illneſs appear, the beſt of all remedies," ſays that excellent writer, "are quiet and abſtinence. If the perſon indiſpoſed muſt drink, let him drink water; and it will ſometimes ſuffice to keep to that drink for one day; at other times, if the ſymptoms ſtill threaten, it will be neceſſary to continue it for two. Next to abſtinence, a very ſpare diet is proper, with which water ſhould be drunk one day, and wine the next; and ſo on, until all cauſe of fear is removed. By theſe means, an heavy and imminent diſeaſe has been often prevented; whilſt many people have been deceived, who hoped to put off a beginning ſickneſs by exerciſe, or bathing, or purging, or vomiting, or ſweating, or the uſe of wine, on the firſt day of its appearance. Not that theſe things have not ſometimes produced a good effect; but becauſe they have been oftner attended with a bad one; whilſt abſtinence alone cures without any danger: for it may be leſſened, or increaſed, in proportion to the ſymptoms; ſo that, if theſe be light, it will be ſufficient to abſtain from wine only, the diſuſe of which, in this caſe, will be of more ſervice than leſſening the quantity of food can be. And though the patient's complaints ſhould be ſomewhat greater, it will be enough to forbid him the uſe of fleſh in his diet, and to confine him to the drinking of water. Sometimes, indeed, it will be neceſſary to allow him leſs even of bread than uſual, and to confine him to a moiſt herb-diet. And ſhould even the ſigns of a violent diſtemper threaten him, it will be ſufficient to make him abſtain entirely from food, the uſe of wine, and all motion of the body. Nor is it at all to be doubted, that ſcarce any perſon hath fallen into an heavy fit of ſickneſs, who has ſeriouſly, and in time, taken theſe methods to prevent it."

'But, beſides theſe important cautions in the points of abſtinence and quiet, it ſeems alſo to be equally neceſſary, that the patient ſhould betake himſelf to his bed, as ſoon as he finds himſelf indiſpoſed; where, after he has lain three or four hours, in as much quiet of body and mind as his ſickneſs will permit; or till ſuch time, as the uſual rigor or coldneſs has ceaſed, and heat has ſucceeded to it, he muſt then, and not before, loſe eight or ten ounces of blood; a loſs, which the fever itſelf will, at this time, enable moſt people to bear. In this ſituation let him drink plentifully of warm two-milk whey, without *drops* of any kind. I add this caution againſt *drops*, on account of the

too

too frequent uſe that is made of them, in the beginning of moſt fevers, eſpecially thoſe that proceed from cold; which practice, I am ſorry to find, is countenanced by Dr. Cheyne and other authors, much read and followed, in ſome reſpects, very deſervedly; who, grounding their notion of a cold on an hypotheſis of Dr. James Keil, adviſe the patient to take, in the beginning of it, "large draughts of warm *ſack*-whey, with a few drops of *ſpirit of harts-horn*, and a ſcruple of *Gaſcoyne's* powder, morning and evening (with a view, I ſuppoſe, of promoting ſweat), and to live *low* upon ſpoon-meats, pudding and *chicken*;" at the ſame time that they confeſs, there is a *ſmall* fever attending this cold; which, it is much to be feared, ſuch a regimen will be apt to change into a *great* one; whereas, by plentiful draughts of warm two-milk whey alone, eſpecially after a bleeding has taken off part of the fulneſs within, the ſpaſms at the ſurface will be gradually relaxed, and the pores of the ſkin opened with much more certainty, and without any danger. "In an inflammatory diſpoſition of the blood," ſays De Gorter, "more ſweat is procured by one bleeding, than by a treble doſe of the warmer ſudorifics."

'Three or four hours after bleeding, which ſhould be repeated if neceſſary, let the ſick perſon, ſtill in bed, take a moderate doſe of ſal polychreſt, Glauber's ſalt, or any other cooling opener of the body, diſſolved in ſome of the ſimple diſtilled waters; not all at once, but by two ſpoonfuls every ſecond or third hour; the uſual effect of which is, ſome gentle evacuation by ſtool or ſweat, and often by both, which ſeldom fails to put a ſpeedy end to the fever.'

The loſs of eight or ten ounces of blood in the beginning of every fever, we cannot believe would be ſalutary even in Dublin, where our Author appears to have practiſed; and in this metropolis we are convinced, that an adherence to his injunction would produce infinite miſchief.

Concerning the uſe of *ſal Polychreſt* and *Glauber's ſalt*, we have only to obſerve, that our Author has been ſingularly fortunate in his practice, if indeed he has found, that 'a moderate doſe of either of theſe ſalts, or of any other cooling opener, ſeldom fails to put a ſpeedy end to the fever.'

We have do doubt but Dr. Curry's motives to this publication were truly benevolent; and it is but juſtice to acknowledge that his pamphlet contains many good obſervations.

FOREIGN

FOREIGN LITERATURE
(By our CORRESPONDENTS)

ART. I.
FRANCE.

THE collection of pieces relative to natural philoſophy and natural hiſtory, formed ſucceſſively by the learned and ingenious Abbé ROZIER from a great variety of ſources, (books, correſpondence, and academical repoſitories) is carried on with reputation and ſucceſs. The 5th volume appeared about two months ago. Among ſeveral intereſting articles, this volume contains the new experiments in electricity made, in the preſence of the *Duke de Chartres* by Mr. COMUS, which exhibit ſtriking diſcoveries in that line of natural ſcience.

II. Dr. FOURNIER, member of the Medical Faculty, and of the Royal Society of Montpelier, has publiſhed at Dijon, *Obſervations ſur les Fievres putrides & malignes, &c.* i. e. *Obſervations on putrid and malignant Fevers, together with Reflections on the Nature and immediate Cauſe of a Fever.* This production is the reſult of long experience, deep obſervation, and extenſive learning; and is worthy of the long eſtabliſhed reputation of the venerable practitioner to whom the Public is indebted for it.

III. We ſpeak with more caution of the following work, becauſe, however commendable by the abilities it diſcovers, it makes war upon all the ſyſtems of natural philoſophy that have yet appeared; its title is, *Phyſique du Monde demontrée par une ſeule cauſe & un ſeul principe, commun á tous les corps, &c.* i. e. *The Conſtitution of the Natural World demonſtrated, as derived from one cauſe, and founded upon one principle, which belongs to all Bodies in general, and is peculiar to each ſeparately conſidered,* by P. B. DESHAYES, Phyſician to the King's Houſehold. 8vo. Verſailles, 1775. The principle of our author is *the air*, which, *according to him*, is the ſpring of all motion, and furniſhes a more palpable account of the Phenomena of Nature, than the occult qualities of *attraction*, &c. &c.

IV. The academy of DIJON has publiſhed the 2d volume of its *Memoirs*, which begins by an Hiſtorical Summary of thoſe events that have happened relative to its eſtabliſhment and progreſs, and the donations it has received from munificent patrons. The volume is divided into two parts. In the firſt, we have *extracts* of the different productions in Natural Philoſophy, Natural Hiſtory, Belles-Lettres, and Medical Science, that have been communicated to the academy, and of ſeveral pieces that were read at its meetings, and publiſhed ſeparately. In the ſecond part, we have the *Memoirs*, which are numerous, and among which the following deſerve the moſt attention: *An Inquiry*

quiry into the Nature of the Electrical Matter by M. BOSE D' ANTIE, who denies that glass is electrical of itself, and maintains that it is the *colouring principle*, or, what the chymists call, the inflammable or *phlogistic* principle, that constitutes the essence of electrical matter.—*An Essay on Natural History*, by M. LE GOUZE DE GERLANS, whose piece is excellent, and who has made a present to the academy of his fine collection of natural curiosities.—*Considerations on the advantages which accrue to manufactures from the erection of Schools for Drawing or Designing*, by Mr. PICARDET.—*Anatomical Description, internal and external, of an Hermaphrodite*, by M. MARET, from whence it appears, that the being in question was neither *completely* masculine nor feminine.—*Observations on the singular transposition of several Acres of Wood-land, which were situated on the side of a Mountain, and descended into the Plain, in the Province of Burgundy*, in the month of February, 1770, by M. MORVEAU.—*Concerning the tables of the ancient Greeks, Asiaticks, and Romans*, two Memoirs, by the Marquis DE TYARD, who seems by his style and manner of expression, to be an ardent espouser of *good eating*. *A Memoir concerning the ebbing and flowing of the Sea*, by M. DE LA LANDE. The cause of the tides and of one of their principal phenomena, even the swellings of the equinoxial tides, is investigated in this learned memoir, and shewn to be the attraction of the sun and moon.—An excellent *Memoir* of M. GUERNEAU DE MONTBELLIARD, *concerning the punishing Malefactors with Death*; against which he reasons with the precision and depth of a philosopher, and with the warmth and zeal of a true patriot. This volume is concluded by an *Essay* of the learned and ingenious President DE BROSSES, on *Etymological Geography, on the Names given to the different Nations of Scythia, ancient and modern*, in which there is much light thrown upon the topography, voyages, colonies, and emigrations of that people.

V. The introduction of the Duke *de Duras*, Marshal of France, into the French Academy, has regaled the reading public, with two pieces of eloquence, the one delivered by that nobleman, and the other by the celebrated M. DE BUFFON, Director of the Academy, who answered it.—The former draws an exquisite portrait of M. Belloy, whom he succeeds in the academy, and who imprinted the spirit of patriotism upon all his dramatic productions. This man kindled anew the flames of public spirit in the hearts of his countrymen: he received the loudest peals of applause when he appeared at the theatre. In his private character, he was possessed of greatness of mind, modesty, and many other amiable virtues; and yet he was dying *in want*, and probably *through want* (as he was destitute of the succours which his case required) when the Duke of Duras, to whom, by chance, his misery came to be known, brought

brought him a purſe, in his expiring moments, from the preſent King of France, in whom the *Monarch* has not effaced the *Man*. The noble Orator ſeems alſo fond of comparing the French with the Athenians, and the ſuppoſed points of reſemblance are, *facility of manners*, the *ſpirit of curioſity*, a *paſſion for the arts*, and the *love of glory*.—The director of the Academy, Mr. DE BUFFON, anſwered this diſcourſe with his uſual eloquence, and praiſed the new member liberally as might be expected. The chief objects of the eulogy, however, are the dexterity of the Duke, as a negociator, the ſervices he rendered to his country in that character, during his Spaniſh embaſſy; and his generous acts of *charity* to the *poor* Spaniards. The reſt of his diſcourſe is more inſtructive. The Author recommends a ſpirit of toleration and concord to his brethren in literature, who, for ſome time paſt, have been pulling one another's eyes out, and tranſporting into the republic of letters thoſe courts of inquiſition, and that ſpirit of bigotry and perſecution, that had been ſo long and ſo loudly complained of as infeſting the ſphere of theology.

The ingenious Academician having treated this ſubject with that energy which is ſo peculiar to his animated pen, takes occaſion, from the dramatic pieces of Mr. De Belloy, to throw out ſome reflections on the ancient fables, which have been ſo often employed as the ſubjects of modern tragedies and epic poems, and to ſhew that theſe illuſions having too long haunted our theatres, it is high time to exhibit a new ſet of objects, that concern us more nearly. He celebrates thoſe dramatic and epic poets who have brought modern actors upon the ſcene; more particularly the Engliſh bards, who have taken their ſubjects from the hiſtory of their country.

At this ſame meeting of the Academy, the Abbe DE LILLE (who ranks with the firſt poets of the age, and ſurpaſſes the tranſlators, perhaps, of all ages) read ſeveral paſſages of his tranſlation of the Fourth Book of the Eneid, which were received with the higheſt marks of applauſe.

The *Eulogy of Boſſuet* was afterwards read by Mr. D'ALEMBERT, who in this excellent piece aſſumed, with the greateſt dignity and eaſe, the majeſtic tone and pathos of that ſublime orator and hiſtorian.

VI. The 17th and 18th volumes of the *Hiſtoire de Bas-Empire*: i. e. *The Hiſtory of the Lower Empire*, by M. LE BEAU, have been lately publiſhed. They take in a period of 77 years, which extends from the commencement of the reign of *Michael* V. in 1041, to the end of that of *Alexis Commene* in 1118, and contain the hiſtory of thirteen ſovereigns. The intereſting reign of *Alexis* occupies entirely the latter of theſe volumes and a part of the preceding, and is compoſed with ſpirit, elegance,

gance, and impartiality. Mr. LE BEAU has wisely steered between the extremes presented to us in the *panegyrical* history of this celebrated prince, written by his daughter *Anne*, and the *satirical* account given of him in after-times, by Father *Maimbourg*, who could not endure him, because he opposed the interest and arms of the *Crusaders* in the holy war.

VII. *Nouveau Dictionnaire de Physique & des Sciences Naturelles, &c.* i. e. *A New Dictionary of Natural Philosophy and of Natural Science; containing a general History of Animals, Vegetables, Minerals, and of all the Phenomena of Nature; together with a History of the Physico-Mathematical Sciences, and of whatever relates to Natural Philosophy and Natural History*, 8vo. 2 Vols. By a Society. This is a very judicious compilation.

VIII. We must not, though it was a publication of the year 1774, omit the mention of the incomparable work of Brigadier CHARLES GUISCHARD, to whom the King of Prussia gave the name of QUINTUS ICILIUS, who was Colonel of infantry in the service of that monarch, and Member of the Royal Academy of Berlin, and of whom death has lately deprived the republic of letters. The title of this work is: *Memoires Critiques & Historiques sur plusieurs Points d'Antiquités Militaires, &c.* i. e. *Critical and Historical Memoirs on several Branches of Military Antiquities; containing a circumstantial History of the Campaign of Julius Cæsar, in Spain, against the Lieutenants of Pompey; with Reflexions, &c. enriched with a great Number of Plates.* Paris. 4 Vols. 4to. The lovers of literature, and of the military art, will find solid instruction, and elegant entertainment, in these valuable memoirs. Besides what is expressed in the title, the Reader will find in the work many curious illustrations on the Roman tactics, the Roman legions, a dissertation on the Roman and Julian years, the *Cesti* of Julius Africanus translated, for the first time, from a Greek manuscript; and several other subjects.

IX. *Traité de la Dissolution des Metaux, &c.* i. e. *A Treatise concerning the Dissolution of Metals*, by Mr. MONNET, member of several academies, in 12mo, 1775. This is the result of a great number of experiments made by the learned and judicious Author upon metallic substances; and it exhibits several *affinities*, and points of view, that must be considered as new and important improvements of chemical science.

X. *Histoire des Campagnes de M. de Maillebois en Italie, &c.* i. e. *History of the Campaigns of the Marshal de Maillebois in Italy during the Years 1745 and 1746*, in 2 Vols. 4to. dedicated to the King, by the Marquis DE PESAY. This is the young and noble Author to whom we were formerly indebted for two elegant productions, entitled, *Les Soirées Helvetiennes*, and *Les Tableaux*, in which there are sweet descriptions of rural scenes,

rural

rural occupations, and tender feelings. It is a rude tranſition to proceed from thence to the horrid and barbarous noiſe of arms. However that may be, the preſent work is intereſting, as there have been few military ſcenes in which ſo great a number of crowned heads were immediately concerned.

XI. *Hiſtoire des Plantes de la Guiane Françoiſe, &c.* i. e. *Hiſtory of the Plants that grow in the French Colony of Guiana, or old Cayenne, arranged according to their Sexes and Genealogies*, by M. FUSEE AUBLET, 4 Vols. 4to. with Cuts. Printed at Paris. This Hiſtory is the reſult of the induſtry and reſearches of ſeveral years, which Mr. AUBLET employed, with a degree of ſucceſs anſwerable to his uncommon capacity and zeal in collecting botanical riches in the province of Cayenne; nor is this work confined to the bounds of the French colony. It takes in the plants found in other parts of the ſouthern continent of America, on the ſea-coaſts, and in the iſlands. The *genera* and *ſpecies* of the plants that are deſcribed and engraven in this work, are now publiſhed for the firſt time, or if any of them have already appeared, it has been under the moſt imperfect repreſentations. The other *ſpecies*, that are known and determined, are enumerated with their uſual names, and an indication of their form. Each article is terminated by an account of the manner in which the different parts of each plant are employed by the different nations that inhabit the French Guiane, ſuch as the *Caribees*, who are the natives, the *Europeans*, *Africans*, &c.

All the deſcriptions and explications of the figures, which amount to 400, are in Latin and French, in order to render the work more generally uſeful. We find alſo, at the end of theſe deſcriptions, an intereſting Memorial concerning the culture, preparation, ſale, and uſes of coffee, vanelloes, the nutmeg-tree, and *manibot*, as alſo obſervations relative to natural hiſtory and philoſophy, which Mr. AUBLET made during his reſidence at Cayenne, and the Iſle of France; with an account of ſeveral particularities in the manners and cuſtoms of the Indians of Guiana, among whom our Author lived ſome time. We have alſo a valuable natural hiſtory of this country, by Dr. Bancroft: ſee Review, vol. xl.

ITALY.

MILAN.

XII. The barbariſm of ſcholaſtic jargon in metaphyſical ſcience loſes its ground, and its blind authority, more and more every day upon the continent. It is, indeed, declining every where, except in the Romiſh univerſities in Germany and the Auſtrian Netherlands. In Italy this philoſophical reformation is pretty far advanced. The learned and ingenious Father Gerdil of Turin hath contributed much to its progreſs. Another

learned profeſſor has put his hand to this good work, in the following publication: *Saggio Filoſofico*, &c. *Locke's Eſſay upon the Human Underſtanding, tranſlated from the Abridgment of Dr. Wynne, and illuſtrated in an ample Commentary*, by Father FRANCIS SOAVE, Profeſſor of Moral Philoſophy in the Royal College of Brera. Tom. i. 1775.—The large additions with which Father SOAVE has enriched this tranſlation, are valuable and important, and are compriſed under the following heads.—1. An Analyſis of the Human Underſtanding, in which there are ſome intereſting diſcoveries relative to *ſenſation* in general, as alſo to *attention* and *reflection*.—2. An explication of the Manner by which we come to know the exiſtence of External Objects.—3. Reflections on the Weakneſs of Inſtinct.—4. An Explication of *Reminiſcence* or Memory, *i. e.* of the manner *how*, upon the repetition or renewal of an impreſſion, the mind becomes ſenſible that it felt formerly that impreſſion.—5. An Analyſis of the terms *Beautiful* and *Good*, in which the true ſignification of theſe terms, and the origin of the notions that correſpond with them, are aſcertained.—6. An Explication of the Phenomenon of Dreaming; of the caſes of thoſe who *ſpeak* and *walk* in their ſleep, and alſo of thoſe that are delirious.—7. An Analyſis of the Paſſions.—8. Remarks upon the Utility of Language and the inconveniencies that reſult from the inaccuracy and abuſe of Terms.—9. An eaſy Method of forming an univerſal Algebra, or an Univerſal Language by Characters.—10. Obſervations on *Analytic* and *Synthetic* Procedures, and their reſpective advantages. —This work will be compriſed in three volumes 8vo, of which the firſt only has appeared. When the two remaining ones are publiſhed, we ſhall give an account of any thing new or particular that may be exhibited in the Philoſophical Syſtem of this author.

XIII. *Jatromecanica*, &c. *i. e.* A Treatiſe concerning Natural and Mechanical Remedies, by M. ANT. ARIGONI, M. D. 2 vols. 8vo. Printed at Lodi, 1775. In the firſt of the three parts which compoſe this work, the author lays down the Regimen preſcribed to Man by Nature, in order to the preſervation of health. In the 2d, he conſiders the phyſical effects of Riding, Electricity, *Muſic*, Bathing, &c. and in the 3d, communicates a liſt of Natural and Mechanical Remedies, that have been recommended by the moſt celebrated Phyſicians, ancient and modern.

XIV. *Efemeridi Aſtronomiche per l'Anno* 1775, calcolate per meridiano di Milano dall ab Angelo de Ceſaris. Cum aggicenta di altri opuſculi, 8vo, with cuts. *i. e. Ephemeris, or Aſtronomical Tables calculated for the Meridian of Milan, by the Abbot Angelo de Ceſaris.* The obſervatory of Milan, which was erected under the direction of Father (now Mr.) Boſcovick, in 1765, is under

the inſpection of Meſſrs. *La Grange*, *de Ceſaris*, and *Reggio*, who, beſides their conſtant obſervations, have determined to publiſh an annual volume after the example of the obſervatories of Paris, Berlin, Vienna, Bologne, &c. with Aſtronomical Pieces, that may tend to advance the reputation of their obſervatory. In the volume now before us, we find a *Memoir* in French, concerning *the Oppoſition of Saturn*, in 1773, with the conſequences deducible from it, by Mr. LA GRANGE; another, in Italian, by Mr. REGGIO, concerning the appearances of Saturn's Ring, in the years 1773 and 1774, &c.

ROME.

XV. DELLE *Origine e delle Regole della Muſica*, &c. i. e. A Treatiſe *concerning the Origin and Rules of Muſic; together with the Hiſtory of its progreſs, decline, and reſtoration, by the* Abbot EXIMENO, 4to.—This is a production of the firſt rate, with reſpect to true taſte, extenſive learning, and philoſophical diſcuſſion, as far as theſe three kinds of merit are applicable to the ſubject in queſtion; and this ſubject, no doubt, is ſuſceptible of them in a very high degree.—The ingenious author, after having given, in his introduction, exact definitions of all the technical terms he employs in the courſe of this work, divides that work into *two parts*.—In the 1ſt, he examines the Syſtems of ancient and modern Writers with reſpect to *Numerical* proportions; ſhews the abſurdity of regarding them as the true principles of muſical *harmony*, examines, with a maſterly ſpirit of philoſophical criticiſm, the three celebrated theories of muſic, given by *Euler*, *Tartini*, and *Rameaux*, lays down the firſt principles of muſic (whoſe great object is melody, and whoſe ſecondary one, according to him, is harmony) and preſcribes a method for the ſtudy of compoſition, which is founded in the nature of things. Such are the contents of the 1ſt part of this work, which is divided into four books, and ſubdivided into a great number of chapters.—In the 2d part, which is compoſed of three books, the learned Abbot treats of the progreſs of Muſic among the Greeks, of its decline in the barbarous ages, and its renovation ſince the commencement of the 16th century, and points out conſtantly, as he proceeds, the connexion between the muſic, the language, and manners of a nation.

MODENA.

XVI. F. TROILI has publiſhed the *ſecond* volume of his great work, comprehending a univerſal ſyſtem of philoſophy, under the following title: *Philoſophiæ Univerſæ Inſtitutiones, altero ab Ateſtiæ Bibliothecæ Prefectis conſcriptæ*. The hiſtory and utility of artificial logic, ideas conſidered in their origin, properties, connexion with their objects, in the ſigns which expreſs them, the origin of languages and writing,—are the ſubjects of this volume.

FLORENCE.

FLORENCE.

XVII. The learned Abbé FONTANA, ſuperintendant of the Grand Duke of Tuſcany's cabinet or collection of curioſities and inſtruments relative to natural philoſophy and mathematical ſcience, has publiſhed, in 4to, the firſt volume of an intereſting and valuable work, entitled, *Ricerche filoſofiche ſopra la fiſica animale*, &c. i. e. *Philoſophical Inquiries into Animal Nature*, or the natural Principles of animal Life and Motion. This ingenious Author publiſhed, at Lucca, ſome years ago, a Latin diſſertation *on the laws of muſcular irritability*, which is re-publiſhed in Italian at the beginning of this volume, and illuſtrates the principles on which the preſent work is founded. That the *nervous fluid* cannot be the efficient cauſe of muſcular motion, and that *irritability* is the only principle of life and motion in the bodies of animals, are the principal things that are explained and proved in this firſt volume, which is to be followed by four more.

PADUA.

XVIII. The Abbot CESAROTTI has tranſlated, from the Greek into Italian, the works of Demoſthenes; and has enriched his tranſlation with notes and obſervations, which explain with preciſion, perſpicuity, and taſte, the Grecian cuſtoms and antiquities. This tranſlation is highly eſteemed. The Author of it has placed, at the head of the firſt volume, a tranſlation of the excellent hiſtorical preface, which *De Tourreil* prefixed to his French tranſlation of the orations of Demoſthenes; and the ſecond volume is terminated by an *hiſtorical ſummary of the ſtate of Athens, from the death of Demoſthenes to the conqueſt of Mahomet.*

GERMANY and the NORTH.

PETERSBURG.

XIX. The hiſtories of Ruſſia hitherto publiſhed are all palpably defective in many reſpects, and ſome memoirs of modern revolutions and recent tranſactions are the only authentic and intereſting accounts we have of that vaſt empire. Prince MICHAELO SCHTSCHRABATOW has ſupplied this defect in northern literature, by compoſing an *Hiſtory of Ruſſia, from the moſt remote period*, which has been received with the greateſt applauſe, and will ſoon appear tranſlated into various languages.

VIENNA.

XX. We muſt not think that Profeſſor ANTHONY DE HAEN, though he wrote an odd book upon magic *, is a phyſician of no merit or reputation; for the contrary is true. He communicated much inſtruction to the medical public in a ſeries of volumes *De Ratione Medendi*, i. e. On the *Method or Art of Healing*, which appeared ſucceſſively during ſeveral years.

* See our laſt Appendix.

Theſe were the reſult of his practice in the hoſpitals, and upon the perſon of her Imperial Majeſty, to whom he is both Phyſician and Counſellor: they contained alſo the ſum and ſubſtance of his Academical Lectures. When this work was brought to a concluſion, the learned Profeſſor renewed his labours in a Supplement, which he calls *Ratio Medendi Continuata*. The 2d volume of this Supplement is now before us; it was long in coming, but it was welcome, as it brought us a *virtual* recantation of all the narrow, abſurd, *medico-monaſtic* reflections with which Profeſſor DE HAEN had been beſpattering INOCULATION for many years, in Diſſertations and Eſſays without number. The firſt part of this volume is entirely taken up with Obſervations * on the Small Pox; and the ſecond treats of Pathology. In the 1ſt part, after conſidering the reſpective nature and qualities of the artificial and natural Small Pox, the Profeſſor of Vienna acknowledges, that if conſcience (*i. e.* monaſtic conſcience) would permit us to inoculate, we ought not to heſitate about the uſe of this preſervative againſt the fatal effects of a peſtilential diſorder. This is a great change;—the Phyſician is gained over to Inoculation,—but the Caſuiſt cannot adopt it: Humanity and Reaſon ſay *yes*; Religion (that is our Profeſſor's religion) ſeems ſtill to ſay *no*; but what ſort of religion muſt that be, which raiſes its grim and ghaſtly head againſt the truly ſacred dictates of reaſon and humanity?

LEIPSIC.

XXI. It is certainly one of the boldeſt aſſertions that can be made in the ſphere of ſacred criticiſm and philology, to maintain that there is not a ſingle paſſage in the New Teſtament that has any relation to the errors of the *Gnoſticks*, and that theſe heretics were poſterior to the times of the Apoſtles: this opinion, however, is adopted and ſupported with great learning and critical ſagacity in the following treatiſe, C. C. TITTMANNI, *A. M. & Longo Saliſſæ ad D. Bonif. Eccleſiaſtæ Tractatus de Veſtigiis Gnoſticorum in Novo Teſtamento* FRUSTRA *quæſitis*; 8vo. —If this learned writer has reaſon on his ſide, what a reformation muſt be made in the Commentaries on the New Teſtament, particularly on the epiſtles of *St. Paul* and *St. John*?

GOTTINGEN.

XXII. The poſthumous works of the learned TOBIAS MAYER, one of the moſt eminent Aſtronomers of this age, muſt be an acceptable preſent to the republic of letters. It is therefore with pleaſure that we inform our readers of the publication of the 1ſt volume of theſe valuable productions, of which

* See our laſt Appendix.

Profeſſor

Profeſſor *Litchtenberg* is the editor, and which bears the following title; TOBIÆ MAYERI, *in Univerſitate Litt. Gottiug. quondam Profeſſoris ac S. R. Scient. Sodalis Aſtronomi celeberrimi Opera inedita*, vol. i. *Edidit & Obſervationum Appendicem adjecit*, G. Ch. Lichtenberg, *Prof. Philoſophiæ & Soc. R. Sc. Sodal.* 4to, with cuts. 1775.

BERLIN.

XXIII. Here has appeared the *Proſpectus*, or Plan, of a magnificent Work, which is to be printed by Subſcription, and of which the title is as follows; *Medailles ſur les principaux Evenemens de la Maiſon de Brandenbourg, &c.* i. e. *Medals relative to the principal Events in the Houſe of Brandenburg, from the time of Frederick-William, ſurnamed the Grand Elector, to that of Frederick the Great, Third King of Pruſſia, with an hiſtorical Explication of every thing relating to the Events which theſe Medals were deſigned to tranſmit to poſterity.* All the advantages attending a Medallic Hiſtory, are ingeniouſly ſet forth in this *Proſpectus*. The work is undertaken by a Colonel of Engineers, in the ſervice of his Pruſſian Majeſty: it will be publiſhed in a large Quarto form, to claſs with the *Memoirs of the Houſe of Brandenburgh*; and will contain 300 Medals, ſeveral Copper-plates analogous to the ſubject, and the buſts of four Princes, whoſe reigns have been peculiarly diſtinguiſhed in the liſts of Fame.

UTRECHT.

XXIV. The very learned Profeſſor SAXIUS has publiſhed the 1ſt part of a work, which will certainly be a very important repertory of uſeful knowledge to ſtudents and men of letters, and will do great honour to his induſtry and erudition. Its title is, CHRISTOPHORI SAXI *Onomaſticon Literarium, ſive Nomenclator Hiſtorico-Criticus, &c.* i. e. *A Literary Dictionary, or an Hiſtorical and Critical Nomenclature of the moſt eminent Writers of every Age and Nation, and in every branch of Literature and Philoſophy, as alſo of the moſt celebrated Monuments, from the beginning of the World to the preſent time, in a Chronological Order*, 8vo. 1775.—Though this be publiſhed, as the ſecond edition of a work that the learned Profeſſor formerly gave under the ſame title; yet the additions and corrections are ſo many and ſo important, that this *Nomenclature*, in its preſent form, may be really conſidered as a new work. This firſt volume brings down the work to *Gelaſius*, Biſhop of Cæſarea in Bithynia; that is, to the year of Chriſt 476.

MONTHLY CATALOGUE,
For SEPTEMBER, 1775.

POETICAL.

Art. 14. *The Vindication of Innocence*; an Elegiac Poem, sacred to the Memory of her Majesty Caroline Matilda, late Queen of Denmark. 4to. 1 s. 6 d. Bew. 1775.

THE Author of this poem seems to have had something on the stocks concerning America, but the death of the Queen of Denmark intervening, he very dexterously turns his face from Boston to Zell; and reserves the Colonies for a future day:

To cause a revolution in the state,
Though wretched, innocent Matilda fell;
Perhaps the son to illegitimate,
The royal mother was exil'd to Zell.

Such are his strains!

Art. 15. *The Land of Liberty*; an allegorical Poem, in the manner of Spenser, in Two Cantoes, dedicated to the People of Great Britain. 4to. 2 s. 6 d. Davies. 1775.

When the Author tells us that this poem was written at eighteen, he precludes every idea of criticism. He adds, however, that he has been labouring the improvement of it these five years past, and that it has likewise undergone the inspection of his friends; but they should have guarded him, or he should have guarded himself against such strange expressions as 'murder him alive,' and such jingles as 'deck'd each scene with silver sheen,' and against Spenser's *sores* and *vomits*, and the like indelicacies of expression, which never fail to disgust a modern Reader.—Indeed, the very stanza of Spenser is now found to be heavy and monotonous, and is almost wholly out of reputation. Beside the above exceptionable matters, this poem, in general, shews so much want of art, and so common a fancy, that the perusal afforded us little or no satisfaction.

Art. 16. *Poems*, by Mrs. Robinson. Small 8vo. 2 s. 6 d. sewed. Parker. 1775.

Though Mrs. Robinson is by no means an AIKIN or a MORE, she *sometimes* expresses herself decently enough on her subject:

In your own power alone it lies,
To blend this life with joy, or care,
Ambition's idle claim despise,
Think yourself happy;—and you are.

Art. 17. *The Odes of Sir Charles Hanbury Williams*, Knight of the Bath. 2 s. 6 d. 12mo. Vandenburgh. 1775.

This is a very bad and incorrect edition of the witty Knight's lewd poems.—The publisher has, moreover, paid so little regard to decency in his selection, that he ought, by an order of the police, to be deprived of the use and comfort of breeches, during the remainder of his life.

Art. 18. *A Collection of Poems on divine and moral Subjects*, selected from various Authors, by William Giles. 8vo. 3 s. Buckland. 1775.

The Editor of these poems deserves a better fate; for he prays that 'they may be instrumental in the *spread** of religion and virtue.'

* A phrase much used by the Dissenters.

tue.' The collection is made from various authors, as the title-page imports; but a much better of the kind might have been put together; and what the Compiler has contributed from his own ſtock, does not enhance the value of his volume. Yet we dare ſay he thought the following a lucky hit:

On ſeeing a Group of Trees.

Faint emblem that of Eden's happy ſhade,
For pureſt love and contemplation made:
Where ſacred goodneſs manifeſt began
To ſhine diſtinguiſh'd in the creature man.
Where EVIL firſt of Innocence took place,
And, but for Chriſt, had damn'd a ruin'd race.

All that can be inferred from this, is, that Eden was a much more damn'd place than this group of trees.

Art. 19. *The State of Man, here and hereafter, conſidered*; in Three Epiſtles to a Friend. 12mo. 6d. Briſtol printed. 1774.

The Author, in a note, tells us, 'the Eſſay of Man abounds with ſo many *devout ſtrings* of piety that nothing ſeems wanting but a more *perſpicuous* diſplay of evangelical truth.' This grand *deſideratum* he undertakes to ſupply, and adds that theſe Epiſtles were *laboriouſly deſigned* for that purpoſe, ſetting, at the ſame time, as he very well may, the critics at defiance!

Thick clouds of ſmoke the Shechinah conceal'd,
The heav'ns reſounded, and the mountain reel'd!

Art. 20. *Poems on ſeveral Subjects.* By E. Rack. Small 8vo. 2s. Richardſon. 1775.

This is a decent collection of moral and deſcriptive poems, in which there are many verſes that an indifferent poet might write, and many of which a good poet would not be aſhamed.

Art. 21. *Poems*, conſiſting of Indian Odes, and Miſcellaneous Pieces. By William Bagſhaw Stevens, Demy of Magdalen College, Oxford. 4to. 5s. Fletcher. 1775.

Theſe Indian Odes are tolerably ſpirited and poetical; affecting, though greatly inferior, the manner of Gray's Cambrian Odes. The miſcellaneous pieces are leſs worth attending to.

Art. 22. *The Song of Solomon paraphraſed*; with an Introduction, containing ſome Remarks on a late new Tranſlation of this ſacred Poem; alſo a Commentary and Notes, critical and practical, written in the year 1769. 8vo. 2s. 6d. Hay. 1775.

Rhapſody upon rhapſody! conjectures upon conjunctions copulative!

Art. 23. *Verſes to the Right Hon. John Wilkes*, Lord-Mayor. By W. Sharp†, jun. 4to. 1s. Dilly.

One of thoſe numerous, unheeded productions, which time is daily conſigning to oblivion.

DRAMATIC.

Art. 24. *The Mercantile Lovers*; a Dramatic Satire; performed at the Theatre Royal, York. By George Wallis. 8vo. 1s. 6d. Johnſon. 1775.

We hope Mr. George Wallis has left no honeſt and reputable "calling for this idle trade."—If he has been ſo indiſcreet, he

† Of the Iſle of Wight.

would do well to take a benevolent hint, from entire ſtrangers (who know nothing of him but from his writings) and quit an hopeleſs purſuit,—in which he muſt be for ever unſucceſsful. He ſeems, indeed, to have totally miſtaken his talents: ſee, alſo, his "*Juvenaliad*," Review for March, 1774, and his "*Perjury*," Rev. June, in the ſame year.

Art. 25. *The Dutchman*; a Muſical Entertainment. By Thomas Bridges, Eſq; Author of *Homer in Burleſque*. 8vo. 1 s. Lowndes. 1775.

Calculated for Sadler's Wells, but, by ſome miſtake (as we ſuppoſe) acted at the Theatre Royal in the Hay-market.

MISCELLANEOUS.

Art. 26. *Schemes offered for the Peruſal and Conſideration of the Legiſlature, Freeholders, and Public in general:* Shewing the many Evils that might be prevented, and the Good that would accrue to the Public, were they improved, and enacted into Laws. By C. Varlo, Eſq. 8vo. 3 s. Chapman, Bew, &c. 1775.

Prefixed to this work is a CARD, in which the Author preſents his compliments to the Editors of the Monthly Review for Jan. 1775, and owns himſelf obliged to them for their remarks upon his New Syſtem of Huſbandry; and ſays, that he has taken their friendly advice, as to the reviſing and retrenching its acknowledged redundancies, before it is put to preſs for a fifth edition.—"As he is an entire ſtranger to *them*, and they to *him* (he adds) he is convinced, that (though anonymous Writers) they may give honeſt ſentiments without fee or reward, when criticiſing upon *other* works, as they have done upon *his*."—In return for this acknowledgment of our integrity, he has our thanks.

The high price of proviſions being the general complaint of the populace, our Author endeavours to remove this complaint, in his ſecond chapter, by ſhewing that proviſions are not, properly ſpeaking, dear, but that [in truth] it is money that is cheap; that, in fact, proviſions are as plentiful now as ever; nay more ſo, than they were a thouſand years ago, when wheat was [only] one penny a peck, and beef one farthing a pound. At *that time* a man's day labour was rated at a penny alſo; ſo that it was equal, whether a labourer took a penny, or a peck of wheat, for his day's work; and *now* it is nearly equal whether he has eighteen-pence, or a peck of wheat, for his day's work. 'There has been the ſame gradual riſe in proviſions, as there has been a fall in the intereſt of money; as one goes up, the other comes down; but within the laſt twenty or thirty years, the progreſs has been quicker, chiefly owing to our ſucceſs in the late wars.'

Of all the ſchemes hitherto ſet on foot, for lowering the price of proviſions, our Author, apprehending none looks ſo plauſible as a general act for incloſing commons and waſte lands; has given the plan of one for that purpoſe, and another for limiting the ſize of farms to four hundred acres at the moſt. Theſe ſteps, he thinks, would ſoon add one-fourth to the general ſtock of proviſions, and conſequently tend to lower the price. 'For, as he very juſtly obſerves, it is paſt a contradiction, that the more waſte barren land there is incloſed and improved, the more ſtock and corn it will

raiſe: all which tends to plenty; becauſe every article that keeps nature alive, ſprings from the earth; conſequently it ought to be our firſt care to make her produce abundance.'

Amongſt his other ſchemes, our Author propoſes to puniſh felons by keeping them confined, and making them work;—he is a great advocate for a dog-act *;—and ſhews the advantages that might reaſonably be expected to ariſe from one ſtandard of weights and meaſures being eſtabliſhed throughout the nation.—He is alſo almoſt an enthuſiaſt as to the benefits of broad-wheeled waggons, in levelling the roads; if made to roll two within two, ſo as to level eighteen inches on each ſide.

After ſome ſevere ſtrictures upon our preſent game-laws, he wiſhes to have them all repealed; and in lieu thereof propoſes that game ſhould be made private property, i. e. that every one who either rents or holds any quantity of land in his own hands, ſhould be intitled to all the game thereon; in which caſe, he thinks, it would ſhortly become as plentiful as barn-door fowl.—But though ſuch a law would veſt the property of the game in the tenant, yet the landlord ſhould have full power to hunt and ſhoot, at all proper ſeaſons, as at preſent. This would, probably, put a final ſtop to poaching, as it would then be every landholder's intereſt to watch his wild, as well as his tame ſtock †.

Though ſome of this Writer's *ſchemes* are rather of the viſionary caſt, yet we think them, in general, worth attending to, as many uſeful hints may, undoubtedly, be drawn from what is here advanced, for the benefit of ſociety.

Art. 27. *An impartial and authentic Narrative of the Battle fought on the 17th of June*, 1775, between his Britannic Majeſty's Troops and the Provincial Army, on Bunker's Hill, near Charles Town in New England. With a true and faithful Account of the Officers killed and wounded. To which are added, ſome Remarks and Anecdotes which have not yet tranſpired. The Whole collected and written on the Spot. By John Clarke, Firſt Lieutenant of Marines. 8vo. 1 s. Millan.

Differs, in ſeveral reſpects, from the Gazette account. Time will ſhew whether General Gage or Lieutenant Clarke will be accounted the better authority.

Art. 28. *The Trial of Jane Butterfield*, for the wilful Murder of William Scawen, Eſq; at the Aſſizes held at Croydon, for the County of Surry, Aug. 19, 1775. Publiſhed by Permiſſion of the Judge. Fol. 2 s. 6 d. Owen, &c.

Authentic.

Art. 29. *A Letter to Mr. Sanxy*, Surgeon in Eſſex-ſtreet, occaſioned by his very ſingular Conduct in the Proſecution of Miſs Butterfield, &c. &c. 8vo. 1 s. Kearſly.

A ſevere invective againſt Mr. Sanxy. The Writer ſeems to think that Mr. S. had not ſufficient *reaſon* for ſuſpecting that Miſs B. had adminiſtered poiſon to Mr. Scawen, and that he had no good *motive* for the part he took in her proſecution. Thoſe who attentively read the printed trial, will be beſt enabled to judge of the propriety of Mr. Sanxy's conduct.

* See Review for January laſt, p. 18. † *Ibid.*

Art.

Art. 30. *The Trial of Count Struenſee*, late prime Miniſter to the King of Denmark. Tranſlated from the Daniſh and German Originals. 8vo. 2s. 6d. ſewed. Waters, &c. 1775.

Genuine, curious, and equally intereſting to the Daniſh and the Britiſh Reader.

Art. 31. *Various Methods to prevent Fires in Houſes and Shipping*, and for preſerving the Lives of People at Fires; with an Account of remarkable Accidents by Fire in different Parts of the World, ſelected hiſtorically for the Space of one hundred and eight Years, to this preſent Period: Wherein the Negligence of Architects and Builders in conſtructing Buildings in Town and Country, is pointed out: And ſhewing that the Encouragement of Arts and Sciences is a public Benefit to theſe commercial Iſlands. With Abſtracts from the laſt Act of Parliament to regulate Buildings and prevent Fires in London. Neceſſary to be known in all Families, from the loweſt Peaſant to the higheſt Peer in the Realm. Approved by the Society of Arts, Manufactures, and Commerce. 8vo. 2s. Evans. 1775.

A man who cannot write common Engliſh, may yet be poſſeſſed of uncommon ſenſe; but then he ſhould call in the aid of language to convey his ideas. But this honeſt illiterate ſoul, either conceived himſelf ſufficient in both reſpects, (and really the language is ſuitable to the matter) or he could find no one who would undertake the labour of arranging and expreſſing his thoughts. In truth, ſuch a rambling incoherent jumble of any thing that roſe uppermoſt, is ſeldom ſeen; but it may be hoped that the expence of printing twelve half ſheets of nonſenſe, will cure him of publiſhing: for the itch of ſcribbling muſt plague him ſadly indeed, if he cannot keep his future reflections to himſelf.

Art. 32. *Man's capricious, petulant, and tyrannical Conduct towards the irrational and inanimate Part of the Creation*, inquired into and explained. Being the Concluſion of what the Author of an Eſſay on the Depravity and Corruption of Human Nature, had to offer on that Subject. By Thomas O'Brien Mac Mahon. Small 8vo. 2s. Riley, &c. 1775.

For an idea of the literary abilities of Mr. Thomas O'Brien Mac-Mahon, ſee our account of his *Eſſay on the Depravity*, &c. in the Review for January laſt, p. 75.

Art. 33. *A Dialogue in Two Converſations between a Gentleman, a Pauper, and his Friend*, intended as an Anſwer to a Pamphlet, publiſhed by the Rev. Mr. Potter, entitled, *Obſervations on the Poor Laws, on the preſent State of the Poor, and on Houſes of Induſtry.* By Thomas Mendham, of Briſton, in Norfolk. 8vo. 1s. Bew, &c. 1775.

Low and injudicious!

Art. 34. *Sterne's Letters to his Friends*, on various Occaſions. To which is added, his *Hiſtory of a Watch Coat*, with explanatory Notes. 12mo. 2s. ſewed. Kearſly. 1775.

Contains twelve letters, aſcribed, by the anonymous Editor, to Mr. Sterne, and one *to* him, from Dr. Euſtace, in America. Some of theſe have formerly appeared in the news-papers, and theſe carry with them ſtrong internal evidence of authenticity: of a few others,

in

in this little collection, we have ſome doubts; but in a caſe of this nature, it is impoſſible to ſpeak with certainty. The tract here entitled the "Hiſtory of a Watch Coat," is ſaid, by the preſent Editor, to have appeared about ſeven years ago, in the form of a pamphlet. It was, in fact, written by Sterne, about the year 1758; and was printed, but ſuppreſſed *. It is a piece of humour, much in Swift's manner; and was founded on a ſquabble among the eccleſiaſtical dignitaries at York, about opening a patent, and putting in a new life. Its original title was, if we miſtake not, *A Political Romance.*

Art. 35. *Memoirs of Guy Joli, private Secretary to Cardinal de Retz; Claude Joli, Canon of Notre-Dame; and the Ducheſs de Nemours.* Tranſlated by Edward Taylor. 12mo. 3 Vols. 9s. ſewed. Davies. 1775.

The ſtrong recommendation given by Lord Cheſterfield, of the Cardinal de Retz's Memoirs, ſeems to have revived that work from its late dormant ſtate, and given it a new circulation. Soon after the poſthumous publication of his Lordſhip's letters to his ſon, (to whom he commended the above-mentioned Memoirs, as one of the beſt books that he knew of, for 'a young man to read and remember,') we had a new edition of the Engliſh tranſlation † of De Retz; —and as a ſupplement to it, we have now a tranſlation of the Memoirs of the two Jolis; together with thoſe of the Dutcheſs de Nemours; all relative to the ſame period of time, viz. the minority of Lewis XIV. A period which will long be celebrated for the ſtate-intrigues, the court-revolutions, and the bloody civil war, with which it abounded.

The Memoirs of that wild ſon of ambition, De Retz, partake of the genius and diſpoſition of the Writer. They are unequal, but, in general, bold, free, animated, and pleaſing. In many circumſtances, nevertheleſs, the Cardinal may, with all his frankneſs, be naturally ſuppoſed to have written under the influence of *ſelf-complacency.* He had much to ſay of himſelf; and many failings to confeſs; which, indeed, he has done, with becoming appearance of candour; yet, ſtill, a man generally obſerves great *delicacy* when he is blaming *himſelf.*—Hence it is, that the Memoirs of Guy Joli, his Eminency's Confidante and Secretary, form ſo deſirable a *ſupplement* to thoſe of his maſter; and are, in many inſtances, ſo proper and uſeful a commentary upon them.

Joli's Memoirs, indeed, are more worthy of the public regard, as he wrote under no bias in favour of his maſter, whoſe ſervice he had quitted in diſguſt. It was, therefore, his buſineſs, and his peculiar view, to undraw the curtain, wherever the Cardinal had made uſe of it, to veil and hide thoſe peculiar facts and circumſtances which he did not wiſh to have too much expoſed to the world.—If in any thing he is to be diſtruſted, it is in his *reſentments.* He appears to have thought himſelf ill uſed by the preference which his maſter, at length, gave to another confident; and therefore, whenever he ſpeaks of the Cardinal's foibles, it will not be deemed very wonderful if he 'nothing extenuates;' and if he ſhould, here and there, have 'put

* Shandy was not, then, even in Embryo.

† In four Volumes 12mo. Printed for Becket, &c.

down'

down' a word or two 'in malice;'—where is the wonder that a provoked Writer ſhould do ſo?

Joli's book, in fact, whatever may be its defects, has always been regarded as an authority, worthy of credit, by compilers, and by the hiſtorians of the times to which it relates. Voltaire acknowledges that it contains particulars which ought to be known; at the ſame time that, ſpeaking of the ſtyle in which it is written, and comparing it with that of the Cardinal's own Memoirs, he pronounces it to be, 'what the *ſervant* is to the MASTER.' And in this, we agree with Mr. Voltaire.

The following is the account which is given by his preſent Editor, in the preface; and in which, as is uſual with Editors and Tranſlators, the commendation of the *original* runs, perhaps, a little too high:

'Although M. Joli, the Author of theſe Memoirs, does not rank as the chief perſonage in the following ſcenes, yet he, nevertheleſs, is placed in ſo brilliant and ſo diſtinguiſhed a point of view, that he, in ſome ſort, eclipſes the luſtre of the principal character of the piece. In fact, he has the greateſt ſhare in almoſt every tranſaction: it is he who gives the moſt prudent advice, who inſpires the firmeſt reſolutions, who forms the beſt concerted projects, who deviſes the moſt deciſive expedients, who propoſes the moſt judicious conciliatory meaſures, and who ſucceſsfully undertakes the moſt delicate negociations, and the moſt difficult enterprizes. On almoſt every occaſion, he appears to be diſcreetly reſerved in his diſcourſe, prudent in his conduct, enlightened in his determinations, fixed in his principles, fruitful in reſources, bold in danger, and ſtedfaſt in his reſolutions. There is diffuſed, moreover, throughout his whole narrative, a ſpirit of ſincerity which charms us.

'Theſe memoirs ought not to be conſidered as a repetition of thoſe of Cardinal de Retz. Although the matters related in both ſeem, at firſt view, to be nearly ſimilar, yet we obſerve in the performance before us, a conſiderable number of new incidents and circumſtances, which are either totally different, or are more explicitly recounted. Beſides, M. Joli goes much farther, and gives an account of the tranſactions of ſeveral ſucceſſive years, of which no mention whatever is made in his Eminency's Memoirs. It may even be aſſerted, that thoſe additions form the moſt curious part of the work; becauſe the domeſtic life, and the perſonal qualities of Cardinal de Retz, are therein laid open and exhibited in the cleareſt light.

'Several editions have been publiſhed of the Memoirs of Joli. We have carefully compared them together, and have availed ourſelves of them to render this, which we now offer to the Public, more exact and correct than any of thoſe which have preceded it.

'The work compoſed by Guy Joli, one of the counſellors of the Châtelet, is followed by a narrative of the diſputes between Cardinal de Retz and the court of France; and which is extracted from a manuſcript hiſtory, written by Claude Joli, one of the canons of Notre-Dame. This extract the reader will find at the beginning of the third volume, which concludes with the Memoirs of the Dutcheſs de Nemours.'

The *preface* is followed by an *advertiſement*, the Author of which obſerves, that 'no one was better qualified to undertake the taſk of picting the private life and manners of Cardinal de Retz, as well as

of diſcovering to us the true ſources of his public actions, than M. Guy Joli; that the Cardinal placed an unlimited confidence in his abilities and fidelity, and intruſted him with the management of his moſt important concerns; and that the conduct of M. Joli, in all the various tranſactions in which he bore a part, fully juſtified his Eminency's choice.'

On the whole, Guy Joli's performance has undoubted merit, and is certainly a very entertaining work. We do not remember to have ſeen, any where, a truer, or more diverting account of the intrigues of a conclave, during a vacancy of the Holy See, than that which he has given, in a letter concerning what paſſed in the conclave wherein Alexander VII. was elected Pope: even the Editor of the Cardinal's Memoirs, who affects to decry Joli's book, has thought it not beneath him to borrow this letter; which, accordingly, we find annexed to the fourth volume of De Retz's Memoirs, in the edition abovementioned, printed at London, in 1774.

With reſpect to the tranſlation of the Memoirs of the two Jolis, and the Dutcheſs de Nemours, we cannot pay it the compliment due to elegance; but it may paſs as tolerable,—'*errors excepted.*'

Art. 36. *The Trifler; or a Ramble among the wilds of Fancy, the Works of Nature, and the Manners of Men.* 12mo. 2 Vols. 6s. Baldwin.

Some readers of the Trifler, may perhaps think his manner of writing an imitation of *Sterne*; but he aſſures us, upon his honour, that it is no ſuch thing.

'That *Sterne* (ſays he) has ruined us all in this way of writing: we muſt inevitably be called imitators: and yet I'll be hanged if I did not *ſay to myſelf*, &c. juſt as theſe expreſſions appear in this ſecond chapter referred to, without ever once thinking of *Sterne* or his works. Why, how the devil am I to avoid this manner of writing, if, in my rambles, I am to deſcribe the incidents which may occur; particularly the converſations and opinions of men, as well as my own cogitations upon the whole—*they will ſay—he will ſay*—and *I ſhall ſay to myſelf*—theſe expreſſions will be juſt, and therefore natural. So then it is nature I copy, and not you, Mr. *Sterne*—Be pleaſed, Sir, to march off about your buſineſs—I declare poſitively, I will never ſee your face from the beginning of theſe rambles to the end.'

In thus exculpating himſelf from the diſgraceful imputation of being an imitator of that *ſtrange genius*, the Author is certainly right; for we muſt do him the juſtice to ſay, that upon the moſt careful examination of his work, we find no foundation for ſuſpicions of this nature. It is true, the Writer is immethodical, and purſues his rambles in all manner of curve lines; but Sterne's originality did not conſiſt in a want of method; nor is this alone ſufficient to bring upon a man the odium of being his imitator. The Trifler makes uſe of the familiar and eaſy, and even of the irregular and diſjointed ſtyle; and has inſtructed his printer to make frequent uſe of *breaks* and *daſhes*: but that he might not incur the charge of imitation he has judiciouſly neglected to attend to the trifling circumſtances of claſſical purity in the choice, and harmony in the diſpoſition of his words. In the midſt of his wildeſt and moſt ſportive excurſions, he often pauſes, on a ſudden, to make grave reflections: but leſt he ſhould be thought in this to follow Mr. Sterne's method of writing, he is careful

careful that his obſervations ſhould not be diſtinguiſhed by philoſophical preciſion or depth of thought. Laſtly, like Sterne, the Trifler has a conſiderable ſhare of that quality of writing, which the ladies call *indelicacy:* but, that even this might not ſeem an imitation, he has taken care to give it in its ſimple form, neither diſguiſed by art, nor blended with wit or humour. In the bold delineations of original characters; in the eaſy application of true learning to the purpoſes of philoſophy, humour, or ſatire, and in thoſe pathetic touches which captivate the heart, the Trifler, having attempted nothing, will not be ſuſpected of imitation.—The Author may perhaps imagine, that this apology for him is only meant to court his favour, and deprecate his *threatened vengeance*; but we do ſeriouſly aſſure him that it is our intention to vindicate him from the charge of imitation; and that what we have written is from a real conviction that there is nothing in his work truly *Shandean.*

If we were not apprehenſive that the Writer would think us too *tame*, we would add, that, although ſome of his rambles appear to us to border upon nonſenſe, (particularly the chapter upon breakfaſt, dinner, and ſupper,) and others to approach towards ribaldry, (more eſpecially the chapter upon honour) in ſeveral of them, he exhibits lively pictures of manners, makes ſenſible and ſprightly remarks, and ſatirizes folly with much boldneſs, and with ſome humour.

Art. 37. *A Brother's Advice to his Siſters.* 12mo. 2s. 6d. Wilkie. 1775.

In this ſcribbling age, in which almoſt every one who can read, thinks himſelf able to write—in which the ſame ideas and modes of expreſſion are repeated time after time, with all the variations which the ingenuity of Authors or book-makers can ſuggeſt: it is no ſmall gratification, eſpecially to the reviewer, who is obliged by his profeſſion to tread again and again the ſame dull beaten track, to meet with that which has any pretenſion to originality. Under this character we venture to introduce the preſent publication to our Readers' notice. The Author, though ſo old faſhioned as to write with ardor on the ſide of virtue, has yet no inconſiderable ſhare of novelty in his caſt of thought and expreſſion. His originality does not appear to have been the effect of cloſe thinking, or deep philoſophical inveſtigation, but to have reſulted from the free exertion of ſome ſhare of native genius and good ſenſe. The general air of the piece is light, ſportive, and irregular; and the Writer not unfrequently betrays an affectation of ſingularity and oddity. He appears, however, capable of entertaining and inſtructing his readers in a manner very much his own: and if his future productions are permitted to paſs under the cenſure of improved judgment and correct taſte, he may probably deſerve the character of a *good writer on the ſide of goodneſs.*

The following ſpecimen will at once ſhew the Author's own ideas and expectations concerning his work, and enable our readers to judge what ſort of entertainment is to be expected from it.

'*A propos* of theſe ſame men, women, and children, whom we collectively ſtyle the world. Very little have I to ſay to them—only, perhaps, they may juſt think proper to "ſpare the man they do not know." As merrily as ever I can I will walk through them; and though they give me not very often their good words, ſtill leſs frequently will I deſerve their bad. In my proſperity I will gladly ſeek them;

them; in my adverſity I am ſure they will not trouble me. I will do my beſt, and then the worſt the world can do will never pain me. Of theſe pages they are to form their own opinions. Applauſe I look for none; the ſubject indeed is not of that nature. Thoſe uſeful pens, which have, moſt gallantly, and moſt heroically, upon their laſt ſtumps, ſerved their country, nay Europe, nay poſterity, in deſcribing the luſcious ſcenes of laſcivious love among rude Indians, or in teaching young men how to acquire a *little* hundred of the graces by defiling the marriage bed—have left but a poor gleaning of praiſe for a plain crow quill; whoſe humble purpoſe is ſimply to direct two innocent girls to the flowery path which leads to heaven. However, that I have ſpent a few leiſure hours upon this *little* bagatelle will be a future ſource of pleaſure to me, which no human blame ſhall leſſen, no human praiſe increaſe. Dearer to me ſhall be the pen with which I ſcribbled it, than Cardinal Chigi's was to him—and, ſmall and trifling as it is, rather would I have written it, than the four hundred and ninety works of Varro, the four thouſand volumes of Dydimus the grammarian, or the ſix thouſand treatiſes of Origen. —Yes, my ſiſters—forgive the fond boaſt, if indeed it be a boaſt—but, moſt aſſuredly, with more genuine joy, more home-felt ſatisfaction, will my lingering ſoul take her fearful flight, in the hour of death, when ſhe ſhall ſmilingly look back upon this, at leaſt, well intended trifle; than if ſhe ſhould bluſh to acknowledge herſelf to be the infamous Author of any of thoſe poiſonous volumes under which the loaded ſhelves of the woman of faſhion, and the man of pleaſure, groan and bend. Though my life be leſs notoriouſly famous than the life of Fontaine, or of Rocheſter, my death ſhall be more pleaſant, and conſcience ſhall not ſend me out of the world, like Trivulce the Italian, with a drawn ſword in my hand.——It is my firm truſt to die with no worſe crime upon my mind, than that of being *a bad writer on the ſide of goodneſs:* and ſhould I ever ſcribble any things which deſerve the name of works, repentance ſhall not cauſe me, as it cauſed Cowley, to recommend the reviſing of them to the care of a friend, with this particular obligation, to be ſure not to let any thing paſs that may ſeem the leaſt offence to religion or to good manners! for, I would, this inſtant, ſplit up my *little* crow quill, could I fancy it ever capable of offending either againſt the one, or againſt the other. —Yes, my G****,—Yes, my M***, yes, my memories of the dear, departed woman who bore us! the ſmiling remembrance of the happy time which I ſpent in throwing theſe advices upon paper ſhall be a future comfort, a reviving cordial, to my aking years: it ſhall ſoften the ſharpeſt pang of ſorrow; and ſooth the ſaddeſt ſickneſs into ſlumber:—gently ſhall it ſmooth an eider-down pillow for mine age; and ſweetly ſhall it brighten, for one extatic moment, brighten, the fixing eye-balls of death's dark ſelf.—Little concern will it give me to hear from my bookſeller that only five or ſix copies are ſold; nor very much ſhall I grieve that but a ſmall number of young ladies do me the inexpreſſible honour to ſmooth their tuckers and their ribbands in my book; to make thread papers of it; or to tear it into pieces, for papillots, or to make their thimbles fit.—Let but the dear perſons, for whom it is written, derive either pleaſure or profit from it! and you ſhall ſee me ſmile at what the world calls

fame. Give me leave to apply to you what a certain Greek poet ſaid of Plato; "my ſiſters are alone an audience."—If this be vanity, ſure I am that I *meaned* it not as ſuch; for I moſt readily agree with him who remarks, of all the garbs he ever ſaw pride put on, that of humility to be the moſt diſguſting:—but if it be vanity—ſerve me, kind heaven, as it is my earneſt prayer that I may be ſerved!—To every body let the Author of this little book remain unknown, but to thee, and to his ſiſters!—Thy MOST SLIGHTEST approbation their thanks; and the ſtill, ſmall, ſilent applauſe of his own conſcience; infinitely does he prefer before the plaudits of a thouſand worlds like this.'

To this we ſhall add the Author's advice concerning charity:

'Had providence no charity, what would become of mankind? There is a certain general claim of kindneſs and benevolence, as Montaigne, with his uſual good-nature, obſerves, to which every ſpecies of creatures hath an undoubted right from us.—How much more, therefore, a being, ſtamped with the human face divine! made in God's own image! created after God's likeneſs! for my own part, ſo ſure am I to meet ſome ſhivering, ſhirtleſs wretch or another, every ten yards, that I declare myſelf aſhamed almoſt to walk the ſtreets in a coat, with the inſulting gloſs of novelty upon it: and when moderate calculation ſays two thouſand to periſh, every year, through want, in London only; I will excuſe a little charity, the monſtrous extravagance of one or two "raſcal counters," with all my heart. The misfortune is, that too many, in the jealous ſpirit of emulation, improve upon the prudent proverb of their anceſtors, and never ſuffer their charity to ſtir a ſtep from home: while that of others, like a man married to a ſhrew, is every where but at home.—In this, as in all other things, the two extremes are the Scylla and the Charybdis, of which you muſt ſteer clear, or inevitably periſh.——

Moſt things in life, my ſiſters, depend upon the manner. Charles the Firſt, in a fit of gallantry, thinking to ſurpriſe his queen with a preſent of a diamond buckle, puſhed it down her boſom, and tore her with the tongue. But in what we are talking about the manner is all.—Poverty and deformity are, not without reaſon, ſuſpicious of affronts. Treat them, therefore, with the utmoſt delicacy of tenderneſs.—Do not you remember the poor French beggar to have felt the ſmall pinch of ſnuff which was taken out of his box, more ſenſibly, than the two *ſous* which were dropped into it; and to have made his grateful reverence accordingly?—A journeyman taylor, once, in my ſight, relieved an old ſhopmate, who had travelled two days upon a ſtale halfpenny roll, with a couple of ſhillings, *back handed*:—and I ſaw an honeſt negro, not long ſince, as he was walking towards Deptford, at the rate of about five miles an hour, ſtop ſhort, in paſſing an old ſailor, of a different complexion, with but one arm and two wooden legs—It was my fortune, I ſay, to have the luxury to watch this worthy ſavage take three halfpence and a farthing, his little all, out of the ſide pocket of his tattered trowſers; wrap them up in a bit of an old hand-bill, which held his tobacco when he was ſo rich as to have any; force them into the weeping ſailor's retiring hand, with both his; wipe his eyes with the corner

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of his blue, patched jacket; and walk away ſo happy, and ſo faſt—that I was obliged to put your friend Spot into a Canterbury gallop, to get up to the dog, in order to ſhake him by the hand.——'

Before we take our leave of this work, we muſt remark a ſingularity or two in the Author's manner of printing. He always prints the pronoun I with a ſmall letter (i); and the name of God with a daſh (G—d) hereby giving the moſt ſerious uſe of it the appearance of prophaneneſs. We likewiſe obſerve ſeveral extraordinary oddities of thought; ſuch as the following: that 'by being good we reſemble the deity almoſt as much as the word *good* reſembles the monoſyllable appropriated in our language to expreſs the deity:' and that 'our very poultry one would think to have ſome idea of gratitude: for they never drink without turning up their little heads to the ſky.' Such whims as theſe, which are unworthy a writer of real ability, a little attention to the principles of true taſte and juſt criticiſm will, we doubt not, enable our Author in future to avoid.

Art. 38. *The Bloſſoms of Virtue:* a ſeries of polite Letters on important Subjects, written by a young Lady in the courſe of the laſt two Years of her Life; reviſed and publiſhed by her Brother. 12mo. 2s. 6d. ſewed. Waters. 1775.

The preface to this work attempts to intereſt the feelings of the reader in its favour, by delineating the character, and deſcribing the fate of an amiable young lady; who, having juſt entered upon life, with a good heart, and a cultivated underſtanding, which had raiſed great expectations in her friends, was ſuddenly cut off in her bloom, and fell like the drooping lily before the ſcorching ſun. Theſe letters are ſaid to have been written by this young lady, while ſhe was at boarding-ſchool, to her brother, who has uſhered them into the world with an high encomium; aſſuring the public that the ſtyle is eaſy, elegant, and pleaſing, and that the obſervations are ſenſible, ſpirited, and refined.

If we were aſſured that we have the true account of the origin of theſe letters, we ſhould only remark, that a brother is not always an impartial or a competent judge of the merit of a ſiſter's productions; and that a young lady at a boarding-ſchool may be a very good girl, and may be very laudably employed in copying papers from the Spectator and other good books, and ſending them with a few obſervations of her own, to her mama or her brother, and yet may have no claim to be introduced to public notice as an Author. But as the Editor has not thought proper to give the public any names or authorities, we think ourſelves at liberty to ſuſpect, that the ſtory of the young lady may be nothing more than a piece of Author-craft, to paſs off a paultry compilation, by the help of a taking title-page, and a vaunting preface. The greater part of the work conſiſts of extracts from the moſt common books, and theſe often imperfect and mutilated; among which we particularly obſerve Addiſon's well-known papers on chearfulneſs, and on ſelf examination, with the ſtory of Rhinſault and Sapphira: and the original compoſition, thinly ſcattered through the piece, is trite and inelegant. We ſhall not therefore heſitate to pronounce this publication a trifling and contemptible performance.

NOVELS and MEMOIRS.

Art. 39. *The Tender Father.* 12mo. 2 Vols. 6 s. Riley. 1775.

In the firſt ſentence of this book, we meet with a reflection, which is ſo juſt and ſeaſonable, and which, if generally attended to, may be ſo exceedingly uſeful to the preſent race of Novelliſts, and ſave us ſo many painful labours, that we cannot deny ourſelves the ſatisfaction of recommending it to the particular notice of our Readers: "As it is a general maxim, that any age or people may be judged of, and delineated in a great meaſure from the books they produce, how careful ſhould men be, that they do not at the ſame time diſgrace both themſelves and their country by unworthy performances." This obſervation has more meaning in it, than the Author himſelf appears to be aware of: it implies, that for the credit of themſelves and their country, Authors ſhould be careful, not only that the moral of their works be good, but that they be well written. If this Writer had paid a proper attention to his own reflection in its full extent, either the ſeveral ſtories, which are tacked together to make up a work, would have been more intereſting, the reflections would have been more ſtriking, and the compoſition more maſterly —or the work would not have been ſuffered to make its appearance.

Art. 40. *The Daughter*, or the Hiſtory of Miſs Emilia Royſton, and Miſs Harriet Ayres; in a ſeries of Letters. By the Author of the Exemplary Mother. 12mo. 2 s. 6 d. ſewed. Dodſley. 1775.

This Novel is altered from one publiſhed in the year 1762, under the title of *Letters between Emilia and Harriet*: ſee Review, vol. xxvi. p. 154. The Author, perceiving many material defects in the original work, particularly that the ſtory was too ſimple to be very intereſting, too conciſe to admit of much exemplification of character, and too much in the uſual ſtrain of romantic love, to conduct the reader to the temple of truth, has attempted to improve both the plan and execution of the work; endeavouring to draw a perfect pattern of filial obedience, and female delicacy, with a view to intereſt the affections, modulate the paſſions, and mend the heart. By theſe alterations the moral of the work is doubtleſs improved; but with reſpect to the compoſition, we ſtill do not think ourſelves authoriſed to place it above the line of mediocrity, or to allow it a degree of merit equal to that of the Author's later productions. The verſes which are occaſionally introduced, are ſo imperfect and proſaic, that they are rather a blemiſh than an ornament to the work.

Art. 41. *Adventures of Alonzo*; containing ſome ſtriking Anecdotes of the preſent prime Miniſter of Portugal. 12mo. 2 Vols. 5 s. bound. Bew. 1775.

The Author of this Novel has contrived to mix juſt ſo much political anecdote and reflection with his love-tale, as to make it dull and tedious. It is one of thoſe performances, which though it may not ſhock the reader with glaring faults, will be read without emotion, and forgotten as ſoon as it is laid aſide.

ARCHITECTURE.

Art. 42. *A Key to Civil Architecture*; or the Univerſal Britiſh Builder. Containing the Principles and Properties of Building clearly demonſtrated, &c.—The Manner and Method of meaſuring

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all the different Artificers' Works, as practiſed by the moſt eminent Surveyors, with their Prices——alſo, the Maſter's Prices, a Schedule of Prices for Taſk maſters, &c. &c. By Thomas Skaiſe, P. A. Carpenter and Joiner. 8vo. 7 s. 6 d. bound. Baldwin. 1774.

We have examined this work, and, as far as our knowledge of the ſubject extends, we judge it to be of inferior value to Langley's "*London Prices*," and, perhaps, other preceding publications. It is ill digeſted, ill written, and ill printed; and we cannot help thinking that the Author's ignorance ought to have checked his preſumption, ſo far as to have prevented his troubling the public with ſo crude a performance. But it has been ſaid that preſumption is the child of Ignorance, and has ever been beheld by her with the uſual partiality of fond and fooliſh parents. If this be the caſe, we may ſome time hence, have the mortification of peruſing Mr. Skaiſe's threatened "Syſtem of matters (in ſtore) never yet conſidered by any; and, in his own opinion, of the moſt eſſential utility *both* to the architect, builder, gentleman, and private workman." We have, however, the ſatisfaction of learning that, "in many of the topics," Mr. Skaiſe will "*better* his underſtanding" by the "opinion" of his patron, "Mr. Thomas Hardiſty, carpenter and joiner in York,"—"as it is well known that" Mr. Hardiſty's "practical methods are at leaſt equal, if not ſuperior to any of the preſent age."—If Mr. Hardiſty teaches to ſpell, his aſſiſtance may be of peculiar advantage to Mr. Skaiſe's future productions.

MEDICAL.

Art. 43. *Nymphomania; or, a Diſſertation concerning the Furor Uterinus, &c.* Written originally in French by M. D. T. De Bienville, M. D. and tranſlated by Edward Sloane Wilmot, M. D. 8vo. 3 s. ſewed. Bew. 1775.

Neither the theory nor the practice delivered in this performance have any ſhare of merit; and we muſt therefore regret that Dr. Edward Sloane Wilmot (if a man of this name and deſcription really exiſts) ſhould have been ſo regardleſs of his own reputation, and of public decency, as to promote an Engliſh impreſſion of this worthleſs production.

QUACKERY.

Art. 44. *The Hiſtory and Effects of the Aloedurian Drops*; an ancient Medicine; for the Decays of early Age, and ruined Conſtitutions; for Diſorders of the Stomach; and for Chronic Diſeaſes, which thence derive their origin. From the Papers of a Phyſician. 8vo. 6 d. Hawes, &c. 1774.

Announces the appearance of a formidable rival to Sir John Hill's Tincture of Sage; if it is not indeed providently calculated by the [illegible] noble hand, to ſucceed it quietly with all the advantages of [illegible]elty over a neglected ſpecific. The virtues of ſage were once [illegible]ized abroad for extending the duration of human life*; but as [illegible] material alterations have ſince been obſerved in the Bills of Mor[illegible]lity, how can it be accounted for but by the infidelity of the de[illegible]ſt, who have juſtly ſuffered for their obſtinate contempt of the [illegible]ble doctor's extenſive philanthropy? The preſent publication of-

* See Rev. vol. xxx. p. 251.

fers an ingenious improvement that may probably be attended with more ſucceſs, at leaſt with reference to the publiſher; in a medicine to fortify the body againſt the decays of *early* age: as this will ſurely attract the notice of battered beaux and rakes, who may be ſuppoſed eagerly to catch at every ſtraw held out to them to avoid drowning in thoſe dangerous ſeas of vice into which their own follies have plunged them.

RELIGIOUS and CONTROVERSIAL.

Art. 45. *An Appeal to the Common Senſe of all Chriſtian People*, more particularly the Members of the Church of England, with regard to an important Point of Faith and Practice, impoſed upon their Conſciences by Church Authority. By a Country Clergyman. The Third Edition, with large *Additions*. 12mo. 2s. 6d. ſewed. Johnſon. 1775.

In the 7th volume of our Review, we recommended to public attention, this judicious, candid, and well-meant performance. We obſerved, that in 'the important point of faith and practice' here alluded to, the honour of the ONE SUPREME GOD and FATHER OF ALL, and the worſhip we owe to HIM, are deeply concerned; that it is a point to which none can be indifferent who feel any concern for the honour of our Church, the intereſts of religion, or the purity of the Chriſtian worſhip; and that the *Athanaſian* doctrine of the Trinity, and the worſhip founded upon it, are ſuch groſs inſults on the common ſenſe and reaſon of mankind, ſo expreſsly contradictory to the plaineſt declarations of our Saviour and his apoſtles, and ſo foul a reproach to our eſtabliſhed Church, that it is juſt matter of aſtoniſhment to the conſiderate part of mankind, that no vigorous effort hath yet been made to wipe off ſo glaring a ſtain from our eccleſiaſtical conſtitution.

The preſent worthy and conſcientious Writer, it was farther obſerved, treats this ſubject in a clear, eaſy, and natural manner, without introducing any of thoſe ſcholaſtic diſtinctions, or metaphyſical ſubtleties which have ſo often, though to little *good* purpoſe, been made uſe of, in the controverſy concerning the Trinity; and which are ſeldom employed but by thoſe who labour to confound, when they cannot convince.

With reſpect to this third edition, the Author profeſſes to have corrected all the errors taken notice of by thoſe who have written againſt the APPEAL. Large additions are alſo made, particularly in the notes; in which are compriſed a diſtinct reply to Mr Jones's "*Letter to the Common People*," in defence of the Athanaſian *hereſy*, as Mr. Whiſton uſually ſtyled it. The principal objections brought againſt the Appeal, by Mr. Landon, are alſo properly noticed.

Art. 46. *The orthodox Diſſenting Miniſter's Reaſons for a farther Application to Parliament*, for Relief in the Matter of Subſcription to the Articles of the Church of England. Addreſſed to his own and other Congregations. 12mo. 2d. Buckland, &c. 1775.

A rational and candid performance, containing more argument than much larger tracts. The Author declares his full aſſent to the doctrines commonly accounted orthodox, or calviniſtical; and then aſſigns ſome reaſons which muſt prevent his ſubſcribing the articles, or excite him cordially to join with others in an application for relief from this impoſition. His reaſons appear to us perfectly valid, and

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we ſhould ſuppoſe would be regarded in the ſame light by every unprejudiced mind.

Art. 47. *A Preſervative from criminal Offences*: Or, the Power of Godlineſs to conquer the reigning Vices of Senſuality and Profaneneſs, &c. To which is added, a ſhort Office for the penitent Sinner, chiefly taken from the Book of Common Prayer. 12mo. 1 s. Shrewſbury printed. London, ſold by Longman. 1775.

A plain practical addreſs to mankind, from one who appears to be really deſirous of contributing to their higheſt intereſt and happineſs. As a proof of this, the Author does not enter into nice diſtinctions, and amuſe them with matters of ſpeculation and diſpute, but in a pious and ſolid ſtrain applies to the underſtanding and the heart. We truly wiſh that his well-meant attempt, (as it appears to be) may have ſome anſwerable influence on his readers: and may they be many!

SERMONS.

I. Preached in Lambeth Chapel, at the Conſecration of the Right Rev. Richard Hurd, D. D. Lord Biſhop of Lichfield and Coventry; and of the Right Rev. John Moore, D. D. Lord Biſhop of Bangor; Feb. 12, 1775. By Thomas Balguy, D. D. Archdeacon of Wincheſter. 4to. 1 s. Davis. 1775.

Such of our Readers as are acquainted with Dr. Balguy's Sermon on Church Government, and with his Charge delivered to the Clergy of the Arch-deaconry of Wincheſter, will eaſily form a judgment of what might be expected in the preſent Diſcourſe. It is conducted, in general, upon the ſame principles, and is written in the ſame ingenious and plauſible, but, we muſt add, indeciſive and unſatisfactory manner, which appears in the preceding publications. The Doctor ſtill continues to confound eccleſiaſtical and civil authority, to a degree that tends more to perplex than to enlighten his readers; and is very ready to forget thoſe peculiar obligations which lie upon a Proteſtant church to maintain a ſacred regard to the legiſlative character of Chriſt. In ſome reſpects, however, the Author is not altogether ſo wild and bold in his poſitions, as he was in his former pieces. He does not now declare, that he "means to defend not only Popery, but Paganiſm itſelf." He does not now declare, that he "means to defend every eſtabliſhed religion under heaven." On the contrary, he hath expreſſed himſelf in the following language, 'Are Chriſtians to aſſiſt at the rites of Paganiſm? Are Proteſtants to join in the ſacrifice of the maſs, in the worſhip of images, in a blind ſubjection to the decrees of the Pope? Nothing, I hope, has been ſaid; nothing, I am ſure, was meant, which can warrant this concluſion. When theſe extreme caſes happen, we are to obey the evangelical precept, "Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues," Rev. xviii. 4.

It is with no little pleaſure that we have peruſed, and tranſcribed, this virtual renunciation of the very exceptionable doctrine which our Author had advanced in his Charge.

II. Preached before the Univerſity of Cambridge, May 29, 1775. By John Mainwaring, B. D. Fellow of St. John's College. 4to. 1 s. Beecroft. 1775.

This Sermon is a valuable addition to the ſenſible and elegant diſcourſes with which Mr. Mainwaring has heretofore obliged the Public.

lic. The Author has delineated, with ſpirit and judgment, the character of the times to which his ſubject leads him; and, whilſt he condemns the wild proceedings of the republican party, ſhews a firm attachment to the principles of conſtitutional liberty. The anniverſary of the Reſtoration, he conſiders as capable of affording much inſtruction. It may ſerve to awaken, both in prince and people, "An humble and deep ſenſe of the errors to which they are liable, and of their equal ſubjection to the Supreme Ruler: of that particular homage which they owe him for the greater and more ſignal manifeſtations of his mercy: and of the obligations they are under to promote, by every private and public encouragement, the intereſts of religion, morality, and learning." Under theſe three heads, Mr. Mainwaring has introduced a number of judicious remarks, in the courſe of which he has done juſtice to the Revolution, and expoſed that corrupt and mercenary ſpirit, which he truly repreſents as more to be dreaded, than any *formed* deſigns of any prince or miniſter; or, than all the powers of Europe, if combined againſt us.

The ſermon is dedicated to Mr. Maſon, as the particular friend of the Author, and as approving the ſentiments here delivered.

III. *Chriſt the Object of religious Adoration, and therefore, very* GOD. Preached before the Univerſity of Oxford, May 14, 1775. By George Horne, D. D. Preſident of St. Mary Magdalen College, and Chaplain in ordinary to his Majeſty. 8vo. 6d. Rivington. 1775.

The point that, of late, hath been chiefly inſiſted upon, by the advocates for the doctrine of the Trinity, is the worſhip of Chriſt; and it is a ſubject of great importance; which requires, perhaps, on the Unitarian ſide of the queſtion, an ampler conſideration than it has yet received. Among the defenders of the common ſyſtem, there is no one who is more zealous, or more able, than Dr. Horne. In the diſcourſe before us, he has collected and diſplayed, with peculiar conciſeneſs and energy, the arguments from ſcripture, and a few of the early Fathers, in favour of the religious adoration of our bleſſed Saviour. If our Author's zeal had been tempered with a greater proportion of moderation and charity, we ſhould have been better pleaſed with his performance.

IV. *The Intereſts of Truth and Virtue invariably purſued by Providence, in the Permiſſion of Error and Vice*—At Baſingſtoke, June 8, 1775. At the Viſitation of Dr. Balguy, Archdeacon of Wincheſter. By John Duncan, D. D. Rector of *South Warmborough, Hants.* 8vo. 6d. Cadell. 1775.

"*It muſt needs be that offences come:*" from which paſſage the judicious Preacher takes occaſion to vindicate the conduct of Providence in the permiſſion of error and vice, by evincing the *moral benefit* reſulting from this divine conſtitution. The argument is unqueſtionably of great importance: and, though it has not novelty to recommend it, the Reader will find it ſtated and urged with peculiar advantage. "Partial evil," under the adminiſtration of unerring wiſdom, rectitude, and benevolence, is rendered productive of "general good." The intereſts of truth and virtue are promoted, upon the whole, and in the final iſſue, by the permiſſion even of atrocious crimes and pernicious errors. "The minds of men," placed in a ſtate of moral exerciſe and diſcipline, "are alarmed by an actual

ſight and feeling of the miſchievous conſequences of ſin and falſehood, and thus excited to a more watchful and reſolute purſuit of truth and virtue." Obſervation and experience are certainly the beſt monitors: "when by certain experience we *ſee*, we *know*, we *feel*, the dreadful effects of intemperance, ambition, avarice, envy, rage, revengefulneſs, will not the ſight, the knowledge, the feeling of theſe effects excite in us an abhorrence of ſuch exceſſes, with an infinitely greater force, than a mere mental contemplation of the miſchief we may judge them liable to occaſion? The extreme wretchedneſs attendant upon certain heinous crimes, though by the bleſſing of God it be no familiar object in human life, is yet preſented to our minds, with ſufficient evidence, in all its ſhapes of horror, to prompt us to keep the ſtricteſt guard over every ſtrong inclination of our hearts. If we had no experience of this wretchedneſs, would it occur to our thoughts that an evil heart and perverſe diſpoſition, though not immediately diſplayed in outward acts, may be as odious in the ſight of God, and as detrimental to all our hopes of happineſs, as if it had actually appeared in correſpondent actions?" "Should Providence interpoſe more frequently, to prevent every tempting opportunity, or to diſappoint the perpetration of atrocious crimes, the external fate of the moral world might wear a ſhew of greater purity than it does at preſent. But would the internal, the real characters of men be the better for it? that is the queſtion. The general depravity of the hearts of men remaining the ſame, would not their caſe, upon the whole, be infinitely worſe, if, ſecure of all ill conſequences, they ſhould indolently abandon the care, and loſe all ſenſe of their ſpiritual, or eternal intereſts?" Our Preacher next proceeds to examine the "corruption of mankind, occaſioned by the eſtabliſhment of pernicious error." He has happily illuſtrated this part of the argument by a ſeries of pertinent facts in the hiſtory of the Chriſtian church from its firſt plantation to the preſent time: and he ſhews, how they have all conduced to inſpire a love of truth, and a reſolution to free the human mind from ſpiritual bondage: from the whole argument he infers, that "it is utterly inconſiſtent with reaſon, as well as religion, from any preſent melancholy aſpect of things, to complain, or judge too haſtily of the deſigns of Providence. It becomes us rather to reſt aſſured, that the whole may in fact be reconciled with univerſal goodneſs, and infinite wiſdom: ſo that every tranſient and partial evil ſhould be conſtantly regarded as preparatory to an event of permanent and impartial tendency to good."

Our Author cloſes his diſcourſe with reflections relative to the expediency of a farther reformation of our excellent religious eſtabliſhment, which diſcover a very laudable degree of liberality and candour.

V. *The preſence of Chriſt with his Church in every age and period of it, explained and proved*—at Antrim, June 28, 1774. At a general Synod of the Proteſtant Diſſenting Miniſters of the Preſbyterian Perſuaſion in Ulſter. By William Campbell, of Armagh. 8vo, Belfaſt, printed. 1774.

A ſenſible and plain diſcourſe; in which the pious and the rational are agreeably united. It traces briefly the Chriſtian religion from its early dawn, to the preſent period, and looks forward to its more glorious

glorious triumph. In all it ſhews the care of Providence over the Chriſtian church, and the fulfilment of the promiſe of Chriſt, Matt. xxviii. 20. which is the foundation of the ſermon. It pleads very forcibly for religious liberty, and mutual forbearance among Chriſtians, and ſets before us ſome plain truths, which highly deſerve to be carefully attended to.

CORRESPONDENCE.

IF we rightly comprehend the meaning of our Berkſhire Correſpondent, Mr. J. W. who has ſuggeſted to us ſome doubts with reſpect to certain experiments of M. Buffon, on the *ponderoſity of fire*; [ſee our laſt Appendix] he objects to Mr. Buffon's inferences, on a ſuſpicion that the various ignited maſſes of iron, &c. which ſeemed to have acquired an additional weight from the matter of fire introduced into them, might poſſibly cauſe the baſon, in which they were depoſited, to deſcend;—not by an increaſe of weight, but by heating and rarefying the beam, and conſequently giving an additional length and *power* to the lever, on that particular ſide of the axis of ſuſpenſion.

In relating the ſubſtance of M. Buffon's experiments on this head, we could not avoid giving him credit, as an experimental philoſopher, ſo far as to take for granted that he had attended to every circumſtance that might eſſentially influence the reſult, in experiments of ſuch delicacy. Though it certainly is not incumbent on us to ſupport the accuracy of M. Buffon's experiments, we ſhall obſerve that it does not appear probable to us that he ſhould overlook the circumſtance mentioned by Mr. W. or that he ſhould ſuſpend his heated matters ſo near the beam, or keep them there ſo long, as ſenſibly to affect and lengthen it by their heat.—Beſides, in his experiments made with glaſs, the quantity ſeems to have been too ſmall to have been capable of producing any ſenſible error, from the cauſe ſuggeſted by our Correſpondent.

We are obliged to Remembrancer for his information relative to a pamphlet "which, in all probability, the Reviewers would never have heard of." This Correſpondent is miſtaken in ſuppoſing that the monoſyllable *no* is omitted in our laſt, p. 192, l. 11. It is now known who is the Author "of that beautiful poem, THE COUNTRY JUSTICE;" and the Magazine to which our Correſpondent refers, was not miſtaken.

MISTAKE in our laſt, viz.

We muſt plead guilty to the charge of manſlaughter. The good Marquis of Mirabeau is (we are glad to ſay it!) ſtill living. Strike out the word *late*, in the laſt line of p. 168 of the Review for Auguſt.

☞ S. B.'s intelligence is very acceptable.

*** Mr. C. Van Eugelin's requeſt will be complied with in our next.

ERRATUM in this Month, viz.

P. 224, par. 2, l. 2, for *Petrarch's*, read *Petrarch*.

THE MONTHLY REVIEW,

For OCTOBER, 1775.

ART. I. *The Conſtitution of England, or an Account of the Engliſh Government; in which it is compared with the Republican Form of Government, and occaſionally with the other Monarchies in Europe.* By J. L. De Lolme, Advocate, Citizen of Geneva. 8vo. 10 s. 6 d. boards. Kearſly. 1775.

THE reputation of this book, the French original of which is known to many of our Readers, hath not been a little increaſed by the great character given of it by the celebrated Junius. He ſpeaks of it more than once with high encomium, and has recommended it to the Public as a performance, deep, ſolid, and ingenious. Nor is it Junius alone who hath praiſed it in the ſtrongeſt terms. It has been mentioned, with equal applauſe, by ſome of the moſt illuſtrious members of the Britiſh ſenate; among whom, if we recollect aright, may be reckoned the names of a Camden and a Chatham. Theſe circumſtances cannot fail of exciting the attention, and raiſing the expectation of thoſe who have not read the original; and they will now have an opportunity of peruſing Mr. De Lolme's treatiſe with peculiar advantage. This Engliſh edition of it comes from the Author himſelf, and is not merely a tranſlation of his former production, but preſents itſelf to us much improved and enlarged. Three new chapters, including nearly an hundred pages, are added towards the cloſe of the ſecond book; and there are ſeveral conſiderable additions beſide, which are interſperſed through the body of the work.

Mr. De Lolme obſerves, in the Introduction, that he is aware, that it will be deemed preſumptuous in a man who has paſſed the greateſt part of his life out of England, to attempt a delineation of the Engliſh government. But to this he anſwers, that, though a foreigner in England, yet as a native of a free country, he is no ſtranger to thoſe circumſtances which conſti-

tute or characterize Liberty; and that even the great diſproportion between the republic of which he is a member and in which he formed his principles, and the Britiſh empire, has perhaps only contributed to facilitate his political inquiries. He ſuggeſts, likewiſe, that the very circumſtance of his being a foreigner may of itſelf be attended, in this caſe, with a degree of advantage. 'The Engliſh themſelves, adds our Author, (the obſervation cannot give them any offence) having their eyes open, as I may ſay, upon their liberty, from their firſt entrance into life, are perhaps too much familiarized with its enjoyment, to inquire, with real concern, into its cauſes. Having acquired practical notions of their government, long before they have meditated on it, and theſe notions being ſlowly and gradually imbibed, they at length behold it without any high degree of ſenſibility: and they ſeem to me, in this reſpect, to be like the recluſe inhabitant of a palace, who is perhaps in the worſt ſituation for attaining a complete idea of the whole, and never experienced the ſtriking effect of its external ſtructure and elevation; or, if you pleaſe, like a man who, having always had a beautiful and extenſive ſcene before his eyes, continues for ever to view it with indifference. But a ſtranger, beholding at once the various parts of a conſtitution diſplayed before him, which, at the ſame time that it carries liberty to its height, has guarded againſt inconveniences ſeemingly inevitable, beholding, in ſhort, thoſe things carried into execution, which he had ever regarded as more deſirable, than poſſible, he is ſtruck with a kind of admiration: and it is neceſſary to be thus ſtrongly affected by objects, to be enabled to reach the general principle which regulates them.'

The firſt chapter of the firſt book begins with treating on the cauſes of the liberty of the Engliſh nation, and the reaſons of the difference between the government of England and that of France. Mr. De Lolme is of opinion, that we have but vague and uncertain accounts of the government introduced by the Anglo-Saxons; that it appears to have had little more affinity with the preſent conſtitution than the general relation, common to all the northern nations, of having a king and a body of nobility; and that the real foundation of the Engliſh conſtitution is to be referred to the era of the conqueſt. Theſe ſentiments he endeavours to confirm in a note, the poſitions of which we do not entirely approve. However, we grant that a material change was, at the time of the conqueſt, effected in the government then exiſting; and that this change hath paved the way, in the iſſue of things, for the eſtabliſhment of the preſent Engliſh conſtitution.

Our Author makes ſome judicious obſervations on the different manner in which the feudal ſyſtem was eſtabliſhed in France,

France, and in England. The eſtabliſhment of the feudal ſyſtem was, in England, an immediate and ſudden conſequence of that conqueſt which introduced it. Beſide, this conqueſt was made by a prince who kept the greater part of his army in his own pay, and who was placed at the head of a people over whom he was hereditary ſovereign: circumſtances which gave a totally different turn to the government of that kingdom.—William aſſumed the prerogative of impoſing taxes: he inveſted himſelf with the whole executive power of government. But what was of the greateſt conſequence, he arrogated to himſelf the moſt extenſive judicial power in the eſtabliſhment of the court which was called *Aula Regis*; a formidable tribunal which received appeals from all the courts of the barons, and decided in the laſt reſort on the eſtates, honours, and lives of the Barons themſelves; and which, being wholly compoſed of the great officers of the crown, removable at the King's pleaſure, and having the King himſelf for preſident, held the firſt nobleman in the kingdom under the ſame controul as the meaneſt ſubject.

'Thus, continues our ingenious Writer, while the kingdom of France, in conſequence of the ſlow and gradual formation of the feudal government, found itſelf to be in the iſſue only a number of parts, ſimply placed by each other, and without any reciprocal adherence; the kingdom of England, on the contrary, in conſequence of the ſudden and violent introduction of the ſame ſyſtem, became a compound of parts united by the ſtrongeſt ties; and the regal authority, by the preſſure of its immenſe weight, conſolidated the whole into one compact indiſſoluble body.

'It is to this difference, in the original conſtitution of France and England, that is, in the original power of their Kings, that we muſt attribute the difference, ſo little analogous to its cauſe, of their preſent conſtitutions. It is this which furniſhes the ſolution of a problem, which, I muſt confeſs, for a long time perplexed me; and explains the reaſon why, of two neighbouring nations, ſituated almoſt under the ſame climate, and having one common origin, the one has attained the ſummit of liberty, the other has gradually ſunk under the moſt abſolute monarchy.

'In France, the royal authority was indeed inconſiderable; it this circumſtance by no means favoured general liberty. he Lords were every thing; and the bulk of the nation were ounted nothing. All thoſe wars which were made on the ng had not liberty for their object; for of this their chiefs ready enjoyed but too great a ſhare: they were the mere effects private ambition or caprice. The people did not engage in em as aſſociates in the ſupport of a cauſe common to all:

they were dragged, blindfold and like ſlaves, to the ſtandard of their leaders. In the mean time, as the laws, by which their maſters were vaſſals, had no relation to thoſe by which they were themſelves bound as ſubjects, the reſiſtance, of which they were made the inſtruments, never produced any advantageous conſequence, in their favour; nor did it eſtabliſh any principle of freedom that could in any caſe be applicable to them.

'The inferior nobles, who ſhared in the independence of the ſuperior nobility, added alſo the effects of their own inſolence to the deſpotiſm of ſo many ſovereigns; and the people, wearied out by their ſufferings, and rendered deſperate by oppreſſion, at times attempted to revolt: but, being parcelled out into ſo many different ſtates, they never could agree, either on the nature of their complaints, or the time of preferring them. The inſurrections, which ought to have been general, were only ſucceſſive and particular. In the mean time the Lords, uniting to avenge their common cauſe as maſters, fell with irreſiſtible advantage on men who were thus divided. The people were ſeparately, and by dint of arms, brought back to their former yoke; and liberty, that precious offſpring which requires ſo many favourable circumſtances to foſter it, was every where ſtifled in its birth.

'At length, when by conqueſts, by eſcheats, or by treaties, the ſeveral provinces came to be *united* to the extenſive and continually increaſing dominions of the monarch, they became ſubjects of their new maſter, already trained to obedience. The few privileges, which the cities had been able to preſerve, were little reſpected by a ſovereign who had himſelf entered into no engagement to that purpoſe; and, as the unions were made at different times, the King was always in a condition to overwhelm every new province that accrued to him, with the weight of all thoſe he already poſſeſſed.

'As a farther conſequence of this difference between the times of the *unions*, the ſeveral parts of the kingdom could entertain no views of aſſiſting each other. When the one reclaimed its privileges, the other, long ſince reduced to ſubjection, had already forgotten theirs. Beſides, thoſe privileges, by reaſon of the difference in the governments under which the provinces had formerly been held, were alſo almoſt every where different. The circumſtances which happened in one place, bore, of courſe, little affinity to thoſe which fell out in another. The ſpirit of union was loſt, or rather had never exiſted. Each province, reſtrained within its particular bounds, only ſerved to inforce a general ſubmiſſion, and the ſame cauſes which had reduced that warlike ſpirited nation to a yoke of ſubjection, concurred alſo to keep them under it.

'Thus

'Thus Liberty periſhed in France, becauſe it wanted a favourable culture and proper ſituation. Planted, if I may ſo expreſs myſelf, but juſt beneath the ſurface, it preſently expanded, and ſent forth ſome large ſhoots; but having taken no root, it was ſoon plucked up. In England, on the contrary, the ſeed lying at a great depth, and being covered with an enormous weight, ſeemed at firſt to be ſmothered; but it vegetated with the greater force; it imbibed a more rich and abundant nouriſhment; its ſap and juice became better aſſimilated, and it penetrated and filled up with its roots the whole body of the ſoil. It was the exceſſive power of the King which made England free, becauſe it was this very exceſs that gave riſe to the ſpirit of union, and of regulated reſiſtance. Poſſeſſed of extenſive demeſnes, the King beheld himſelf independent. Veſted with the moſt formidable prerogatives, he cruſhed at pleaſure the moſt powerful Barons in the realm. It was only by cloſe and numerous confederacies, therefore, that theſe could reſiſt his tyranny. They even were compelled to aſſociate the people in them, and really to intereſt them in the vindication of public liberty.'

Mr. De Lolme goes on to point out the circumſtances which led our anceſtors to examine into the firſt principles of ſociety, and which occaſioned the ſpirit of liberty to deſcend from the poſſeſſors of upper and inferior fiefs, to the freeman, and to the peaſant. In conſequence of the diffuſion of this ſpirit, the lord, the vaſſal, the lower vaſſal, all, at length, united againſt the tyranny of the crown. They even implored the aſſiſtance of the peaſants and cottagers; and the haughty averſion, with which all over the continent the nobility repaid the induſtrious hands that fed them, was, in England, compelled to yield to the preſſing neceſſity of ſetting bounds to the royal authority. The people, on the other hand,—inſtructed by the example of their leaders, ſpoke and ſtipulated conditions for themſelves. They inſiſted that, for the future, every individual ſhould be entitled to the protection of the law: and thus thoſe rights with which the Lords had ſtrengthened themſelves, in order to oppoſe the tyranny of the crown, became a bulwark which was, in time, to reſtrain their own.

In the ſecond chapter, our Author treats on another advan-
e England had over France; which was, that it formed one
livided ſtate: and here he obſerves, that it was in the reign
Henry the Firſt, about forty years after the conqueſt, that
ſee the above cauſes begin to operate. This Prince not
ly mitigated the rigour of the feudal law in favour of the
rds, but alſo annexed as a condition to the charter he
nted, that the Lords ſhould allow the ſame freedom to their
pective vaſſals. Care was even taken to aboliſh thoſe laws

of the conqueror which lay heavieſt on the loweſt claſs of the people.

Under Henry the Second, liberty took a farther ſtride; and the ancient *trial by jury*, a mode of procedure which is at preſent one of the moſt valuable parts of the Engliſh law, made again, though imperfectly, its appearance. But theſe cauſes manifeſted themſelves, at once, under the deſpotic reign of King John. This Prince beheld a general confederacy formed againſt him; in which caſe it was highly and peculiarly advantageous to England that it was not, like France, an aggregation of a number of different ſovereignties. It formed but one ſtate, and acknowledged but one maſter, one general title. The ſame laws, the ſame kind of dependence, conſequently the ſame notions, the ſame intereſts, prevailed throughout the whole. The extremities of the kingdom, at all times, united to give a check to the exertions of an unjuſt power.—No ſooner was the ſtandard ſet up againſt John, than his very courtiers forſook him. In this ſituation, finding no part of his kingdom leſs irritated againſt him than another, having no detached province which he could engage in his defence, by promiſes of pardon, or of particular conceſſions, he was compelled to ſubmit himſelf to the diſpoſal of his ſubjects; and he ſigned at Running Mead the Charter of the Foreſt, together with the famous charter, which, from its ſuperior and extenſive importance, is denominated *Magna Charta*.

'By the former, ſays Mr. De Lolme, the moſt tyrannical part of the foreſt laws was aboliſhed; and, by the latter, the rigour of the feudal laws was greatly mitigated in favour of the Lords. But this charter did not ſtop there. Conditions were alſo ſtipulated in favour of the numerous body of the people, who had united to obtain it, and who claimed, with ſword in hand, a ſhare in that ſecurity it was meant to eſtabliſh. It was hence inſtituted by the great charter, that the ſame ſervices which were remitted in favour of the Barons, ſhould be in like manner remitted in favour of all their vaſſals. This charter eſtabliſhed alſo an equality of weights and meaſures throughout England. It exempted the merchants from arbitrary impoſts, and gave them liberty to enter and depart the kingdom at pleaſure. It even extended to the loweſt orders of the ſtate, ſince it enacted that the *villain*, or bondman, ſhould not be ſubject to the forfeiture of his implements of tillage. Laſtly, by the twenty-ninth article of the ſame charter, it was enacted, that no ſubject ſhould be exiled, or in any ſhape whatever moleſted, either in his perſon or effects, otherwiſe than by judgment of his peers, and according to the law of the land: an article ſo important, that it may be ſaid to comprehend the whole end and deſign of political ſocieties; and from

that

that moment the Engliſh would have been a free people, if there were not an immenſe diſtance between the making of laws, and the obſerving of them.

'But though this charter wanted moſt of thoſe ſupports which were neceſſary to inſure reſpect to it, though it did not ſecure to the poor and friendleſs any ſure and legal methods of obtaining the execution of it (proviſions theſe which numberleſs tranſgreſſions alone, could, in proceſs of time, point out) yet it was a prodigious advance towards the eſtabliſhment of public liberty. Inſtead of the general maxims reſpecting the rights of the people and the duties of the prince (maxims which ambition perpetually controverts, and ſometimes even abſolutely denies) here was ſubſtituted a written law, that is, a truth admitted by all parties, which no longer required the ſupport of argument. The rights and privileges of the individual, as well in his perſon as in his property, were become ſettled axioms. The great charter, at firſt enacted with ſo much ſolemnity, and afterwards confirmed at the beginning of every ſucceeding reign, was, as it were, a general banner perpetually ſet up for the union of all claſſes of the people; and the foundation was laid, on which thoſe equitable laws were to riſe, which offer the ſame aſſiſtance to the poor and weak, as to the rich and powerful.'

The Author has ſubjoined the following note:

'The Reader, to be more fully convinced of the reality of the cauſes to which the liberty of England has been here aſcribed, as well as of the truth of the obſervations made at the ſame time on the ſituation of France, needs only to compare the great charter, ſo extenſive in its proviſions, and in which the Barons ſtipulated in favour even of the bondman, with the treaty concluded between Lewis the Eleventh, and ſeveral of the Princes and Peers of France, intitled, "A Treaty made at St. Maur, between the Dukes of Normandy, Calabre, Bretagne, Bourbonnois, Auvergne, Nemours; the Counts of Charolois, Armagnac, and St. Pol, and other Princes of France, riſen up in ſupport of the public good, on the one part; and King Lewis the Eleventh on the other, October 29, 1465." In this treaty, which was made in order to terminate a war which was called the War for the Public Good, *(pro bono publico)* no proviſion was made but concerning the particular power of a few Lords. Not a word was inſerted in favour of the people. This treaty may be ſeen at large in the *Pieces juſtificatives* annexed to the *Memoires de Philippe de Comines.*'

We have tranſcribed the preceding remarks, of our ſenſible Foreigner, upon the great Charter, with peculiar pleaſure; becauſe we have ſeen, with concern, that ſome of our own coun-

trymen have not had a proper conception of the value of that charter. Obſerving that moſt of its ſtipulations related to the poſſeſſors of fiefs, they have been induced to think meanly of it; without duly conſidering the actual proviſions it made in favour of the ſubject in general, or attending to thoſe principles of law and government contained in it, which, as circumſtances aroſe, were calculated to operate for the benefit of the people at large.

After curſorily mentioning the long reign of Henry the Third, Mr. De Lolme haſtens to the grand epoch of the reign of Edward the Firſt; and does juſtice to this epoch, on account of the improvement which was then made in the Engliſh laws, the legal admiſſion that was given to the deputies of towns and boroughs into parliament, and the ſtatute which was enacted *de Tallagio non concedendo*. This was a moſt important ſtatute, which, in conjunction with Magna Charta, forms the baſis of the Engliſh conſtitution. As the great Charter was the bulwark that protected the freedom of individuals, ſo was the ſtatute in queſtion the engine which protected the Charter itſelf, and by the help of which the Engliſh were thenceforth to make legal conqueſts over the authority of the crown.

At this period our Author ſtops, in order to take a diſtant view, and contemplate the different proſpect which the reſt of Europe then preſented: and, having given an ingenious repreſentation of the operation of the feudal ſyſtem abroad, he adds, 'But in England, the ſame feudal ſyſtem, after having ſuddenly broken in like a flood, had depoſited, and ſtill continued to depoſit, the noble ſeeds of the ſpirit of liberty, union, and deliberate reſiſtance. So early as the times of Edward, the tide was ſeen gradually to ſubſide. The laws which protect the perſon and property of the individual, began to make their appearance. That admirable conſtitution, the reſult of a threefold power, inſenſibly aroſe; and the eye might even then diſcover the verdant ſummits of that fortunate region, which was deſtined to be the ſeat of philoſophy and liberty, which are inſeparable companions.'

Mr. De Lolme proceeds to ſtate the progreſs of the conſtitution, to the reigns of Henry the Seventh and Henry the Eighth, when, through a peculiar concurrence of circumſtances, the time ſeemed to be arrived, at which England muſt ſubmit, in its turn, to the fate of the other nations of Europe. But the remembrance of their ancient laws, of that great Charter ſo often and ſo ſolemnly confirmed, was too deeply impreſſed on the minds of the Engliſh, to be effaced by tranſitory evils. Like a deep and extenſive ocean, which preſerves an equability of temperature amidſt all the viciſſitudes of ſeaſons, Eng-

land ſtill retained thoſe principles of liberty which were ſo univerſally diffuſed through all orders of the people, and theſe required only a proper opportunity to exert themſelves.

England, beſide, ſtill continued to poſſeſs the immenſe advantage of being only one ſtate.—Even in the time of the Tudors, there was but one aſſembly before which the King could lay his wants, and apply for relief. How great ſoever the increaſe of his power was, a ſingle parliament alone could furniſh him with the means of exerciſing it: and whether it was that the members of this parliament entertained a deep ſenſe of their advantages, or whether private intereſt exerted itſelf in aid of patriotiſm, they at all times vindicated the right of granting, or rather refuſing, ſubſidies; and, amidſt the general wreck of every thing they ought to have held dear, they at leaſt clung obſtinately to the plank which was deſtined to prove the inſtrument of their preſervation.

After carrying on his view to the reign of Charles the Firſt, our Author remarks, that here we muſt obſerve how different were the effects produced in England, by the annihilation of the power of the nobility, from thoſe which the ſame event had produced in France. In France, where, in conſequence of the diviſion of the people and the exorbitant power of the nobles, the people were accounted nothing—when the nobles themſelves were ſuppreſſed, the work was completed. But in England, where the nobles ever had vindicated the rights of the people equally with their own; in England, where the people had ſucceſſively acquired moſt effectual means of influencing the government, and, above all, were undivided,—when the nobles themſelves were caſt to the ground, the body of the people ſtood firm, and maintained the public liberty.

Mr. De Lolme, having proſecuted the ſubject down to the time of the Revolution, and given a juſt character of that great event, which was the third grand æra in the hiſtory of the conſtitution of England, deſcribes, in the next place, with preciſion and judgment, the legiſlative and executive authority of this country, and then comes to the boundaries which are ſet to the royal prerogative. 'In reading, ſays he, the foregoing enumeration of the powers with which the laws of England have intruſted the King, we are at a loſs to reconcile them with the idea of a monarchy, which, we are told, is limited. The ng not only unites in himſelf all the branches of the execu- power; he not only diſpoſes, without controul, of the ole military power in the ſtate; he is moreover, it ſeems, maſter of the laws themſelves, ſince he calls up, and diſſes, at his will, the legiſlative bodies. We find him there-, at firſt ſight, inveſted with all the prerogatives that ever re claimed by the moſt abſolute monarchs; and we are at a

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loſs to find that liberty which the Engliſh ſeem ſo confident they poſſeſs.

'But the repreſentatives of the people ſtill have, and that is ſaying enough, they ſtill have in their hands, now that the conſtitution is fully eſtabliſhed, the ſame powerful weapon which has enabled their anceſtors to eſtabliſh it. It is ſtill from their liberality alone that the King can obtain ſubſidies; and in theſe days, when every thing is rated by pecuniary eſtimation—in theſe days, when gold is become the great moving ſpring of affairs, it may ſafely be affirmed, that he who depends on the will of others, with regard to ſo important an article, is, whatever his power may be in other reſpects, in a ſtate of real dependance.'

In continuing the account of the limitations which are ſet to the royal prerogative, the Author points out one very great advantage enjoyed by England, which is, that of a periodical reformation. At the end of each reign, the civil liſt, and conſequently that kind of independence which it procured, are at an end. The ſucceſſor finds a throne, a ſcepter, and a crown. But he does not find power, nor even dignity; and before a real poſſeſſion of all theſe is given to him, the parliament have it in their power to take a thorough review of the ſtate, and to correct the ſeveral abuſes that may have crept in during the preceding reign: and thus the conſtitution may be brought back to its firſt principles.

In the following chapter, ſome farther reſtrictions are conſidered; but it is juſtly obſerved, after ſeveral of them have been mentioned, that thoſe laws which limit the King's authority, would not, of themſelves, have been ſufficient. As they are, after all, only intellectual barriers, which it is poſſible that the King might not at all times reſpect; as the check which the Commons have on his proceedings, by a refuſal of ſubſidies, affects too much the whole ſtate, to be exerted on every particular abuſe of power; and laſtly, as even this means might, in ſome degree, be eluded, either by breaking the promiſes which procure ſubſidies, or by applying them to uſes different from thoſe for which they were appointed, the conſtitution has beſides ſupplied the Commons with a means of immediate oppoſition to the miſconduct of government, by giving them a right to impeach the miniſters.

The manner of exerciſing this right is ſtated by Mr. De Lolme, and then he obſerves, that it is an admirable expedient, which, by removing and puniſhing corrupt miniſters, affords an immediate remedy for the evils of the ſtate, and ſtrongly marks out the bounds within which power ought to be confined; which takes away the ſcandal of guilt and authority united, and calms the people by a great and awful act of juſtice: an expedient, in

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that reſpect eſpecially, ſo highly uſeful, that it is to the want of the like, that Machiavel attributes the ruin of his republic.

But all precautions would be vain, if the members of parliament themſelves remained expoſed to the efforts of the executive power. The laws, therefore, which ſo effectually provide for the ſafety of the people, provide no leſs for that of the members, whether of the houſe of Peers, or that of the Commons.

Some other methods are ſpecified, which the legiſlators have adopted for preventing the undue influence of the crown, and our Author is of opinion, that the precautions which have been ſucceſſively taken, according as circumſtances have ſhewn them to be neceſſary, are owing to cauſes powerful enough to produce the eſtabliſhment of new ones, whenever circumſtances ſhall point out the neceſſity of them. This opinion he confirms, in a note, by an appeal to Mr. Grenville's bill.

The eighth chapter treats on private liberty, or the liberty of individuals, which, according to the diviſion of the Engliſh lawyers, conſiſts, firſt, of the right of *property*, that is, of the right of enjoying excluſively the gifts of fortune, and all the various fruits of one's induſtry; ſecondly, of the right of *perſonal ſecurity*; thirdly, of the *loco-motive faculty*, taking the word in its more confined ſenſe.—One of the principal effects of the right of property is, that the King can take from his ſubjects no part of what they poſſeſs:—and in regard to the attempts to which this right may be expoſed from individuals towards each other, it is ſaying every thing, to obſerve, that there is no man in England who can oppoſe the irreſiſtible power of the laws;—that the judges cannot be deprived of their employments but on an accuſation by parliament;—and that the judges themſelves have no power to paſs ſentence, till the matter of fact has been ſettled by men nominated, we may almoſt ſay, at the common choice of the parties.

Mr. De Lolme conſiders the oppoſition that was made to the introduction of the Roman law into England, and the reſult of his inquiry is, that, when the Engliſh lawyers attribute the liberty they enjoy to their having rejected this law, they miſtake the effect for the cauſe. It is not becauſe the Engliſh have rejected the Roman law that they are free; but it is becauſe they were free, or, at leaſt, becauſe they had among them thoſe cauſes which were, in proceſs of time, to make them ſo, that they have been able to reject the Roman laws.—What is, in general, the law in civil matters, that has taken place in England, is ſtated in the concluſion of the chapter.

The three laſt chapters of the firſt book relate to criminal juſtice, which our Author deſcribes with the ſame perſpicuity that he hath done the preceding parts of the Engliſh conſtitution. He introduces this ſubject with ſome obſervations, which

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are equally ingenious and juſt, on the danger of the executive power's degenerating into abuſe; and concludes, therefore, that not only the ſafety of the individual, but that of the nation itſelf, requires the utmoſt precautions in the eſtabliſhment of that neceſſary, but formidable, prerogative of diſpenſing puniſhments. Having pointed out theſe precautions, and offered ſuch general conſiderations as were thought neceſſary, in order to convey a juſter idea of the ſpirit of the criminal judicature in England, and of the advantages peculiar to it, he proceeds to exhibit the particulars. This he hath done in a very diſtinct and judicious manner, and, through the whole of what he has ſaid, he hath not only ſhewn a proper knowledge, but a high admiration, of the Engliſh criminal law, and the trial by jury. 'Such is the happy nature, ſays he, of this inſtitution, that the judicial power, a power ſo formidable in itſelf, which is to diſpoſe, without finding any reſiſtance, of the property, honour, and life of individuals, and which, whatever precautions may be taken to reſtrain it, muſt in a great degree remain arbitrary, may be ſaid in England, to exiſt,—to accompliſh every intended end,—and to be in the hands of nobody. The conſequence of this inſtitution is, that no man in England ever meets the man of whom he may ſay, "That man has a power to decide on my death or life."

In the proſecution of the ſubject, Mr. De Lolme takes notice, that what completes the ſenſe of independence, which the laws of England procure to every individual (a ſenſe which is the nobleſt advantage attendant on liberty) is the greatneſs of their precautions upon the delicate point of impriſonment: and here, among other things, he particularly deſcribes and celebrates the Habeas Corpus act, which is conſidered as a ſecond great Charter, and has definitively ſuppreſſed all the reſources of oppreſſion.

[*To be concluded in our next.*]

ART. II. *Chirurgical Obſervations relative to the Cataract, the Polypus of the Noſe, the Cancer of the Scrotum, the different Kinds of Ruptures, and the Mortification of the Toes and Feet.* By Percival Pott, F. R. S. &c. 8vo. 3 s. ſewed. Hawes, &c. 1775.

THE public owe theſe excellent obſervations to a deſign formed by the Author's bookſeller, of giving a complete edition of all that he had hitherto written, collected into one volume in *quarto*; in which will be comprehended the preſent miſcellaneous eſſays. For the accommodation, however, of thoſe who are in poſſeſſion of Mr. Pott's former publications in *octavo*, the Author has thought proper to direct a ſeparate impreſſion of theſe additional obſervations in the ſame form. As they contain many uſeful remarks, we ſhall give a regular abſtract

ſtract of the moſt material facts, or arguments, comprehended in them.

In the firſt of theſe eſſays, the Author preſents us with ſeveral judicious obſervations relative to the *Cataract*; in which he ſhews that the nature of that diſorder has been greatly miſunderſtood, in ſeveral particulars; and that an erroneous practice has been the natural conſequence of miſtaken theory.

He next enters upon a critical inquiry into the reſpective merits of the two different methods of operating in this diſtemper;—that of *couching*, or barely depreſſing the cataract; and the more modern operation of *extracting* it, through an inciſion made in the *Cornea*. He obſerves, that the firſt mentioned mode of operating has, for ſome years paſt, been unjuſtly reprobated and diſuſed; in conſequence of groundleſs, or, at leaſt, exaggerated objections: while the latter has been highly extolled, almoſt generally adopted, and, in ſhort, has become faſhionable; on a ſuppoſition that the *extraction* is always ſafe, eaſy, and ſucceſsful. He impartially examines the merits and demerits of each of theſe methods; and from a ſeries of arguments, deduced from the reſults of an extenſive public and private practice, and an attentive obſervation of the appearances, he concludes, and will probably convince the chirurgical reader, that the greateſt part of the objections to the operation of couching are invalid; and that the inconveniences and diſappointments which attend both operations, are much greater, and, the latter particularly, more frequent, in the operation of *extracting* the chryſtaline, than in that of *depreſſing* it: ſuppoſing each operation to be executed with the ſame degree of judgment; and that the preference therefore is moſt juſtly due to the *needle*.

In the following paper, the Author treats of the *Polypus* of the noſe, and accurately enumerates the particular and diſcriminating circumſtances, which characteriſe that ſpecies of the diſorder, the extraction of which is either impracticable, or cannot be attempted without danger to the patient; either on account of its extenſive attachment to the ſubjacent parts, or the malign nature of the tumor. He then deſcribes the benign ſpecies of this diſorder, in which extraction may be eaſily performed, and without pain, hæmorrhage, or hazard of any kind. He condemns the uſe of eſcharotics, as a dangerous practice; and declares that whenever a *polypus*, from largeneſs of attachment, malignity of nature, or any other cauſe, cannot be ſafely, or at all, extracted by the *forceps*; it is always ſtill more unfit for the cauſtic.

A very ſingular diſeaſe, which has not been particularly marked, or publickly ranked among the *Morbi Artificum*,—though the London hoſpitals preſent many inſtances of it—called

called the *Chimney Sweeper's Cancer*, and by them the *Soot-wart*, forms the ſubject of the next eſſay. It begins in the inferior part of the *ſcrotum*, aſſuming the appearance of a ſuperficial, painful, ragged ſore; and as it has ſeldom or never been obſerved, except in adults, it has too often unfortunately been miſtaken both by the patient and his ſurgeon for a venereal diſorder; and being accordingly treated with mercurials, the complaint is ſoon and conſiderably exaſperated. In its progreſs it attacks the *teſtis*, runs up the ſpermatic proceſs into the belly, affects ſome of the *viſcera*, and then very ſoon becomes deſtructive. According to the Author, a ſpeedy extirpation of the diſtempered part gives the patient the only chance which he has for life.

This paper is followed by a pretty large and inſtructive collection of obſervations and caſes, relative to the different kinds of *herniæ* or ruptures; being an Appendix to the Author's general treatiſe on that ſubject. Some of the principal doctrines that may be deduced from theſe caſes are: — That *omental* herniæ, both ſimply conſidered, and in their conſequences, are far from being ſo void of danger as has been imagined: — That, as the Author had before maintained, a portion of the *omentum*, however large, may be extirpated with perfect ſafety; and that the tying it is not only unneceſſary, but pernicious. Three caſes are here related, on which the Author originally founded this laſt mentioned opinion; and in which, on diſſection, no other cauſe appeared, to which the deaths of the patients, whoſe omenta had been tied, could be attributed, except the aforeſaid ligature. In all the three ſubjects, the inteſtines and other *viſcera* were perfectly ſound; but in one of them, the *omentum* was found in a highly inflamed ſtate, and, in the two others, was gangrenous through its whole extent: — That in inteſtinal ſtrangulated *herniæ*, injections of the ſmoke, or, if a proper apparatus be not at hand, of the infuſion, of tobacco (made by pouring one point of boiling water on one drachm of the plant) are the moſt powerful evacuants, and have even often produced the *ſpontaneous* return of a diſplaced inteſtine, which had reſiſted all attempts to reduce it by the hand.

While he is treating of this ſubject, the Author diſcuſſes the queſtion, whether the ſtricture made by the tendon, in an incarcerated *hernia*, be an original diſeaſe, or conſequential only to a diſorder in the inteſtine: but for his remarks on this nice, and, in ſome caſes, important queſtion, the right ſolution of which may, in particular inſtances, have great influence on the conduct of the ſurgeon, we muſt refer to the work, as well as for his obſervations and caſes relating to *congenial* and *cyſtic herniæ*. This part of the work is terminated

nated by a curious caſe of an *ovarian hernia*, of which the following are the principal circumſtances:

A healthy young woman of the age of twenty-three was received into St. Bartholomew's hoſpital, on account of a ſmall, ſoft, moveable ſwelling in each groin. The tumors lay juſt on the outſide of the tendinous opening in each of the oblique muſcles, through which they ſeemed to have paſſed. All attempts to return them back through theſe openings having been ineffectual, their extirpation was agreed upon. On dividing the ſkin and *membrana adipoſa* on one ſide, a fine membranous bag came into view, which was found to be the *ovarium*, on which a ligature being made, it was cut off. The ſame appearances attended the operation performed on the other ſide. The young woman, who has enjoyed good health ever ſince the operation, but who before had very large breaſts, and menſtruated regularly, entirely loſt her breaſts, nor have the *menſes* ever appeared ſince that time.

The volume is terminated by the Author's obſervations on a particular and ſingular ſpecies of mortification, affecting the toes and feet, and ſometimes extending to the leg; and which, in ſpite of all the aid of phyſic and ſurgery, and particularly even of the moſt liberal uſe of the bark, has hitherto moſt commonly deſtroyed the patient. It appears to be a diſeaſe *ſui generis*, differing in its nature and appearances from all the other ſpecies of mortification; from thoſe particularly ariſing from inflammation, from external cold, from tight bandage, or from any known or viſible cauſe.

Though no man, Mr. Pott obſerves, can entertain a higher opinion of the virtues of the Peruvian bark than he does, in all other caſes where it has been uſed or recommended; yet he is ſorry to declare that, in this particular diſeaſe, in which his experience ſeems to have been pretty extenſive, he has ſeldom, if ever, ſeen the exhibition of it attended with ſucceſs. He has given it in the largeſt quantities, at the ſhorteſt intervals, and in all kinds of forms, either alone, or combined with various other medicines; he has at the ſame time uſed it externally, in the different forms of fomentation, poultice, and dreſſing:—'ſtill the diſtemper has continued its courſe, perhaps a little more ſlowly, but ſtill it has ended in death.'

Chance, however, at laſt gave him an opportunity of diſcovering the ſalutary effects of another powerful drug in this diſeaſe, in the caſe of a patient who, either from antipathy, obſtinacy, or ſome other cauſe, could not be prevailed upon to take the bark. All the ſmall toes were completely mortified; and the diſeaſe was advancing with ſuch haſty ſtrides, that he ſuppoſed a very few days would determine the event.

Merely

Merely to procure a remiſſion from the great and continual pain which the patient felt in his foot and ankle, he gave him opium in pretty large doſes. Finding a perceptible advantage reſulting from this practice, he at length increaſed the quantity of the medicine to a grain given every three or four hours; watching, however, its narcotic effects, and keeping the body open by injections. The reſult was, that the progreſs of the diſeaſe was ſoon ſtopped, the mortified parts were caſt off, the bones ſeparated, and a clean ſore was left; during the healing of which the Author gradually diminiſhed, and finally left off the opiate.

Not caring to truſt ſolely to the power of his new medicine, on the credit of a ſingle inſtance, the Author joined the bark with it in the next caſe that preſented itſelf, and had the pleaſure to find the event equally fortunate. He ſaw no reaſon, however, to aſcribe any part of the cure to the bark; and therefore, in the next caſe, truſted to the opium alone; and 'ſucceeded in the ſame happy manner, though under the very diſagreeable circumſtances of ſeventy years of age, a broken diſtempered conſtitution, and the diſeaſe making a haſty progreſs.' Every opportunity which he has ſince had of repeating the experiment has ſtill more and more convinced him of the great efficacy of opium in this particular diſeaſe. With this medicine he declares that he has repeatedly given that aſſiſtance to thoſe afflicted with this deſtructive diſorder, which he verily believes is not to be obtained from any other quarter; and that it has never diſappointed him, except under ſuch circumſtances as, he thinks, would fairly account for the failure.

On the whole, theſe chirurgical fragments are a valuable addition to the Author's former publications. They are marked with that ſpirit of obſervation, perſpicuity of reaſoning, and candour in diſcuſſing controverted points,—and, in ſhort, with that *good ſenſe* which diſtinguiſhes his other productions.

ART. III. *A Treatiſe of Optics:* Containing Elements of the Science; In two Books. By Joſeph Harris, Eſq; late his Majeſty's Aſſay-Maſter of the Mint. 4to. 14*s.* in Boards. White. 1775.

THE ingenious Author of this treatiſe ſeems to have made the ſcience of optics his peculiar ſtudy: he had long employed himſelf in collecting materials with a view of preparing and publiſhing a very extenſive and elaborate diſcuſſion of this ſubject, as we may judge by the outlines of the plan which he had adopted. The whole work was to have been compriſed in three books; the two firſt of which were to contain an illuſtration and proof of the elements of the ſcience:

'Theſe

'These (the Editor informs us) were finiſhed and printed off, both plates and letter preſs, with uncommon care and correctneſs.'—In the third book, it was his intention to have explained the theory and mechaniſm of optical inſtruments, under the general head of teleſcopes and microſcopes: but, as this part of his plan required a variety of accurate experiments, his other avocations interfered; his health declined; and though he reſumed, at his leiſure, the proſecution of his deſign, the public have now to regret, that he was prevented from completing it, and that his death was 'probably haſtened' by his intenſe application to this favourite ſtudy.

The treatiſe now before us, though a poſthumous publication and long delayed, was finiſhed by the Author himſelf, and firſt printed under his own inſpection: It is indeed, for the moſt part, a compilation; but the materials that compoſe it are ranged with great judgment and perſpicuity; nor are there wanting illuſtrations and remarks, introduced by the Author himſelf, which very much enhance the value of this publication. As far as it extends, it is comprehenſive, clear, and ſatisfactory; and thoſe who wiſh to acquaint themſelves with the elements of this ſcience will here find all neceſſary inſtruction and aſſiſtance.

The firſt book contains the elementary part of optics: our Author begins with explaining the chief properties of light, and defining the terms that moſt frequently occur in this ſcience: he proceeds to demonſtrate the various laws of reflection and refraction at plain and ſpherical ſurfaces. He then illuſtrates the *rationale* and effect of *lenſes* of different figures, and examines the aberration of rays from the geometrical focus, as it is owing to the figure of the *lens* and to the different refrangibility of the rays themſelves; he inveſtigates the quantity of each in a variety of caſes, and ſhews, in the reſult, how extremely inconſiderable the former is, compared with the latter. Having laid down the theory of the reflection and refraction of light, and propoſed, with great accuracy and in a very intelligible manner, the ſeveral caſes that occur, our Author goes on, in his ſecond book, to explain the theory of viſion. He begins with deſcribing the ſtructure of the eye and determining the focus, both of parallel and oblique rays, after paſſing through its ſeveral coats and humours to the retina, where the image is formed; and, under this head, he gives us a quotation from a manuſcript of Sir Iſaac Newton in his hands, explaining his hypotheſis with reſpect to the manner of viſion. It was his opinion, that the ſenſations, cauſed by the impulſes of light upon the retina, are communicated to the brain or ſenſorium, by the mediation of a fine æther: 'Light (ſays he) ſeldom ſtrikes upon the parts of

groſs bodies, (as may be ſeen in its paſſing through them,) its reflection and refraction are made by the diverſity of æthers; and therefore its effect on the retina can only be to make this vibrate; which motion then muſt be either carried in the optic nerves to the ſenſorium, or produce other motions that are carried thither. Not the latter, for water is too groſs for ſuch ſubtile impreſſions; and as for animal ſpirits, though I tyed a piece of the optic nerve at one end, and warmed it in the middle, to ſee if any airy ſubſtance by that means would diſcloſe itſelf in bubbles at the other end, I could not ſpy the leaſt bubble; a little moiſture only, and the marrow itſelf ſqueezed out. And indeed they that know how difficultly air enters ſmall pores of bodies, have reaſon to ſuſpect that an airy body, though much finer than air, can pervade, and without violence (as it ought to do), the ſmall pores of the brain and nerves, I ſhould ſay of water, becauſe thoſe pores are filled with water; and if it could, it would be too ſubtile to be impriſoned by the *dura mater* and ſkull, and might paſs for *æther*. However, what need of ſuch ſpirit? much motion is ever loſt by communication, eſpecially betwixt bodies of different conſtitutions; and therefore it can be no way conveyed to the ſenſorium ſo entirely, as by the æther itſelf. Nay, granting me, but that there are pipes filled with a tranſparent liquor paſſing from the eye to the ſenſorium, and the vibrating motion of the æther will of neceſſity run along thither. For nothing interrupts the motion but reflecting ſurfaces; and therefore alſo that motion cannot ſtray through the reflecting ſurfaces of the pipe, but muſt run along (like a ſound in a trunk) entire to the ſenſorium. And that viſion thus made is very conformable to the ſenſe of hearing, which is made by like vibrations.' Sir *Iſaac*'s conjecture concerning the method whereby we acquire ideas of different colours, is grounded on this hypotheſis. See his *Optics: Query* 13.

Our ingenious Author proceeds in collecting and reciting the generally received ſolutions of the principal phænomena of viſion: and he gives us a particular detail of ſome experiments of his own for determining the *minimum viſibile*, or the angle ſubtended by the leaſt viſible object; and the concluſion he deduces from them is this, that a ſimple object can be ſeen under a leſs angle than the parts of a compound object, and that this angle, in moſt caſes, cannot be leſs than 40″; and at a medium, not leſs than 2 minutes: He likewiſe infers from theſe experiments and his ſubſequent reaſoning upon them, that "a globular object leſs than $\frac{1}{6\,5\,0}$ inch in diameter, is, to the generality of eyes, totally inviſible: and excepting in few caſes, an object cannot be ſeen that is leſs than $\frac{1}{4\,3\,0}$ inch in diameter; an object of that breadth ſubtending an angle of 1 *min.* at the diſtance of 8 inches from

the eye. But an object, placed on a field differing inſenſibly from it in colour, is not perceivable under a leſs angle than about 4 *min.* and in ſuch circumſtance the ſmalleſt viſible object is not leſs than $\frac{1}{150}$ inch in diameter. At a medium, the breadth of the leaſt globular object that is diſcernible by the naked eye is perhaps about the $\frac{1}{300}$ of an inch."

He largely illuſtrates the *rationale* of diſtinct and indiſtinct viſion: he ſhews what defects the eye is ſubject to, whence they uſually ariſe, and how they are to be remedied by the aſſiſtance of glaſſes; this part of his work is by no means the leaſt curious. He then propoſes ſeveral rules and cautions by which we are to judge concerning the apparent diſtances and magnitudes of viſible objects. In the remaining part of this work, our Author treats of viſion by light, reflected from plane and ſpherical ſpeculums; of viſion through any given mediums; of pictures ſeen through convex lenſes; and the whole is terminated with a minute and accurate deſcription of *camera-obſcuras*. Our Readers will be able to form ſome judgment of the plan and compaſs of this work from that analyſis of its contents, which we have now given them.

Some will probably apprehend, and not altogether without reaſon, that the Author has purſued ſeveral ſubjects to a degree of needleſs and tireſome prolixity: others will diſcover chaſms and defects in the more important parts of this work. Theſe, however, we are ready to imagine, would have been ſupplied in his third book, and in that ſeries of experiments which he had begun, but which is unfortunately left unfiniſhed. We can only lament, that death has deprived the Public of that additional book, which, executed agreeably to the ſpecimen now before us, would have rendered this treatiſe complete. As many of the Author's papers are in the hands of the Editor of this work, we cannot help wiſhing that ſome perſons, acquainted with the ſcience of optics, would undertake to reviſe and perfect them; more eſpecially as he has given us reaſon to think, that ſome of the moſt valuable materials, though in a deranged and imperfect ſtate, ſtill remain in his poſſeſſion.

ART. IV. *Obſervations on ſeveral Paſſages in the Book of Proverbs; with two Sermons.* By Thomas Hunt, D. D. F. R. and A. SS. late Canon of Chriſt Church, Regius Profeſſor of Hebrew, and Laudian Profeſſor of Arabic. 4to. 5 s. ſewed. Oxford, Prince. Rivington, London. 1775.

IN Dr. Hunt we have an inſtance, that a great reputation may be acquired in the literary world by a ſmall number of publications. His character, as an Orientaliſt, was raiſed to the higheſt pitch, by his Oration on the Antiquity, Elegance,

and Utility of the Arabic Tongue, his Diſcourſe on the Uſe of the Eaſtern Dialects, and his Diſſertation on Prov. vii. 22, 23. and he juſtly retained this character to the cloſe of his life. It is much to be regretted, that a perſon ſo eminently qualified for it, did not engage in ſome grand and critical work; and eſpecially, that he did not complete his intended edition of the book of Job. But learned men are ſometimes prevented by indolence, and ſometimes by timidity, from exerting themſelves in the manner that might be deſired and expected at their hands. The laſt of theſe diſpoſitions was the characteriſtic of Dr. Hunt. An hundred and twelve pages of the preſent work were printed off long before his death: and the only true reaſon why he himſelf did not finiſh it, is,—that he was remarkably timorous, and diſtruſtful of his own judgment; and that, in his declining years, he grew more and more fearful of the ſeverity of public criticiſm. This, however, was a fear which he had as little cauſe for as moſt men.

That the whole of the volume before us is the genuine production of Dr. Hunt, and by him equally intended for the preſs, is aſcertained by the learned Editor, Dr. Kennicott.

In the Introduction, the Author hath made ſome obſervations on the manner of explaining ſcripture, and particularly the book of Proverbs, great part of which we ſhall inſert, as they cannot fail of pleaſing our diſcerning Readers;

'It has been well obſerved by the Critics, that there is no better way, in general, to come at the true meaning of an Author, than *to compare him with himſelf.* This obſervation is founded on a ſuppoſition, that every Author has his peculiar method of expreſſing himſelf, and that he every where acts conſiſtently with it: the former is true of every Writer, in general, and the latter of every good one. Men's *ſtyles* are almoſt as different as their *faces.* And as in the latter, there are ſome peculiar lines and features, which make up The Perſon, and diſtinguiſh him from every other; ſo are there, in the former, certain modes of thinking, and turns of expreſſion, which diſcover their Author, and point out the pen from which they flow.

'Whoever therefore ſits down to any book, with a deſign of reading it with profit to himſelf, or of explaining it with ſucceſs to another, muſt be particularly careful to enter into the ſpirit and genius of the writer; to acquaint himſelf with his manner; to ſtudy his diction; and weigh his ſentiments: and thereby, at laſt, to inſinuate himſelf into a thorough intimacy and acquaintance with him. The effect of this familiarity with your Author will be, that he will open himſelf freely to you; lay out his whole mind before you; and not ſuffer you to go away with any difficulty, which your long friendſhip with him has entitled you to a ſolution of.

'This is a method, which has always been found of great uſe for underſtanding *Profane* Authors; and it will equally hold in our ſtudy of the *Sacred.* *They* too, it is certain, are the beſt expoſitors

of themſelves; and will be moſt eaſily underſtood by thoſe, who compare them moſt carefully. They likewiſe have their peculiar and diſtinguiſhing ways of expreſſing themſelves; by duly attending to which, and ſo in this ſenſe *comparing ſpiritual things with ſpiritual*, the careful Expoſitor will in time contract ſuch an acquaintance with them, as will enable him clearly to diſcern their meaning, upon moſt occaſions; and readily to account for difficulties in places of obſcurity, by having obſerved their ſeveral methods in places leſs dark and intricate.

'As this is true of the whole Bible, in general; ſo, in a particular manner, of the book of *Proverbs*. Theſe Proverbs, being for the moſt part looſe and independent ſentences, are not capable of receiving that help from *the context*, which many other paſſages of ſcriptures are: conſequently our way of ſtudying *Theſe* cannot be the ſame with that we make uſe of for underſtanding *Thoſe*. But then, this book has a method of its own; and ſuch a one too, as, if duly regarded, will ſerve for a clue to conduct us through the intricacies of moſt of theſe *dark ſayings*; and to bring us to *the knowledge of a proverb, and the interpretation thereof*. If the *Proverbs* have not that advantage from the context, which the more connected parts of ſcripture have; they can do without it. Each of them, if rightly divided and conſidered, is a comment on itſelf; and the very obſcureſt, when ſet in a proper view, will ſhine by its own luſtre.

'For the clearer underſtanding of what is here advanced; we are to take notice, that almoſt all theſe ancient aphoriſms are (like moſt of the proverbs uſed in the Eaſt at this day) divided into Two Parts, or verſicles, or (as the Greeks call them) *Hemiſtichs*; which, to make the diviſion the more conſpicuous, are, in Grabe's edition of the Alexandrian MS. of the LXX. accordingly ranged under each other; both beginning with capital letters. Theſe two hemiſtichs are generally connected together by the Hebrew particle *vau*; which, in our language, is rendered by *And*, or *But*, according as the ſubject-matter of the proverb will admit. If the ſubject-matter of both parts be the *ſame*; it is rendered *And*, and denotes the agreement there is between them: if *different*, it is rendered *But*, and denotes the diſagreement. In the one caſe, the latter hemiſtich is put by way of repetition and confirmation of the former; in the other caſe, by way of antitheſis and oppoſition to it.——

'In both theſe caſes, that is, whether one hemiſtich be put by way of confirmation of the other, or by way of oppoſition to it; they mutually explain each other: and when we underſtand one, as we generally may, it is not often difficult to underſtand the other. Wherefore, as this is the almoſt invariable method of theſe ſentences; it will follow, that wherever a tranſlation appears to depart from this method, that is, wherever the hemiſtichs are ſo rendered as not to expreſs this dependence on each other; we have great reaſon to ſuſpect either the *truth* of *ſuch tranſlation*, or the *purity* of the *preſent text*.'

The firſt piece here publiſhed, is the diſſertation on Proverbs viii. 22, 23, of which we need only obſerve, that this is the ſecond edition.

The remainder of the volume, from the thirty-firſt page, is entirely new; and this part of the work commences with a ſermon on Proverbs xix. 2, which contains a number of excellent reflections on the importance of cultivating and improving the underſtanding, eſpecially with regard to religious knowledge.

The diſſertations, or *obſervations*, as the Author hath rather choſen to call them, on account of the ſhortneſs of the greater part of them, are twenty-ſix in number. They diſplay, in a very advantageous light, the critical acumen of the Author, and his extenſive acquaintance with the Eaſtern languages. Inſtead of producing a diſſertation or two by way of ſpecimen, we ſhall do what will probably be more acceptable to our Readers: we ſhall lay before them the reſult of the whole; ſtating firſt, under each particular, the words as they appear in our Engliſh tranſlation, and then the verſion of them propoſed by Dr. Hunt. For the criticiſms on which the Doctor's verſions are founded, we muſt refer to the work itſelf.

Prov. i. 17. *Surely in vain the net is ſpread*
In the ſight of any bird.
" For in vain is the net ſtrewed *with grain,*
" In the eyes of any bird."

D° xix. 10. *Delight is not ſeemly for a fool:*
Much leſs for a ſervant to have rule over princes.
" It is not ſeemly for a fool to hold the reins of government;
" Much leſs for a ſervant to have rule over princes."

D° xix. 22. *The deſire of a man is his kindneſs:*
And a poor man is better than a liar.
" The deſirableneſs of a man is his kindneſs;
" But a poor man is better than a man of deceit."

D° xix. 24. *A ſlothful* man *hideth his hand in his boſom,*
And will not ſo much as bring it to his mouth again.
" A ſlothful man hideth his hand in the diſh;
" Even to his own mouth he will not return it."

D° xxiv. 27. *Prepare thy work without, and make it fit for thyſelf in the field:*
And afterwards build thine houſe.
" Prepare thy work without;
" And fit it up in the field:
" Go afterwards, and build thine houſe."

D° xxv. 13. *As the cold of ſnow in the time of harveſt:*
So is a faithful meſſenger to them that ſend him; for he refreſheth the ſoul of his maſters.
" As a veſſel of ſnow, in the time of harveſt;
" So is a truſty meſſenger to them that ſend him:
" For he reviveth the ſpirit of his maſters."

D° xxv. 23. *The north-wind driveth away rain:*
So doth an angry countenance a backbiting tongue.

" The

" The north-wind bringeth forth rain;
" And a ſecret tongue angry countenances."

D° xxv. 26. *A righteous man falling down before the wicked,*
Is *as a troubled fountain, and a corrupt ſpring.*
" A troubled fountain, and a corrupted ſpring;
" So is the righteous man, ſwerving from juſtice, in the preſence of the wicked."

D° xxvi. 7. *The legs of the lame are not equal:*
So is a parable in the mouth of fools.
" The legs fail through lameneſs;
" And a parable in the mouth of fools."

D° xxvi. 23. *Burning lips, and a wicked heart,*
Are like *a potſherd covered with ſilver droſs.*
" Refined ſilver, ſpread over a potſherd;
" So are ardent lips, and a wicked heart."

D° xxvii. 6. *Faithful are the wounds of a friend:*
But the kiſſes of an enemy are deceitful.
" Faithful are the wounds of one, who loveth:
" But deceitful are the kiſſes of one, who hateth."

D° xxvii. 15. *A continual dropping in a very rainy day,*
And a contentious woman are alike.
" Continued is the dropping in a very rainy day;
" And a woman of contentions maketh herſelf like to it."

D° xxvii. 22. *Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtil,* yet *will not his fooliſhneſs depart from him.*
" Though thou threſh a fool on the floor among corn with a threſhing-inſtrument; yet wilt thou not remove his folly from him."

D° xxviii. 3. *A poor man, that oppreſſeth the poor,*
Is like *a ſweeping rain, which leaveth no food.*
" A man, who hath been poor, and oppreſſeth the weak,
" Is a rain that ſweepeth away, ſo that there is no food."

D° xxviii. 11. *The rich man is wiſe in his own conceit:*
But the poor that hath underſtanding ſearcheth him out."
" The rich man is wiſe in his own eyes:
" But the poor man, that has diſcernment to trace him out, will deſpiſe him."

D° xxviii. 12. *When righteous men do rejoice, there is great glory:*
But when the wicked riſe, a man is hidden.
" When the righteous prevail, there is great rejoicing:
" But when the wicked riſe [to power] men retire [in ſilence]."

D° xxviii. 16. *A prince, that wanteth underſtanding, is alſo a great oppreſſor:*
But he that hateth covetouſneſs ſhall prolong his days.
" The prince, that wanteth conſideration, is a great oppreſſor:
" But he, that hateth covetouſneſs, will wait ſome days."

D° xxviii. 21. *To have reſpect of perſons, is not good:*
For, for a piece of bread, that man will tranſgreſs.

" A man, that hath reſpect of perſons, is not good:
" For, for a piece of bread, he will betray a man."

D° xxviii. 22. *He, that haſteth to be rich hath an evil eye,*
And conſidereth not, that poverty ſhall come upon him.
" An envious man haſteth to get wealth: [it."
" And knoweth not, the merciful man [*alone*] ſhall attain unto

D° xxix. 5. *A man, that flattereth his neighbour,*
Spreadeth a net for his feet.
" He, that layeth a net for his neighbour,
" Spreadeth [*it*] for his own feet.

D° xxix. 7. *The righteous conſidereth the cauſe of the poor:*
But *the wicked regardeth not to know* it.
" The righteous will conſider the cauſe of the poor:
" [*But*] the wicked will not regard [*his*] ſuit."

D° xxix. 21. *He that delicately bringeth up his ſervant from a child,*
Shall have him become his ſon at the length.
" He, that is indulged from a child, ſhall be a ſervant:
" And his latter end ſhall be miſerable."

D° xxx. 15. *The horſeleach hath two daughters;*
Crying, *Give, give.*
" The horſeleach hath two daughters;
" Give, give."

D° xxx. 17. *—And deſpiſeth to obey his mother——*
" — that diſhonours the *old-age* of his mother."

D° xxx. 23. *For an* odious *woman, when ſhe is married:*
And an handmaid, that is heir to her miſtreſs.
" For the hated *woman*, when reſtored to the power of a wife:
" And an handmaid, when ſhe hath diſpoſſeſſed her miſtreſs."

D° xxx. 27. *The locuſts have no king:*
Yet they go forth all of them by bands.
" The locuſt hath no king:
" But goeth forth to war, on the alarm of its whole army."

For the ſake of ſuch of our Readers as may have forgotten, or not have ſeen the diſſertation on Proverbs vii. 22, 23, we ſhall add Dr. Hunt's verſion of that paſſage:

" He goeth after her ſtraightway,
" As an ox goeth to the ſlaughter:
" Or as an hart boundeth into the toils,
" Till a dart ſtrike through his liver:
" As a bird haſteth to the ſnare,
" And knoweth not that it is for his life."

The work before us is concluded with a ſermon, on Matthew ii. 23, which exhibits a learned comment upon the text, and a judicious defence of its prophetical application to the character of our Saviour.

ART.

ART. V. *Anatomia Uteri Humani Gravidi, &c.* The Anatomy of the Human Gravid Uterus, exhibited in figures: by William Hunter, Phyſician Extraordinary to the Queen, Profeſſor of Anatomy in the Royal Academy, and Fellow of the Royal and Antiquarian Societies. Fol. Imp. Paper, 6 l. 6 s. Birmingham, Baſkerville. Sold by Cadell in London. 1774.

AS the nature of this ſplendid and celebrated publication, which, ſolely conſiſts of engraved plates, accompanied only with explanations of the figures contained in them, precludes us from enlarging upon its contents; the propereſt method by which we can convey to our readers a juſt idea of the nature of the work, will be, to give the hiſtory of the undertaking, as we collect it from the author's preface; and to ſubjoin a ſhort deſcriptive catalogue of the different ſubjects contained in this collection.

The cultivation of that part of Anatomy which forms the ſubject of this publication, had not, for obvious reaſons, kept pace with the improvements and diſcoveries made in the other branches of that ſcience. Opportunities of diſſecting the human pregnant uterus, at leiſure, as the author obſerves, very rarely occur. It was not till the year 1751, that a favourable opportunity preſented itſelf to him, of proſecuting, on the human ſubject, his reſearches into utero-geſtation, which had before, in a great meaſure, been confined to brutes. The body of a woman who died ſuddenly near the end of pregnancy, and in a ſeaſon of the year favourable to diſſection, then fell into his hands. The injection of the blood-veſſels proved ſucceſsful. This ſubject furniſhed ten capital drawings, which were made by that able draughtſman, in this branch of deſign, M. Rymſdyk; and were engraved by Strange, Grignion, Ravenet, and other capital artiſts.

The author originally propoſed to have immediately publiſhed theſe ten plates, as an illuſtration of an intended anatomical deſcription of the gravid *uterus*, and as a ground-work for further improvements in this part of anatomy. Two other ſubjects, however, having come into his poſſeſſion, he enlarged his plan, in hopes of being enabled to give the public a more extenſive work, by diligently availing himſelf of thoſe opportunities with which his reſidence in a populous city, and the aſſiſtance of his numerous friends, might furniſh him for that purpoſe.

The preſent work is the joint reſult of the author's good fortune in theſe reſpects, and of the ſkill and diligence with which he turned it to account. It contains a ſeries of engravings taken from no leſs than thirteen different ſubjects, who died in various periods of pregnancy; from the term of five weeks, to that of nine months. Theſe engravings are contained in thirty-four

thirty-four plates; in which each figure is an exact repreſentation of nature, or a faithful copy of the object (firſt properly prepared for the purpoſe by the author) as it appeared to the painter, without preſenting to the view any parts thrown in from memory or the imagination. Although ſome advantages may undoubtedly be derived from a temperate and judicious exerciſe of the fancy, by exhibiting, in the ſame figure, the reſult of a variety of ſtudies after nature, and what could not poſſibly be ſeen, at one view, in the ſame ſubject: yet the more rigid method adopted by the author has, as he juſtly obſerves, this very eſſential advantage; that, 'as it repreſents what was actually ſeen, it carries the maſk of truth, and becomes almoſt as infallible as the object itſelf.'—It is likewiſe a capital advantage attending this work, though it is acknowledged, that the price of it is hereby conſiderably enhanced, that all the figures, with a very few exceptions, are exhibited as large as the life; ſo that the ſmaller component parts are repreſented diſtinctly and without confuſion.

It remains that we give a general view of the contents of the work. The firſt ten plates repreſent the ſubject abovementioned in various ſituations. In the firſt of them, a front view is given, without any other preparation than a crucial inciſion and the removal of the integuments. Two different ſide views follow. In another plate, the *uterus* is repreſented opened, and the fœtus, *in ſitu*, brought into view, in a highly finiſhed engraving, by Mr. Strange. Views of the internal ſurface of the *uterus* and its appendages, and of the contents of the *abdomen*, which come into view after its removal, conſtitute the ſubjects of the remaining plates of this ſeries.

The 11th, 12th, 13th, 14th, and 15th plates exhibit views of the uterus alone, or with the fœtus included, taken from four other females who died likewiſe at the full time. The ſucceeding plates, from the 16th to the 20th, preſent views of the womb, &c. in a ſixth ſubject, who died at the period of eight months. The three firſt of theſe principally exhibit the diſtributions of the uterine veſſels.

In plate 21ſt, the uterus is repreſented as laid open in a ſeventh ſubject, who died in the ſeventh month. The 22d repreſents a ſection of the *pelvis* in the ſame ſubject. In this very inſtructive drawing, the form, ſituation, &c. of its contents are clearly exhibited.

Plates 23d and 24th contain drawings made from an eighth ſubject at ſix months. The following plates, from the 25th to the 29th, preſent various figures from three other ſubjects who died in the fifth month. In the 26th particularly, are ſhewn the circumſtances of a retroverted uterus, and a bladder enormouſly diſtended.

In

In the 30th, 31ſt, and 32d plates, drawings are given of the uterus and its contents, in the fourth and third months of pregnancy; and in the 33d and 34th plates, are repreſented figures of different abortions and conceptions, at different periods, from nine to three weeks.

We ſhall only further add, with reſpect to this capital production, that it every where carries marks of the author's ſkill and attention, both in the previous preparation, and in the judicious diſpoſition, of the different ſubjects, for the purpoſe of furniſhing diſtinct and inſtructive views of all the parts; and that the execution of it, both with reſpect to the drawing and engraving, in general, perfectly correſponds with the known correctneſs of the author, and does credit to the different artiſts employed in it.

Art. VI. *A Philoſophical Diſſertation on the* Diving Veſſel *projected by Mr. Day, and ſunk in Plymouth Sound*, &c. *To which is added an Appendix, ſhewing the various Methods of Weighing Ships in general.* —Illuſtrated with two Copper Plates. By N. D. Falck, M. D. Quarto, 2s. 6d. Law, &c. 1775.

HAD the body of the late unfortunate Mr. Day been a pure maſs of molten gold, or had he even deſcended into the deep, in the *Maria* ſloop, laden with a cargo of diamonds, Dr. Falck could not have exerted himſelf with more zeal and unremitting induſtry, than are diſplayed in this account of his reiterated and expenſive attempts to bring him up to the ſurface, and convey him and his veſſel to dry land. His principal and avowed motive was, however, of a nobler and more diſintereſted kind.

'There is,' as the author himſelf obſerveth in his preface, 'a predominant paſſion reigning in the breaſt of every man, which, "*like Aaron's ſerpent, ſwallows up the reſt*;"—*mine is that of benefiting mankind.*' Our exalted philanthropiſt further obſerves, that his firſt and principal object was no leſs than a proſpect 'of reſtoring life to a man, whoſe death he preſumed not to be *real*, but a mere ceſſation of the animal functions, and whoſe congealed maſs of blood would remain a conſiderable time, in ſo cold a region, before a chance of putrefaction could take place;' —and who 'was ſecure from becoming food for the fiſh.'

Our author, nevertheleſs, was not in a condition to begin his benevolent and ſalutary operations, in favour of the ſubmarine philoſopher and gambler, till ſix weeks after his ſubmerſion; and, on their failure, had got every thing in readineſs with a view to reſume them, even after an interval of above four months. Even at the firſt of theſe periods, Dr. Falck muſt, to uſe his own words, have been greatly '*blinded by philanthropy*,' if he entertained

entertained the moſt diſtant hopes of the *reviviſcence* of this unfortunate diver; unleſs he might found them on the popular opinion concerning the ſwallow, which is ſuppoſed to lie torpid, during the winter, at the bottom of ponds or lakes, and to be reſtored to life on being brought into the air, and receiving its warm and vivifying influence.—Be this as it may, the author's 'ſecond motive was, the pleaſure of clearing up to the philoſophical world, the true cauſe of the failure of this experiment, and to diſcover ſuch facts as might prove of future advantage to the world.'

We muſt refer the reader to the pamphlet itſelf, for the author's deſcription and delineation of Mr. Day's diving veſſel; and the account which he gives of his various, apparently well concerted, though unſucceſsful endeavours to weigh and bring it to ſhore. We muſt, however, take the liberty to obſerve, that Dr. Falck appears to much greater advantage in the practical department, than in that of philoſophical theory. Though from his very minute and ſatisfactory deſcription of the mechaniſm of the diving veſſel, and his relation of the circumſtances attending the execution of Mr. Day's experiment, an intelligent and well-informed reader cannot be at a loſs to aſſign many probable cauſes of its failure; the principal of which are pointed out by the Author: yet he will not readily adopt Dr. Falck's ſingular opinions, either with reſpect to the '*prodigious cold*' of the region into which Mr. Day deſcended; or the equally prodigious effects which he ſuppoſes this cold muſt neceſſarily produce on the air which he carried down with him: nor will he readily join the Doctor in his very obſervable hydroſtatical heterodoxy; which, as philoſophical inquiſitors, we cannot poſſibly paſs unnoticed.

'To me, ſays Dr. Falck, it appears probable that the air with which Mr. Day deſcended would be ſo *diminiſhed* by the *cold* of the circumambient water at that great depth, as to render the chamber comparatively a *vacuum*.'—Nay, ſuch are Dr. F.'s notions of the more than antarctic cold which, he ſuppoſes, rages in the ſubmarine regions, at the depth of 22 fathoms; that he affirms that Mr. Day 'muſt, as it were, have been *thunderſtruck* with *cold* at the end of his fatal and ſudden deſcent; ſo as to exhauſt all vivifying warmth of the animal automaton.'

On coming 'to a concluſion on this head,' the Author adds, that 'if it has ſo happened that the chamber' (in which Mr. Day deſcended) 'has been burſt in by the preſſure of the water, the violence could neither proceed from the denſity of the water at that depth; *nor from the weight of the column of water preſſing upon the object*; but from the *prodigious coldneſs* of the circumambient water, contracting the incloſed air in the chamber,

ſo

ſo as to render it comparatively a *vacuum*, not only unable to reſiſt, but even by an attractive force to invite the circumambient cold and condenſed fluid to preſs in its walls, ſimilar to an exhauſted vial in the receiver of the air pump, when the air is let in, which, on account of the *vacuum* within, is cruſhed by the weight of the atmoſphere.'

In this and other paſſages Dr. Falck treats the well known, and certainly well founded, *hydroſtatical paradox*, as it has been called, very cavalierly. He declares it to be a *groſs philoſophical error*, 'although it is generally adopted—to attribute the preſſure to the weight of the column of water above;' and ſtigmatiſes this doctrine, as a propoſition 'incompatible to *common ſenſe*, and the nature of things.'

What COMMON SENSE, in her great wiſdom, but unenlightened by experience, might ſay, if ſhe were conſulted on this matter, we ſhall not inquire. For our parts—though ſhe is undoubtedly a very reſpectable good old lady—experiment, and reaſoning, induce us to fly in her face on this occaſion, and reſolutely to maintain, againſt all her, and her advocate's, ſuggeſtions to the contrary, that the *Maria*, or any other ſloop, lying in 22 fathoms of ſalt water, muſt undoubtedly ſuſtain, on all ſides, a preſſure at leaſt equal to the weight of four atmoſpheres.

Overlooking theſe and other theoretical *miſtakes*, which are not intitled to a regular or formal confutation, we ſhall only add, that thoſe whoſe curioſity is directed towards the ſubject of this performance, will here find it gratified with an authentic detail of all the circumſtances relating to the very ſingular tranſaction recorded in it. It contains likewiſe various obſervations and practical directions reſpecting the art of weighing veſſels, which appear to be judicious. We apprehend that the Author has likewiſe the merit of being the firſt (as far, at leaſt, as our reading enables us to ſpeak to this matter) who has treated of this uſeful art; which has hitherto, we believe, been depoſited, and locked up, in the heads of certain adepts, who derived their knowledge of it ſolely from practice and tradition.

ART. VII. *Four Diſcourſes.* I. On the Duty of a Chriſtian Miniſter under the Obligation of conforming to a national Religion eſtabliſhed by the Civil Powers. II. On the Queſtions, What is Chriſtianity? and, Where is it to be learned? III. On the true Meaning of the Phraſe, THE INTERESTS OF RELIGION. IV. On the original Principles of the FIRST PROTESTANTS. Delivered to the Clergy of the Archdeaconry of Cleveland, in the Years 1767, 1769, 1771, and 1773. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. 3 s. ſewed. Wilkie. 1775.

THE maſterly Writer of theſe Diſcourſes has introduced them with a long preface, in which, beſide ſtating, in general, the deſign of each diſcourſe, he conſiders certain collateral queſtions,

queſtions, ariſing from the ſubjects which he has treated. The point moſt largely diſcuſſed by him is, the objection that has been made to the conduct of certain clergymen, who are diſſatisfied with the ſubſcription, and other matters required by the Church of England, for ſtill continuing to exerciſe their miniſtry in that Church. Our Author, having here done juſtice to the integrity and character of Mr. Lindſey, proceeds to allege a number of conſiderations that merit attention, in favour of ſuch of the clergy "as may continue to miniſter in, or communicate with the Church, though they may think ſomething or other may be made better, and more adapted to the ends of religion and the intereſts of Chriſtianity."

Part of what hath been advanced by Mr. Blackburne, is as follows:

'But as their ſyſtem (ſpeaking of the firſt framers of our eſtabliſhed forms) continues to be bound upon us by the laws of a civil eſtabliſhment, and is not likely to be reduced, in the preſent age, to a more liberal ſtandard of conformity, and is yet adhered to by ſo large a majority of our fellow-chriſtians, and has in it ſo many excellent things which may be turned to the uſe of edification, without any eſpecial reſpect to the abſtruſe and ſcholaſtic doctrines, that are held up as the ſhibboleth of the Church, (which after all allows us to bring them to the teſt of the ſcriptures) it may be worth the conſideration of a ſerious miniſter of the goſpel, how far he may be juſtified, *upon the whole*, in leaving his ſtation, where he hath ſo many fair occaſions of being profitable to the people under his care, and exchanging it for another, where the very circumſtance of his having a new foundation to lay, muſt make his ſucceſs in the practical and far more important part of his duty, extremely precarious.

'It is, I freely own, a mean and diſingenuous part in any clergyman of the eſtabliſhment to gloſs over the faults and blemiſhes of it, and to defend all the forms in uſe, merely for the purpoſe of exculpating himſelf for continuing to officiate in the church; but I will not ſcruple to ſay, that no man has a right to charge another with hypocriſy and duplicity, who fairly and openly declares his ſentiments on theſe defects, and not only wiſhes, but uſes his beſt endeavours to have them reformed.

'A ſenſible man who has objections to the forms and ordinances received in the religious ſociety with which he is in communion, may have reaſons of conſcience inducing him ſeriouſly to deliberate whether he is obliged to ſeparate from it on account of *theſe* objections? There have been, both in former and latter times, many wiſe and good men who have thought it a matter of no little conſequence to ſeparate from a ſociety profeſſing itſelf a Chriſtian Church, and adopting the ſcriptures as the only authentic rule of the faith and duty of its members, even though it ſhould have adopted ſome very exceptionable principles and practices into its eſtabliſhed conſtitution. The ſenſe that one man has of the Church's deviations from her acknowledged rule, would not probably juſtify him in ſeparating from communion with her; at the ſame time that another man, who conſiders

conſiders her deviations in another view, may think his ſeparation from her, not only juſtifiable, but neceſſary. Both may agree that ſhe does in fact deviate from her rule; but a queſtion ſtill remains between them, what thoſe deviations are, and how far they make conformity to her ordinances ſinful and criminal?

'I do not apprehend, that the moſt zealous defenders of the eſtabliſhed Church are ſo perfectly agreed in the ſenſe of particular ſcriptures, as to pronounce with united voice, how far any religious ſociety of Proteſtants among us, deviates from this capital rule in *every* inſtance. We muſt therefore neceſſarily differ, both with reſpect to the inſtances wherein even our own Church is ſuppoſed to deviate, and with reſpect to the degree of blame, or if you will, of guilt, imputable to the Church for perſiſting in ſuch deviation.'

Our ingenious Archdeacon farther obſerves, that thoſe who have their ſuſpicions, or even a ſtrong perſuaſion, that many things in our eccleſiaſtical forms and ordinances are wrong, and ought to be reformed, may ſtill have ſubſtantial reaſons for not leaving their ſtation in the Church, 'and I will venture, ſays he, to name for *one*, the impoſſibility of their being in any degree ſo uſeful in any other.

'It ſeems to be a matter of indifference with thoſe zealous and diſintereſted cenſors, who would have every clergyman to leave the Church, unleſs he is perfectly convinced that the Church wants no reformation, that many hundreds by ſuch receſſion might want bread to eat, and raiment to put on. They would probably tell the ſufferers, that they are not to look at the temporal conſequences of their ſelf-denial, but leave their future proviſion to providence. Such ſuggeſtions come with great eaſe from thoſe who are not to be at the expence of maintaining theſe outcaſts. But though *that* may be none of their concern, it certainly would become their *candour* and their *charity*, to point out the provinces in which theſe honeſt ſeparatiſts might be equally uſeful, though not ſo fat and well liking, as they are in the church of England.——

'In the mean time, the fact is, that numbers of our brethren remain in the church (whatever their motives may be) who have very different conceptions, concerning her eſtabliſhed doctrines, and the forms by which the law obliges them to officiate. Concerning theſe, or at leaſt a majority of them, I am perſuaded, they may do much more ſervice in their reſpective ſtations, in a hundred inſtances, where neither the church nor the ſtate would interfere with them, than they can do harm by their conformity, or than they can do good by ſeparating from the church. And to theſe, I would willingly ke a few intimations to that purpoſe may be neither uſeleſs nor pertinent; leaving the reſt to every man's conſcience, and conng that our ſuperiors will in no long time be convinced, that ſo ch of our church ſyſtem as is worth ſupporting, will never be rt by being eſtabliſhed upon more equitable conditions.'

The Author hath given a long and curious note, in which caſe of Father Paul is particularly examined. Biſhop Bedell,

dell, in a ſermon preached from *Revelations* xviii. 4, undertakes, among other things, to apologiſe for *ſome* who continued in communion with the Church of *Rome*, in which Biſhop Burnet "did not doubt but he had his friend Padre *Paulo* in his thoughts." The whole citation, ſays Mr. Blackburn, is well worth the peruſal, if it is but as a matter of curioſity. But I ſhall only ſelect one paſſage, which, if it will apply in the caſe of Father *Paul*, the benefit of it may *a fortiori* be claimed by the Conformiſts to a leſs exceptionable Church. "Neither, ſays the Preacher, let the hard term of *hypocriſie* be uſed of the infirmity, and ſometime of humble and peaceable carriage of ſome that oppoſe not common errors, nor wreſtle with the greater part of men, but do follow the multitude, reſerving a right knowledge to themſelves; and ſometimes (by the favour which God gives them to find where they live) obtain better conditions than others can."

The latter part of this quotation, which is repeated, by our Author, in the courſe of the note, may poſſibly have been recited by him as capable of *a diſtinct and peculiar application*. He wiſhes to have it underſtood, that the inſtances of Father Paul, Eraſmus, and others, are not brought to furniſh any ſort of men with apologies or expedients of exculpation, to which they may poſſibly have no title; but to reſtrain that ſpirit of judging one another, where the verdict neither is nor can be ſupported by ſufficient evidence: and above all, to ſuggeſt, with all due deference to our ſuperiors, that the ſame ſort of *exactions* which gave offence and diſquiet to wiſe and good men in communion with the Church of Rome, can never do honour to a Proteſtant Church.

Without aſſerting that we are completely ſatisfied with the whole of what has been alleged, by this able Writer, in defence of continuing in miniſterial conformity, where the Conformiſts have great objections to the eſtabliſhed ſyſtem, we muſt ſay, that it appears to us to have much weight in it; eſpecially with regard to thoſe perſons who may be ſo happy as "(by the favour which God gives them to find where they live) to obtain better conditions than others can." We do by no means approve of the cenſures which are ſometimes thrown out, either by bigoted Churchmen or zealous Diſſenters. The latter are precluded, by their education and ſituation, from having any proper conception of the difficulties which a worthy clergyman feels, who is diſſatisfied with many things in the public forms, and yet is bound down, by almoſt irreſiſtible ties, to his preſent ſtate. Indeed, the propriety of any individual's remaining in the Church muſt depend on a variety of circumſtances. If ſuch a one ſhould happen to think, that the ſtated worſhip of the eſtabliſhment derogates from the honour which is due to the one God and Father of All, and, at the ſame time, doth not "find that favour, where he lives, to obtain better

better conditions than others can," his caſe is, undoubtedly, of a very ſerious nature.

From that part of the preface which relates to the ſecond diſcourſe, we ſhall make a ſmall extract, for the ſake of its fine concluding reflection. Mr. Blackburne has been ſpeaking of the notion of Chriſtianity entertained by Algernon Sidney.

'I might indeed have given *Gregory Nazianzen*'s definition, *Chriſtianity is the imitation of the divine nature.* But a profeſſed diſputant would have known his buſineſs very imperfectly, if he had omitted to aſk, what was meant by the *divine nature?* which might have led to a diſcuſſion of ten thouſand opinions of philoſophers and fathers, into which I have neither time nor inclination to enter.

'St. James's definition was much nearer at hand. *Pure religion and undefiled before God even the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.* If any one ſhould tell me, that the *charitable viſitation* and *ſpotleſs life* here mentioned, are only the *fruits* of religion, and that we are ſtill left to inquire by what doctrines or principles they are brought forth, I would chuſe only to anſwer, *Go thou and do likewiſe, and thou ſhalt know more of the doctrines,* both with reſpect to their origin and real meaning, than the greateſt divine upon earth can exhibit, with all his definitions, axioms, and criticiſms.'

The *firſt* of theſe diſcourſes took its riſe from a ſuſpicion that the younger, and the leſs capable part of the clergy, ſtudious and attentive to diſcharge their duty according to *the due order of the Church*, might ſometimes overlook what the Holy Scripture requires of us towards *making full proof of our miniſtry.* Accordingly, it is the principal deſign of our Author, to exhort the clergy to the ſtudy and preaching of the ſacred writings, and to ſhew that this is their firſt and chief obligation. In the proſecution of his ſubject, he makes many important obſervations on the nature and views of civil eſtabliſhments, and other concurrent matters: but we ſhall only give a few detached extracts, as, indeed, we muſt do with regard to the whole of the preſent performance; becauſe a regular account of every object deſerving of attention would carry us beyond our limits.

The following delineation of the purpoſes of our Lord, in the choice of his apoſtles, merits the notice of the Chriſtian Reader:

'And therefore, as our Lord came into the world to *bear witneſs to the truth*, and to preach and propagate the goſpel of truth among people of all ranks and denominations, without any regard to the carnal prejudices or the political intereſts of the powers of this world, He choſe his preachers and miniſters out of a ſort of men who were ſtrangers to the intrigues and refinements of human policy, and ſo, though they were full of the expectation of a temporal Meſſiah, would be the more eaſily weaned from this prepoſſeſſion, in

conſideration, that perſons in their low condition, and of their ſlender accompliſhments, could form no very ſanguine hopes of being much more diſtinguiſhed, or much better provided for, in conſequence of any national revolution, than they were in their preſent ſituation. Their adherence to this miſtaken expectation ſo long, appears to have been occaſioned by their ſuggeſting to themſelves, that, being choſen by Jeſus to be his diſciples and intimate friends, in preference to others of more eminent talents, they might have pretenſions to honours and rewards in this new kingdom, to which they could not have aſpired, under the government of any perſon with whom they had no ſuch connection, and from whom their ſtation and circumſtances ſet them at a greater diſtance. They were, however, eaſily cured of this prejudice, when they came to underſtand, that they were the companions, not of a triumphant, but of a ſuffering Meſſiah, whom the powers of this world would treat with contempt and cruelty, and in the event with capital execution; and would be much ſooner reconciled to their diſappointment, than men whoſe converſation and acquaintance with the world at large, had taught them to put a greater value upon the honours and profits of a ſuperior ſtation.

'At the ſame time that they had this account of the humiliation of their Lord and Maſter, they were told, that they were to ſucceed to his miniſtry with the ſame ſufferings in their view, and with the ſame enmity from Kings and Magiſtrates, and the ruling powers of this world, wherever they ſhould be called or allotted to diſcharge their commiſſion.

'Our Saviour's inſtructions to them, with reſpect to their preaching and propagating his goſpel, prepared them for theſe trials, and their conduct and practice afterwards ſhewed, that they had profited by his admonitions. And thus all connection of this new diſpenſation with the political views and intereſts of ſecular authority, were entirely broken. The preachers of the goſpel were not to ſtay for the permiſſion of civil governors to enter upon their province, or to take directions from them what doctrines they ſhould teach, or at what times or places, or under what reſtrictions. The maxim that *God*, in theſe things, *was to be obeyed, and not man*, was a full exemption from this kind of dependence. And leſt this appeal from human authority might give occaſion to ſtigmatiſe them with the imputation of factious and ſeditious deſigns, their commandment was, to be the ſervants of all, to recommend the word of truth to the univerſal acceptance of the whole race of mankind by their own innocence and humility, by their diſintereſted charity, their unwearied diligence in preaching peace and love, as well as truth, and finally to ſhew by their example as well as doctrine, that the kingdom to which they were employed to gain ſubjects, *was not a kingdom of this world.*

'In whatever other reſpects the paſtors of Chriſtian churches in the preſent times, may be called the ſucceſſors of the apoſtles, they certainly ſucceed them in this part of their obligation, that is to ſay, in the obligation to preach the word of God in truth and in ſincerity, unawed by the powers of this world, and uninfluenced by the hope

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or fear of preſent reward or puniſhment; the ſame word which Chriſt himſelf preached, and his diſciples have recorded, unadulterated with the ſubtile refinements and fictitious comments of vain and intereſted men, and without any other reſpect to the ordinances of man, than as they tend to promote the common edification of the Chriſtian brotherhood, and to anſwer the original deſign of the preachers' office, of bringing all men *to the knowledge of the truth*, and by that means to everlaſting life.'

Agreeable to the ſpirit and deſign of the preceding remarks, are the ſubſequent exhortations:

'Upon whatever terms, or by whatever authority we receive our office, if we take it upon us *willingly*, and of *a ready mind*, we ſhould conſider ourſelves as under an indiſpenſable obligation to that heavenly Maſter whoſe ſtewards we are, prior to any ſtipulations with any particular ſociety which calls itſelf Chriſtian. No ſuch ſociety indeed can, upon its own principles, juſtly require either more or leſs in matters of religion, than our ſovereign head and governor hath preſcribed in that revelation of his will, which his providence hath handed down to us in the Holy Scriptures. To this doctrine the Church of England bears her teſtimony in ſeveral of her ſolemn forms, and in that particularly, by which our office is conferred.

'In theſe circumſtances, to be influenced in our public miniſtrations, by the hope of pleaſing, or the fear of diſpleaſing the powers of this world, muſt ſubject us to an account which we cannot think of giving with joy and ſatisfaction, if the apoſtles of Chriſt have faithfully and truly ſtated the conditions on which they received their commiſſion.'

Mr. Blackburne, with great truth and juſtice, takes notice, that it is much to be regretted, that they who undertook to eſtabliſh Proteſtant Churches in different countries of Europe, by civil ſanctions, ſhould not have been a little more attentive to the nature and genius of the Chriſtian religion, which their own principles, if adhered to, would have ſuggeſted to them, was then the moſt efficacious, when profeſſed and practiſed with its native moderation, and in its native ſimplicity:

'The beginnings, continues he, of the Reformation were indeed attended in all theſe countries with great difficulties, and violent ſtruggles with powerful adverſaries. But calmer times ſucceeded, when, if due regard had been paid to the healing dictates of Chriſtianity, many of thoſe evils and ſcandals might have been avoided, which give a ſerious reader of thoſe hiſtories pain and diſguſt.

'The civil powers who eſpouſed the Proteſtant religion, ſeem, their proviſions for peace and order in their reſpective Churches, have been too apprehenſive of the diſturbances which they ſuppoſed a more enlarged toleration of private judgment would have produced. They did not foreſee that the eſtabliſhment of one ſyſtem of doctrine, and one mode of worſhip, with ſo undue a preference, and ſo many ſuperior advantages above the reſt, would neceſſarily ſubſiſt thoſe diviſions which they intended to avoid; and drive them

at length, in their purſuit of an ideal uniformity, into thoſe very unchriſtian meaſures of coercion which had been the objects of their abhorrence in the Church of Rome, and none of the leaſt juſtifiable motives they had for coming out of her.

'Experience, and the free diſcuſſion of the grounds of Chriſtian liberty, has given us a more diſtinct view of the miſtakes of our predeceſſors, ſome of which have accordingly been rectified. But more ſtill remains to be done, and it is to be feared will remain, till the civil powers feel the inconveniences of confining Chriſtian edification by political covenants, which prevent even the ſtate from receiving the benefits that a more diffuſive encouragement of the *conſcientious principle* among its ſubjects, would unqueſtionably derive upon it.'

In concluſion, the Author, with equal ſeriouſneſs and good ſenſe, obſerves, that it is in the endeavours of the clergy to revive the influence of the *power of godlineſs* upon the heart, that they muſt expect their ſincerity and perſeverance will be put to the utmoſt teſt.

'It is, ſays he, an undertaking next to deſperate, to attempt to bring back a careleſs and diſſipated people to the pure and uncorrupted fountains of evangelical truth and piety, where ſo many hypocrites and plauſible profeſſors teach them to put ſo high a value upon mere formalities.

'But it is a work indiſpenſably annexed to our calling, and therefore to be undertaken at all events; and though in the progreſs of it, we ſhould fall upon expedients that may grate upon the ſecular and political accommodations, to which ſome parts of our eſtabliſhed ſyſtem may ſeem to give countenance, let us remember, that the *wiſdom which is from above, is without partiality*, that it is our eſpecial commiſſion to inforce the *power* of godlineſs, and that wherever this is our aim, as it is always our duty, it will be of very little conſequence to our final account, what becomes of thoſe *forms* of it, by whatever precedents or examples they are recommended, which derive not their authority from the word of God.'

The ſecond of theſe Diſcourſes refers to an objection made to the Chriſtian religion, on account of the *uncertainty* of its doctrines, as they are differently repreſented by many eminent divines who have undertaken to explain them. It has been obſerved, that if you ſhould aſk a Jew or a Mahometan concerning their faith reſpectively, each of them would give a clear and ſatisfactory account of his religion, and for the moſt part conſiſtent with what another Jew or Mahometan would give, in anſwer to the queſtion, What is Judaiſm? or what is Mahometiſm? Whereas were you to aſk the two firſt Chriſtians you meet, one after the other, What is Chriſtianity? You would have two anſwers as different from each other, as the anſwer of the Jew or the Mahometan would be from either of them.

But it is ſhewn, by our learned Writer, that this is a reflection which moſt probably was never juſtified by a fair experiment; and that we might ſafely deny the fact, if the trial ſhould be made in ſimilar circumſtances. Leaving, however, theſe compariſons out of the caſe, the queſtion, *What is Chriſtianity?* is a queſtion of importance, particularly to the teachers of it, and a queſtion which they ought frequently to put to themſelves. This, therefore, is the point here diſcuſſed; in doing which many pertinent reflections are made on the complex artificial explanations that have been formed of particular points of doctrine, and on the enforcement of them by the civil power. Juſtice is done, in the courſe of the charge, to the character and conduct of Gallio; and the Author hath delivered his own ſentiments of the temper with which religious eſtabliſhments ought to be conducted, in the following paſſage;

'Eſtabliſhments of religion, for public worſhip, and other good purpoſes of mutual edification, are doubtleſs highly expedient, and in the preſent ſtate of things, even neceſſary. But when the edification of a Chriſtian people is the object of them, great care ſhould be taken that they go not beyond the bounds preſcribed by the nature of the diſpenſation on which they profeſs to be founded, which in this caſe, the ſcriptures exhibit with ſufficient perſpicuity and preciſion. Whenever men have acted in ſuch caſes without their proper warrant, error, miſchief, and tyranny have been the certain conſequences, of which popery ſtands as a deplorable inſtance, and an awful warning to all future times. So far as eſtabliſhments of religion are either neceſſary or expedient they are neceſſary and expedient for every ſerious and ſincere Chriſtian. Can then thoſe eſtabliſhments be good, can they be righteous, can they be Chriſtian eſtabliſhments, which exclude from Chriſtian privileges numbers of pious and ſerious Chriſtians, by preſcribing conditions of communion, which neither Chriſt nor his apoſtles have authoriſed, or ſo much as mentioned.'

In this diſcourſe, Mr. Blackburne hath made ſome proper ſtrictures on the eſſay upon eſtabliſhments, and on Dr. Balguy's ſermon at the conſecration of the Biſhop of Llandaff; after which he ſpiritedly adds,

'What kind of repreſentations of Chriſtianity are theſe? What could tempt men of ſenſe and learning to defend eſtabliſhments upon theſe licentious principles, at the expence of almoſt every evangelical duty, and every benevolent end, injoined and propoſed by our Lord and his apoſtles in this gracious and heavenly diſpenſation, for the inſtruction and reformation of a degenerate race of mortals, lying in darkneſs and the ſhadow of death, without hope, and even without God in the world?

'The only inference I would draw from theſe particulars is, the neceſſity we are under to conſider for ourſelves, *what is Chriſtianity?* and to be going back frequently to this queſtion, when we meet with men or books, which either through a falſe zeal, or a worſe motive, are attempting to lead us into plauſible ſyſtems and theories, adapted,

not to the diſcovery of the truth, or the conviction of falſehood, but merely contrived to ſupport and continue things in their preſent ſtate whatever it may be, and to diſcourage all examination into the grounds and principles on which they are eſtabliſhed.'

We cannot refrain from inſerting the admirable concluſion of this diſcourſe:

'' Finally, it is not only material for our own information to learn what true Chriſtianity is, or where it may be found, but material for the information of thoſe who are committed to our care and overſight, as miniſters of the goſpel. The common people are ſubject to deluſions in matters of religion of various kinds, but more particularly to thoſe which ariſe from the prejudices they contract in favour of the ſyſtem in which they have been educated, and by which their principles are inſtilled as it were mechanically, without ſufficient pains taken with them by their inſtructors, to ſhew them how what they profeſs, is connected with or related to the true foundation of their Chriſtian faith and worſhip.

' Our province requires us not only to lead our people into the way of truth, but, as much as poſſible, to inſpire them with the love of it, to ſhew them the comfort and advantages of Chriſtian knowledge, to prevail with them to ſearch and examine the ſcriptures for themſelves, and to bring every thing that is taught them to that teſt; ſo that they may not only be ready to give a proper anſwer to thoſe who aſk a reaſon of the hope that is in them, but may likewiſe have a ſufficient ſtock of this ſacred treaſure to apply on all occaſions, for conſolation in adverſity, for ſupport under every trial, and for ſtedfaſtneſs and reſolution in the courſe of their Chriſtian practice, wherein they will meet with ſo many temptations, ſo many bad examples to turn them out of the way of truth, ſo much oppoſition, ſcorn, and contempt to diſcourage their perſeverance, and ſo much plauſible ſophiſtry to allure them into the ambitious, avaricious, and ſenſual purſuits of worldly good; and all from thoſe who profeſs the ſame religion with themſelves; but would pretend to improve it by maxims of prudence and decency, which, in the event, make a *conformity to the world* a more indiſpenſable qualification of a Chriſtian, than that *renewal of the mind* which is oppoſed to it by the apoſtle Paul, as the means of proving or diſcerning more perfectly the will of God, in the diſpenſation of the goſpel.

' Nothing, in our preſent ſituation, can be more unworthy of our miniſterial calling, than to take the advantage of any perſonal eſteem we may have from our people, or of any wrong notions they may entertain of peculiar gifts and privileges belonging to the clerical character, to inculcate our own private opinions and ſentiments on diſputable points of doctrine, as matters of faith to be believed on the peril of their ſalvation. We may, and we ought freely to profeſs our ſentiments, and, with a becoming modeſty, give our reaſons why we adopt them; but to ſay to the multitude, thus and thus ye muſt believe, or be ſhut out of the kingdom of heaven, may amaze and terrify the ignorant and the fearful, and procure an outward aſſent to what is advanced with ſuch aſſurance; and in certain circumſtances, may ſerve perhaps to gain over numbers to ſtrengthen a

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ſect or a party, but will not add one grain of Chriſtian knowledge or Chriſtian edification to the reaſonable mind of the humble hearer, who, whatever may be pretended, is as much intitled to the knowledge of the truth, as the ableſt of his teachers.

'True Chriſtianity ſpeaks another language. *Search the ſcriptures, whether theſe things are ſo.—Believe not every ſpirit, but try the ſpirits whether they are of God. Beware of falſe prophets. Why even of yourſelves judge ye not what is right. I ſpeak*, ſays the great apoſtle of the Gentiles, *as to wiſe men, judge ye what I ſay.*

'Be theſe our rules in our teaching, and be theſe our inſtructions to our hearers. Let us be cloathed with the ſame moderation and with the ſame humility, and, as far as poſſible, prevail with our people to make themſelves judges from their own diligent ſtudy of the ſcriptures, what true Chriſtianity is. And let us be aſſured that the more we ſucceed in theſe exhortations and endeavours, the more ſincere believers, and the more true ſervants of God we ſhall find among them; and what is ſtill more, we ſhall find more agreement in opinions, more union of affections, and more edification every way, among ourſelves, than ever yet was produced, or ever will be, either by the terrors or allurements invented by the wiſdom of the world to inforce uniformity of faith and worſhip, or by the peremptory deciſions and ſentences of particular teachers, pretending with unabaſhed aſſurance, to ſupernatural illuminations. The glory cannot be great in either caſe, when the numbers that are added either to an eſtabliſhed ſyſtem, or to a ſect or party deviating from it, are merely the proſelytes of ignorance and credulity.'

We could, with equal pleaſure, produce ſome extracts from the remaining part of the work: but we muſt refer our Readers to the book itſelf; only remarking, that, at the cloſe of the fourth diſcourſe, the Author has unanſwerably refuted the poſitions advanced by Dr. Balguy in his charge, and proved them to be entirely contrary to the true principles of a Proteſtant eſtabliſhment.

It is no more than doing juſtice to this publication, to ſay, that it is replete with ingenuity, piety, and learning. Mr. Blackburne poſſeſſeth ſo accurate and extenſive an acquaintance with eccleſiaſtical hiſtory, and hath ſo much ſagacity in his judgment of circumſtances and characters, as enables him to convey his obſervations with peculiar force and ſpirit, and to enter admirably into the temper of the times and the men whom he occaſionally deſcribes: and he appears to have employed all his talents for the laudable purpoſe of promoting Chriſtian and Proteſtant knowledge, purity, and liberty. How greatly ſuperior is the character of ſuch a clergyman, to that of thoſe men who make every thing bow to the ſhrine of worldly intereſt, and the contracted views of human policy!

ART. VIII. *A Deſcription concerning ſuch Mechaniſm as will afford a nice, or true Menſuration of Time; together with ſome Account of the Attempts for the Diſcovery of the Longitude by the Moon: as alſo an Account of the Diſcovery of the Scale of Muſic.* By John Harriſon, Inventor of the Time-keeper for the Longitude at Sea. 8vo. 3 s. Jones. 1775.

THE curioſity of the Public may perhaps be raiſed in expectation of having the principles of Mr. Harriſon's celebrated time-keeper fully explained, the many curious contrivances in his machines clearly deſcribed, and their uſes pointed out by the inventor himſelf. We are ſorry to ſay the Public will be diſappointed. Any one who reads but a ſingle page of this pamphlet will be convinced that Mr. H. is utterly unqualified to explain, by writing his own notions, or to give a tolerable idea of his own inventions, even when he chuſes to do it; but he is in ſome places purpoſely obſcure. He often means to conceal (the only thing uſeful) the particulars of the machines he has actually made; and deals much in abſtract principles, obſcure hints, and general intimations of what might be done. *See the note in page* 32, *note in page* 39, *and the top of page* 47.

Much of this work is taken up in ſhowing the defects of Mr. Graham's eſcapement *à repos* or dead ſeconds, as requiring oil, and having an improper force on the pendulum, both in reſpect to its whole quantity and the law of its variation. Mr. H. dwells largely on the advantages of his own eſcapement; but there is no drawing or deſcription of this eſcapement, and none will he give, *his encouragement not having ſuited* (note in p. 27); however, out of his grace and favour, he does promiſe to ſhow the Royal Society, not only the drawing, but alſo the palets themſelves (p. 54). We apprehend this eſcapement is of the ſame kind with that of the three great machines, made by Mr. H. and now at the Royal Obſervatory. We find many valuable obſervations relating to aſtronomical clocks; viz. on the application of cycloidal cheeks as propoſed by Huygens, and by himſelf, on the neceſſity of a large vibration of the pendulum, and the advantage that may be made of the reſiſtance of the air, of the neceſſity of a firm ſuſpenſion of the pendulum; and above all Mr. H. ſtrongly inculcates that grand doctrine, that the *auxiliary* force, (as it has been called *) though it ought to be conſiderable in reſpect of friction or other cauſes that may make it vary; ſhould yet be ſmall in reſpect of the original force of gravity on the pendulum.

* See Thoughts on the Means of improving Watches, by Thomas Mudge. Mr. Cumming calls this, the *maintaining power*. Eſſay on Clock-work.

Mr.

Mr. H. alſo ſhows how the ſeveral advantages in the conſtruction of his clock, take place in his marine watch for finding the longitude. He tells us his laſt improvement was made in 1772, he being then in his 80th year, and that he had made a drawing of it, &c. (p. 44), but gives no deſcription of this, nor of the propoſed alteration in the ſhape of his diamond palets (*note in p.* 44), nor of any other improvements made or propoſed ſince 1765. The greater part of theſe new deſigns he ſays are put into execution, but not the laſt and niceſt part; and he now finds the watch keeps time to a ſecond in a fortnight (p. 60 and 103). He alſo gives an account of his diſcovery of the ſcale of muſic. Theſe accounts and obſervations are ſcattered up and down the work without any order, and are interſperſed with ſome curious anecdotes of his life †. The whole pamphlet abounds with invectives againſt the Cambridge and Oxford Profeſſors, and continual railing againſt the lunar method of finding the longitude, and its patrons. Mr. H. goes ſo far as to attack one Profeſſor by name, who, as he is not only Profeſſor of Experimental Philoſophy at Cambridge, but alſo *Maſter of Mechanics* to his Majeſty, we cannot but *ſuppoſe* muſt know ſomething more than that *one wheel may turn another* (note in p. 42). Mr. H. is alſo very angry at the *Parſons*; indeed the civilleſt thing he ſays of them is, that *they are ſtrange things!* (p. 102). As Mr. H. complains ſo much of extreme ill treatment (p. 58) we will give our Readers a ſhort view of his claims, and the grants that have been made to him by the Public.

The act of Queen Anne for providing a reward for ſuch as ſhould diſcover the longitude at ſea, being obtained by the importunity of Mr. Whiſton, was probably framed with a particular view to his method by bombs, and is therefore very defective, conſidered as a general act reſpecting all other methods. The enacting part, taken excluſively of the preamble, ſeems to confer the whole reward on the accidental ſucceſs of one trial. If an *adventurer* ſhould take with him a groſs of watches, and ſail to the Indies "in a ſhip, and to a port aſſigned by the commiſſioners;" and any one of theſe watches ſhould ever happen to be right during his ſtay at the port, he would (as ſome interpret the act) be entitled to the whole 20,000 l. Nor would the commiſſioners have power to examine the watch at return, though nothing can be more reaſonable than to inire whether the watch had kept its time within the ſtated

† The Reader will find the better part of this Gentleman's life in *Biographia Britannica*. See Art. *Harriſon*.

limits

limits in coming from, as well as in going to, the Indies ‡. Accordingly Mr. H. after the laſt trial of his watch in 1764, would not ſuffer it to be publickly examined at its return from Barbadoes, although it had been ſo examined after the former trial at Jamaica in 1762.—But Mr. H. had not then been taught to rely on the ſophiſtry of cunning lawyers, rather than the merits of his cauſe; to which indeed he himſelf was inclined. The act of Queen Anne does not formally oblige the author of the diſcovery to explain the means neceſſary to enable others to find the longitude as well as himſelf; and accordingly Mr. H. utterly refuſed to diſcover the conſtruction of his watch to the commiſſioners in 1764. The commiſſioners however conſtrued the act differently, and were of opinion that ſuch an imperfect diſcovery as this, could be of no public utility, and therefore not ſuch a one as deſcribed in the preamble to the act of Queen Anne, and for which alone a public reward was provided. Yet they thought the ſucceſs of Mr. H. very great; that his labours merited a reward, and his abilities encouragement. An application was therefore made to parliament for an act to explain that of Queen Anne, and to ſettle the meaning of this wonderful word *diſcovery*. This new act (5 George III. cap. 20.) paſſed in 1765, and aſſigned to Mr. H. the ſum of 10,000 l. for what he had done, provided he fully explained the conſtruction of his watch. It alſo promiſed to him or his executors, &c. 10,000 l. more, when other *watches* of the ſame kind, and of ſufficient exactneſs, ſhould be made either by himſelf or others. Mr. H. after boggling ſome time about diſcovering the principles of his watch in the terms of the act, and finding, as himſelf ſays, *he ſhould get nothing if he did not* *, did at laſt fully explain its conſtruction and principles; and in conſequence received the firſt 10,000 l.

It now remained for Mr. H. to make out his title to the other 10,000 l. The Board of Longitude was ſo indulgent, as

‡ To know whether a watch will determine the longitude of a port in the Indies, the longitude of that port muſt be firſt ſettled by ſome other method. This, whatever that method be, is a matter of ſome trouble and ſome uncertainty. But to examine how far ſuch a watch hath kept its time at the return from the Indies, is a matter of no difficulty and no uncertainty. If the time be determined by the ſame aſtronomical inſtruments unaltered, both at the going out and return, no material error can be made, even though the poſition of the inſtruments ſhould not be nicely adjuſted to the meridian, as their poſition will be the ſame in both caſes. Inſtruments muſt be provided for a public examination at going out, and it does not look well to decline the ſame public examination at the return; though it be not required by the expreſs words of the act of parliament.

* Remarks on Mr. Maſkelyne, page 21.

to declare they would be ſatisfied if only *two* other ſuch watches were made; and the words of the act would not permit them to diſpenſe with fewer. They alſo ordered one of theſe two to be made at their own expence, by another watchmaker, Mr. Kendall. They appointed a ſhort and eaſy mode of trial at home, without requiring any voyage to the Indies.—But Mr. Harriſon's tutors ſoon found a readier way to get the other 10,000 l. than by making watches, and ſubmitting to trials, namely, by renewing their former clamour about the act of Queen Anne, and the hardſhip in conſtruing that act by the new one of 1765, although this new act paſſed with Mr. H.'s conſent (for we never heard of his petitioning againſt any part of it) and he had actually received 10,000 l. by virtue of its authority. Such was the tenderneſs of the legiſlature in a claim of a private ſubject upon government, that notwithſtanding the diſpute had been fairly compromiſed (and generouſly too on the part of government) by the act of 1765, yet in a *ſnug money-bill* of 1773 (13 George III. cap. 77) the ſum of 8750 l. was directed to be paid to Mr. H. without ſo much as ſtipulating on the part of the Public that they ſhould be acquainted with the improvements made in eight years ſince 1765. This ſum with 1250 l. before paid to Mr. H. in 1753, as ſet forth in the act of 26 George II. cap. 25, makes the other 10,000 l. †

Several acts of parliament have been made principally, and one ſolely on Mr. H.'s account; this is the act of 1763 (3 George III. cap. 14) for encouraging him to publiſh his invention for finding the longitude. It has been Mr. H.'s conſtant complaint that the Commiſſioners of longitude having ſeats at that board by virtue of the public offices they hold, or as being profeſſors of abſtract ſciences in the univerſities, are not competent judges of improvements in practical mechanics.—Well, the Commiſſioners of 1763, were not the board of lon-

† The act of 1773 ſets forth that the remaining part of the 20,000 l. was paid to Mr. H. becauſe *he had applied himſelf with unremitting induſtry for the ſpace of* 48 *years, to the making an inſtrument for aſcertaining the longitude at ſea.*—Of what uſe to the Public are his laſt eight years *unremitting* labours, if the Public is to know nothing of what he has done?

Mr. H. ſays, that when he made the explanation of the principles of his watch in 1765, there was on his behalf ſome miſtakes concerning ſome of the contrivances in the ſame: ſee note in p. 27. Ought he not in juſtice *now* to rectify thoſe miſtakes? No! *the Public ſhall not by him be better inſtructed, the remaining and ſtill more valuable part of the diſcovery ſhall ſleep, until he be more gentelly rewarded, being now paid ſhort:* note in p. 28. Yet page 60, he tells us that *now* (viz. now he has got all he can get, the whole 20,000 l.) he does not mind the money,

gitude,

gitude, but others appointed purpoſely; being noblemen and gentlemen of the firſt rank, practical mechanicians of the firſt reputation, (if we except two obſcure watchmakers nominated by Mr. H. himſelf) and only one *parſon* among them ‡. But what was the reſult? Mr. H. refuſed to diſcover his invention in ſuch a way as ſeven out of ten of theſe very competent judges thought reaſonable and neceſſary; and he offering no other mode that was ſatisfactory, the Commiſſioners broke up *re infectâ* *.

We ſhall now give ſome account of Mr. Harriſon's ſcale of muſic.

Much pains have been taken by the writers on harmonics, to determine what ſyſtem of ſounds is beſt fitted for muſical purpoſes. It is confeſſed that were only one key to be uſed, all its 8 notes ſhould be tuned perfect conſonances according to the diatonic ſcale. But ſuch a ſyſtem admits of no modulation into other keys, either for variety or a change of pitch. For if any other note but the fundamental, be made the key-note, the reſt will not all of them have the proper relation to the new key-note; that is, will not be in tune with it. To remedy this, it has been found neceſſary to interpolate each of the whole tones in the diatonic or natural ſcale, with an artificial note called a ſharp or a flat, and taking its name from that note for which it is ſubſtituted in paſſing into the new key. By this means the octave inſtead of 8, will now conſiſt of 13 different ſounds, making 12 intervals uſually called ſemitones, being each nearly equal to a ſemitone in the diatonic ſcale. But this remedy is by no means complete. The ſyſtem of 8 ſounds belonging to the new keys, (conſiſting partly of the old ſounds, and partly of the new interpolated ones) will not yet be perfect conſonances to the key-note according to the diatonic ſcale. It ſeems therefore to be agreed on by all, to abate ſomewhat of the rigour of ſtrict tuning in the natural key, and to allow all the other keys to depart more or leſs from a perfect conformity to the diatonic ſcale; ſo that by diſtributing the errors among the ſeveral keys, their quantity in each may be leſſened. Thus inſtead of a perfect ſyſtem of one key only, a *tempered* ſyſtem that allows of many keys has been introduced; the departure

‡ The commiſſioners were Lord Charles Cavendiſh, the Earl of Morton, Lord Willoughby of Parham, G. Lewis Scott, Eſq; Mr. James Short, Rev. J Michell, *all Fellows of the Royal Society*, Alexander Cumming, Thomas Mudge, William Frodſham, Andrew Dickie, and James Green, *watchmakers*.

* The minority were the two watchmakers Green and Frodſham, and Mr. Harriſon's *champion* the late Mr. Short.—Mr. Dickie having declined acting, was abſent.

from ſtrict tuning in the ſeveral conſonances, being called *temperaments* or *bearings*. What the quantity of theſe temperaments ſhould be in the ſeveral conſonances, has been a matter of much diſpute. Some will have all the 12 ſemitones in the octave equal. Huygens divides the octave into 31 equal parts, aſſigning to ſome of the ſemitones 3, to others 2 of theſe parts *. Others are for increaſing the number of interpolated ſounds; this is part of Dr. Smith's ſcheme †. But all ſeem to agree that temperaments are admitted out of neceſſity, and are a departure from perfect harmony for the ſake of variety, for the ſake of that pleaſure which ariſes from modulating out of the principal key into a variety of ſubordinate ones. Mr. H. we believe, is the only perſon who would not have the ſimple ſyſtem of 8 notes perfectly in tune; and who thinks that 3ds, 5ths, or other conſonances ſimply conſidered (the octave excepted) are more agreeable, *either in ſucceſſion or together*, when out of tune than in. He ſeems indeed to be forced into this by the principle he has adopted. The interval of the perfect ſharp 3d, *happens* to be to that of the octave *nearly* as the diameter of the circle to the circumference. Mr. H.'s grand principle is, that this conſonance (to make true melody) ſhould be ſo tuned, as to be to the octave *exactly* in the ratio before mentioned. He would alſo have the interval of a tone be to that of the octave, as the radius of the circle to its circumference; for no other reaſon we can find, but a fanciful analogy to the geometrical properties of the circle. Nor does Mr. H. offer any argument in ſupport of his favourite ſyſtem. He does indeed *certify*, *avouch*, and *affirm* that the circumference, diameter, and radius of a circle are the foundation of all melody, which he has verified by experience on his viol and monochord (p. 73, 77.) The temperaments in Mr. H.'s ſcale, though not founded on any principles of harmonics, accidentally fall in with Dr. Smith's ſyſtem nearly ‡.—And as much may be ſaid for Mr. H.'s ſyſtem as for that of Dr. Smith, or any other puritanical reformer of the eſtabliſhed ſcale of muſic. Theſe ſtiff mathematical rules produce only a dull ſameneſs in the ſeveral keys uſed in muſic. They who are accuſtomed to tune, make the natural keys moſt perfect, the others leſs and leſs ſo, till they come to the extreme keys. By this means every key has a character and effect peculiar to itſelf,

* The names of the 13 ſounds in the octave, with the number of theſe parts in each interval are as follows: C. 2. C♯. 3. D. 3. D. 3. E♭. 2. E. 3. F. 2. F♯. 3. G. 2. G♯. 3. A. 3. B♭. 2. B♮. 3. c. See Huygen's *Cyclus Harmonicus*.

† The Temple organ built by the celebrated *Father Smith* in 1687, has two interpolated notes between G and A. alſo two between D and E.

‡ See Smith's Harmonics, preface, p. xii.

well

well known to compoſers of muſic. Keys in the ſharp 3d, abounding with flatted notes, are ſolemn and majeſtic; abounding with ſharped notes, are light and airy. Keys in the flat 3d of the former ſort, ſuggeſt deep tragic woe, if of the latter ſort, they ſuggeſt the plaintive paſtoral complaint. The compoſitions of great maſters in proper keys do in turn ſupport and eſtabliſh their ſeveral characters; ſo that in tuning the harpſichord, they who have taſte, alter the temperaments till all the keys have their wonted effect. Thus what was called an imperfection, and admitted out of neceſſity on one account, brings with it another and unforeſeen advantage in the variety of characters it gives to the ſeveral keys in muſic. Some mathematicians, would indeed throw out the remote keys for not being perfect; and reform the reſt, till they become alike inſipid; and for the ſame reaſon they may proſcribe 2ds and 7ths in compoſition. The truth is, Mathematics, though an uſeful handmaid to the finer arts, will prove but a formal and tyrannical miſtreſs.

Let us now return to Mr. H.'s *Deſcription of his Mechaniſm*, &c. and proceed to give a paſſage or two as a ſpecimen, together with a *Tranſlation*; for, obſcure as he is, he is ſeldom without a meaning.

TEXT. Page 59, 'Had it been poſſible that the profeſſors of arts or ſciences at Cambridge and Oxford, as from their high algebra, &c. could have been able to have diſcovered or to have comprehended ſuch mechaniſm to have been in nature, as I am now, by the bleſſing of God, maſter of, viz. for time-keeping, and I to have been apprized of it, (viz. of their knowing that) and ſtill, or as notwithſtanding, to have come out of the country from where I did come, and as with a ſcheme or deſcription for finding the longitude by the moon, and as when the uſe of which muſt, and as even at the beſt, or ſeldom opportunities ſtand, or rather turn upon ſuch tickle points or uncertainties as it muſt do, and of which the profeſſors muſt hardly, or preſumptuouſly be ſaid to be ignorant; what a fool of a fellow muſt I then have been! yea even ſo, as neither to have been heard to ſpeak to Mr. Graham, nor to any body elſe, viz. of any underſtanding in the matter; but however, be it now as it will, if it ſo pleaſe Almighty God, to continue my life and health a little longer, they the Profeſſors (or Prieſts) ſhall not hinder me of my pleaſure, as from my laſt drawing, viz. of bringing my watch to a ſecond in a fortnight, I ſay I am reſolved of this, though quite unſuitable to the uſage I have had, or was ever to expect from them; and whenas Dr. Bradley once ſaid to me, (not but that I underſtood the ſame without his ſaying it) viz. that if time-keeping could be to 10 ſeconds in a week, it would, as with reſpect to the longitude, be much preferable to any other way or method. And ſo, as I

do

do not now mind the money, (as not having occaſion ſo to do, and withal as being weary of that) the Devil may take the prieſts; for Dr. Bradley owned to me, that as otherwiſe in the matter, there might be always error in the tables; always error, viz. in ſome reſpect or other in the making or preparing an inſtrument; always error in the obſerving; and always error from the refraction; and as moreover owned, that as ſtill in the whole, a little variation from the truth, (and as without taking any notice of what was to come from the performance of a common watch, its ſetting, &c.) might be of extremely ill conſequence in the affair; and yet it ſeemed that, for the love of money, he could even have broke through all! And now the Parſons ſtill want to prefer ſuch the ſame method for the longitude, &c.'

TRANSLATION. "Had it been poſſible for the profeſſors of ſciences at Cambridge and Oxford, by virtue of their ſublime algebra and geometry, to have diſcovered, or even comprehended the poſſibility of making ſuch a time-keeper as I by the bleſſing of God have made; had I been apprized of this their knowledge, and yet had come out of ſo diſtant a country, as I did, with no better a ſcheme for the longitude, than their defective and uncertain one by the moon (of which defects and uncertainties the Profeſſors can hardly be ſaid to be ignorant) what a fool of a fellow muſt I have been? *(that is ſuch a fool as theſe Profeſſors now are; who doat on their own defective method, though they are apprized of my perfect one)*—not fit to have ſpoken to, or been taken notice of by Mr. Graham, *(as I was)* or any one elſe that had underſtanding in the matter.—Be that now as it will, yet if it pleaſe God to continue my life and health a little longer, theſe Profeſſors (or rather meer Prieſts) ſhall not hinder me *(as they have done)* of the pleaſure of bringing my watch to keep time, to a ſecond in a fortnight, by means of the improvements in my laſt drawing. I ſay I am reſolved on this, though the uſage I have had, or could ever expect from them, is no encouragement to go on in making improvements. And Dr. Bradley, one of theſe aſtronomical Profeſſors, once let it out to me (not but I knew it as well as he did) that if a watch could be made to keep time to 10 ſeconds in a week, the method of finding the longitude by ſuch a time keeper would be preferable to any other. And ſo now, (as I do not mind money, having no occaſion now I have got the 20,000 l. and being wearied of my former attendance in getting this money) I care not for the Prieſts—whoſe ſchemes are of no value. For Dr. Bradley owned to me, there might be always error in the lunar tables, error in making or adjuſting the inſtrument for obſerving lunar diſtances, error in obſerving, error in allowing for the effects of refraction. He moreover owned, that a little variation

variation from the truth in the whole, compounded of ſo many parts each liable to error, might be of extreme ill conſequence; (not to mention the errors of a common watch in carrying on the time) yet it ſeemed that for the love of money the Doctor would have broke through all this, and preferred the lunar method to mine! And now the Parſons want to do the ſame, &c."

To conclude, when Mr. H made the diſcovery of the principles of his timekeeper, in 1765, two memoirs were given in to the Board of Longitude, by the two univerſity Gentlemen appointed to be preſent at that diſcovery. One of theſe was publiſhed at that time, and we now preſent our Readers with the other:

"Mr Harriſon took his watch to pieces, ſhewed us all the parts, and explained the ſtructure, manner of making them, and the reaſons upon which he had ſo formed them, with great apparent candour, openneſs, and ingenuity.

"We had only two ſlight diſputes with him, one was in relation to the drawings and explanation delivered to the Commiſſioners in writing, which he did not care to part with out of his own cuſtody for us to examine by ourſelves, which we thought the moſt likely method of having every thing ſuggeſted, that it might be at all material for us to aſk; but as we took ſome time farther to recollect what had occurred from the courſe of our examination, and examined the drawings and written explanation over a ſecond time, I think it is not probable that any thing material eſcaped us that could have been ſuggeſted by our examining the drawings by ourſelves.

"The other diſpute with Mr. H. was about a reaſon he ſaid he had for giving a greater velocity to the balance, and which, he ſaid, obtained likewiſe with regard to pendulum clocks. What this reaſon was he did not care to declare: at the ſame time however he gave us other ſufficient reaſons for the practice. Whether this ought to be conſidered as any principle of the watch, or as what may enable others to make it better, is what it is impoſſible to ſay without knowing what it is; but being challenged upon his oath, he declared he did not think it neceſſary.

"With regard to the general mechaniſm of his watch, he ſeems to have been aware of all the cauſes of irregularity that are hitherto known, and ſome that perhaps hardly any body but himſelf was aware of. Some of theſe he has found from reaſoning upon the ſubject without any experiment, and others from what occurred in the courſe of his experiments, and in theſe he ſeems to have ſhewn a great deal of ſagacity in unravelling the cauſes, as well as ingenuity in applying remedies to them. Some of the greater irregularities that common watches are ſubject to, are corrected by the keeping the watch going whilſt it is wound up, the winding up a ſmall ſpring every eighth part of a minute, and the proviſion for heat and cold which he calls his thermometer. There are beſides theſe, two other ſources of error, from the difference of denſity of the air, and the difference of friction occaſioned by the different ſtate of the oil uſed in his watch, and the laſt of theſe being the leaſt manageable of the two is made to affect the going as little as poſſible by making uſe of as large a balance, and as great a degree of motion in

in it as poſſible; and the errors that reſult from theſe two cauſes, found by experiment (as they are I think in ſome degree mixed together) are in a great meaſure corrected by the form of his pallets, and what he calls his cycloid, both which ſeem well contrived for this purpoſe.

"How far the watches made upon this plan may anſwer the ſpecimen he has exhibited, experience only can ſhew. The road he has pointed out, bids fair to do much more than any thing elſe of the watch kind hitherto conſtructed can pretend to. But it will require that the parts upon which many of theſe minute corrections depend ſhould be conſtructed by a perſon who knows the ground upon which they are built, nor can they be done even by ſuch a one, but with a great deal of care and many trials; this will probably make it ſome time before many watches upon this conſtruction will be made with the ſame degree of accuracy, that they may obtain under Mr. Harriſon's hands. J. M."

It may not be amiſs to inform our Readers that an act paſſed the laſt year (14 George III. cap. 66.) by which all former acts relative to the longitude are repealed, except ſuch parts as relate to the appointment of Commiſſioners, and the printing of the Nautical Almanac. The ſeveral rewards of 5000 l. 7500 l. 10,000 l. are again held out to all future diſcoverers of the longitude. Some conditions are required by the act, but much is left to the diſcretion of the Commiſſioners. Encouragement is alſo given to ſuch as ſhall make any uſeful diſcovery relative to the longitude, *or to navigation*; though not ſo important as to entitle the Author to any of the greater rewards before mentioned.

*** *Erratum* in part of the impreſſion of this Article. P. 323, l. 7, for, 'this is *one* of Dr. Smith's *ſchemes*;' read, 'this is *part* of Dr. Smith's *ſcheme*.'

ART. IX. *Concluſion of the Account of Bryant's New Syſtem, or Analyſis of Ancient Mythology.* See our laſt Volume, p. 475.

OUR learned Author, having diſpatched the reputed heroes of antiquity, proceeds to the conſideration of the deluge, and the memorials thereof in the Gentile world. The principal circumſtances of this wonderful occurrence he ſtates from the account of Moſes, and juſtly obſerves, that they are of ſuch a nature, as, one might well imagine, would be long had in remembrance. We may reaſonably ſuppoſe, that the particulars of this extraordinary event would be gratefully commemorated by the Patriarch himſelf; and tranſmitted to every branch of his family: that they were made the ſubject of domeſtic converſe; where the hiſtory was often renewed, and ever attended with a reverential awe and horror: eſpecially in thoſe who had been witneſſes to the calamity, and had experienced the hand of Providence in their favour. In proceſs of time, when there was a falling off from the truth, we might farther expect that a perſon of ſo high a character as Noah, ſo particularly diſtinguiſhed by the Deity, could not fail of being reverenced by his poſterity: and, when idolatry prevailed, that he would be one of the firſt among the ſons of men, to whom divine honours would be paid. Laſtly, we might conclude, that theſe memorials would be interwoven in

the mythology of the Gentile world: and that there would be continually alluſions to theſe ancient occurrences in the rites and myſteries; as they were practiſed by the nations of the earth.

In conformity to theſe ſuppoſitions, Mr. Bryant endeavours to ſhew, that theſe things did happen: that the hiſtory of the deluge was religiouſly preſerved in the firſt ages: that every circumſtance of it is to be met with among the hiſtorians and mythologiſts of different countries: and that traces of it are particularly to be found in the ſacred rites of Egypt, and of Greece.

It will appear, from many circumſtances in the more ancient writers, that the great Patriarch was highly reverenced by his poſterity. They looked up to him as a perſon peculiarly favoured by heaven; and honoured him with many titles; each of which had a reference to ſome particular part of his hiſtory.—Among the people of the Eaſt his true name was preſerved: they called him Noas, Naus, and ſometimes contracted Nous: and many places of ſanctity, and many rivers, were denominated from him. Anaxagoras of Clazomenæ, had been in Egypt; and had there obtained ſome knowledge of this perſonage. He ſpoke of him by the name of Noas or Nous; and both he and his diſciples were ſenſible that it was a foreign appellation: yet he has well nigh ruined the whole of a very curious hiſtory, which he had been taught, by taking the terms in a wrong acceptation, and then making inferences in conſequence of this abuſe.—Suidas has preſerved, from ſome ancient author, a curious memorial of this wonderful perſonage (Noah) whom he affects to diſtinguiſh from Deucalion, and ſtiles Ναναχος, Nannacus.—Stephanus calls this perſon Annacus; and, like Suidas, makes him of great antiquity, even prior to the reputed æra of Deucalion.—Annacus and Nannacus relate to Noachus, or Noah. And not only theſe, but the hiſtories of Deucalion and Prometheus have a like reference to the Patriarch.

As the Patriarch was by ſome repreſented as a King called Naachus and Nanachus; ſo by others he was ſtiled Inachus, and ſuppoſed to have reigned at Argos.—By Inachus is certainly meant Noah: and the hiſtory relates to ſome of his more early deſcendants. His name has been rendered very unlike itſelf, by having been lengthened with terminations; and otherwiſe faſhioned according to the idiom of different nations. But the circumſtances of the hiſtory are ſo preciſe and particular, that we cannot miſs of the truth.

He ſeems in the Eaſt to have been called Noas, Noaſis, Nuſus, and Nus, and by the Greeks his name was compounded Dionuſus. The Amonians, wherever they came, founded cities to his honour: hence places called Nuſa will often occur.—Though the Patriarch is repreſented under various titles; and even theſe are not always uniformly appropriated: yet there will continually be found ſuch peculiar circumſtances of his hiſtory, as will plainly point out the perſon referred to. The perſon preſerved is always mentioned as preſerved in an ark. He is deſcribed as being in a ſtate of darkneſs; which is repreſented allegorically as a ſtate of death. He then obtains a new life, which is called a ſecond birth; and is ſaid to have his youth renewed. He is on this account looked upon as the firſt-born of mankind: and both his antediluvian and poſtdiluvian ſtates are com-

commemorated, and ſometimes the intermediate alſo is ſpoken of.—We are aſſured by Philo, that Deucalion was Noah: and that he was unduly adjudged by the people of Theſſaly to their country ſolely, may be proved from his name occurring in different parts of the world; and always accompanied with ſome hiſtory of the deluge.—Joſephus ſays, that this great occurrence was to be met with in the writings of all perſons, who treated of the firſt ages. He mentions Beroſus of Chaldea, Hieronymus of Egypt, who wrote concerning the antiquities of Phenicia; alſo Muaſeas, Abydenus, Melon, and Nicolaus Damaſcenus, as writers, by whom it was recorded: and adds, that it was taken notice of by many others.

As we proceed towards the Eaſt, we ſhall find the traces of this event more vivid and determinate than thoſe of Greece; and more conformable to the accounts of Moſes. Euſebius has preſerved a moſt valuable extract to this purpoſe from Abydenus; which was taken from the archives of the Medes and Babylonians.—But the moſt particular hiſtory of the deluge, and the neareſt of any to the account given by Moſes, is to be found in Lucian.

The relations of this event, which occur in the Gentile world, though varied indeed, and in ſome meaſure adapted to the prejudices of thoſe who wrote, contain, nevertheleſs, all the grand circumſtances, with which that cataſtrophe was attended. The ſtory had been ſo inculcated, and the impreſſions left upon the minds of men were ſo ſtrong, that they ſeem to have referred to it continually; and to have made it the principal ſubject of their religious inſtitutions.—Part of the ceremony in moſt of the ancient myſteries conſiſted in carrying about a kind of ſhip or boat. Of this cuſtom, and other ſimilar emblematical repreſentations, our able Writer produces many inſtances; and he thinks it pretty plain, that they all related to the hiſtory of the deluge, and the conſervation of one family in the ark.—Both ſhips and temples received their name from hence; being ſtyled by the Greeks, who borrowed largely from Egypt, Ναυς, and Ναος, and mariners, Ναυται, Nautæ, in reference to the Patriarch, who was variouſly ſtyled Noas, Naus, and Noah. A number of other circumſtances are inſiſted upon by our Author, which we have not room to enumerate; all of them exhibiting memorials of the deluge, and particularly of the ark. The hiſtories of Danae, Dabaus, and the Danaïdes, he looks upon as fragments of hiſtory, which relate to the ſame event. The whole of the article is replete with uncommon learning.

In the proſecution of his deſign, Mr. Bryant conſiders ſome particular titles and perſonages; ſuch as Janus, Saturnus, Phoroneus, Poſeïdon, Nereus, Proteus, Prometheus: and here he remarks, that though the hiſtory of the Patriarch was recorded by the ancients through their whole theology, it has been obſcured by their deſcribing him under ſo many different titles, and ſuch a variety of characters. Among all the various perſonages, under which he may have been repreſented, there are none wherein his hiſtory is delineated more plainly than in thoſe of Saturn and Janus. This our eminent Writer endeavours particularly to evince; and then proceeds to ſhew, likewiſe, that Phoroneus, Poſeïdon, Nereus, and Proteus, are all to be found in Noah. The Romans made a diſtinction between Janus and Saturn;

turn; and ſuppoſed them to have been names of different men: but they were two titles of the ſame perſon. At the cloſe of the diſſertation, the Author informs us, that, when it is ſaid in the early hiſtories, which Thales and other Grecians copied, that all things were derived from water, he doth not believe, that the ancient mythologiſts referred to that element, as the ὑλη, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it as an Egyptian notion, that all things proceeded from water; but at the ſame time tells us, that *Oſiris was Oceanus.* Hence the doctrine amounts to no more than this; that all were derived from Oſiris, the ſame as Poſeidon, the ſame alſo as Dionuſus, the father of mankind.

The ideas of Mr. Bryant, concerning the memorials of the deluge, are ſtill farther purſued, under the words Noah, Noas, ΝΥΣ; ΝΟΥΣ, and Nuſus; which, though formerly mentioned ſeveral times, are now made a diſtinct article. The miſtakes of the ancients, concerning theſe terms, are rectified; and the true hiſtory found to be, that Noah was characterized by them. When writers mention Saturnus quaſi Sator Νους, and Dionuſus, Διος Νους; and finally, when they deſcribe Prometheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ὁ Νους, the purport in theſe inſtances is the ſame. The original hiſtory was undoubtedly meant to ſignify, that Saturnus, Cronus, Dionuſus, and Prometheus, were different titles of the Patriarch who was called Noos, Nous, and Nuſus.—Our Author is of opinion, that the royal triad, ſpoken of by ſome philoſophers, related to the three ſons of Noah, and the three families from whom all mankind proceeded: and he thinks that the triad of Plato and his followers had no alluſion to the doctrine of the Trinity. If we collate what theſe writers have added by way of explanation, we ſhall find that they had no idea of any ſuch myſtery; and that the whole of what they have ſaid is a refinement upon an ancient piece of hiſtory.

The next article, which is of conſiderable length, is intitled JONAH, יונה, Chaldæorum: a continuation of the Gentile hiſtory of the deluge. This article, beſides a great diſplay of learning as uſual, contains a ſurpriſing number of inſtances, in which there appear to be references to the deluge, in ancient hiſtory and mythology. After ſo many proofs of alluſions to this grand event as have already been given, it may be ſuppoſed, ſays Mr. Bryant, that 'the hiſtory of the Dove, and of the Iris, could not fail of being recorded, where the memory of the other circumſtances was ſo carefully preſerved. The latter was an emblem of great conſequence, having been appointed as a token of a covenant between God and man: and it will be found to have been held in uncommon regard for ages. The dove, which returned to Noah with a leaf of olive, and brought the firſt tidings that the waters were aſſuaged, was held in many nations as particularly ſacred. It was looked upon as a peculiar meſſenger of the Deity; and an emblem of peace, and good fortune.'—Accordingly, our ingenious Writer produces many evidences of the regard paid to doves, and recites ſeveral ſtories concerning doves and pigeons, that occur in the Pagan mythology: after which he introduces the following curious obſervations:

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'The ancient and true name of the dove was, as I have ſhewn, Iönah, and Ionas. It was a very ſacred emblem, and ſeems to have been at one time almoſt univerſally received. For not only the Mizraïm, and the reſt of the line of Ham, eſteemed it in this light; but it was admitted as an hieroglyphic among the Hebrews: and the myſtic dove was regarded as a ſymbol, from the days of Noah, by all thoſe who were of the church of God. The prophet, who was ſent upon an embaſſy to the Ninevites, is ſtyled Iönas: a title probably beſtowed upon him, as a meſſenger of the deity. The great Patriarch, who preached righteouſneſs to the antediluvians, is by Beroſus and Abydenus ſtyled Oan, and Oannes, which is the ſame as Iönah. The author of the Apocalypſe is denominated in the like manner: whom the Greeks ſtyle Ιωαννης, Joannes. And when the great forerunner of our Saviour was to be named, his father induſtriouſly called him Ιωαννης, for the ſame reaſon. The circumſtances, with which the impoſition of this name was attended, are remarkable: and the whole proceſs, as deſcribed by the Evangeliſt, well worth our notice. *And it came to paſs, that on the eighth day they came to circumciſe the child: and they called him Zacharias, after the name of his father. And his mother anſwered and ſaid, Not ſo; but he ſhall be called John. And they ſaid unto her, There is none of thy kindred that is called by this name. And they made ſigns to his father, how he would have him called. And he aſked for a writing table; and wrote, ſaying, his name is John. And they marvelled all.* The reaſon of this name being ſo particularly impoſed may be inferred from the character given of the perſon: *And thou, child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways.* And in another place we are told that John was *a prophet, and much more than a prophet. For I ſay unto you* (they are the words of our bleſſed Saviour) *among thoſe that are born of women, there is not a greater than John the Baptiſt.* This name, which we render John, I have ſhewn to be no other than Iöna. It ſignifies a dove: but means likewiſe an oracular perſon; by whom the voice of the Moſt High is made known, and his will explained.——

'The Patriarch Noah ſeems to have been the firſt who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he ſhould bring peace and comfort to mankind. The purport of his name was Reſt from Labour.—Hence the dove became an emblem of peace, as well as of the perſon, through whom it was derived to the earth. He was in conſequence of it called Oan and Oanes, by Abydenus and Alexander Polyhiſtor, analogous to the Ιωαννης of the Greeks: both of which names were derived from the Iönah and Iönas of the Chaldees: and the terms were undoubtedly ſo expreſſed in the original language, from whence the hiſtory is borrowed by the Greeks.—We find then, that the dove was a truly ſacred ſymbol; and ſo acknowledged in the times of the moſt pure worſhip. But the ſons of Ham perverted that, which was intended to be only typical; and carried their regard for it to a degree of idolatrous veneration.'

The Author exhibits numerous proofs of the truth of this aſſertion. Among other things, he ſhews that Semiramis was no more than a

divine emblem under the figure of a dove or pigeon; and that hence we need not wonder at the etymology of her name, and the circumſtances of her hiſtory, as they are tranſmitted by the Grecian writers. As Semiramis was Sema-Ramis, *the token of the Moſt High*; ſo Semele, the ſuppoſed mother of Niobe, was Sema-El, and of the like purport.—The term Iönah is ſometimes found compounded; and expreſſed Ad, or Ada Iönah, Regina, vel Regia Columba: from which another deity Adiona was conſtituted; and particular rites were ſuperadded.—Venus was no other than the ancient Iönah, and we ſhall find in her hiſtory numberleſs circumſtances relating to the Noachic dove, and to the deluge.—In the hieroglyphical ſculptures and paintings where the deluge was repreſented, the dove could not well be depicted otherwiſe than hovering over the face of the deep. Hence it is that Dione or Venus is ſaid to have riſen from the ſea. Hence it is alſo ſhe is ſaid to preſide over waters; to appeaſe the troubled ocean; and to cauſe, by her preſence, an univerſal calm: that to her were owing the fruits of the earth; and that the flowers of the field were renewed by her influence.—Mr. Bryant imagines, that the fable of the Mundane egg, and of Typhon, related to the deluge.—It appears from repeated evidences, that the hiſtory of this great event came to Greece in great meaſure from Syria and the Euphrates. It was derived from that part of the world, which was neareſt to the place of deſcent, and to the ſcene of thoſe occurrences, which were ſubſequent to the deluge. It is on this account that the Mundane egg and the hiſtory of Typhon are referred to the Euphrates, and the regions of Aram.—Theſe ſeveral poſitions are largely illuſtrated and confirmed by our Author; and the concluſion drawn by him is, that all the myſteries of the Gentile world ſeem to have been memorials of the deluge, and of the events which immediately ſucceeded. The ſame mythology, and the ſame hieroglyphics, which took their riſe from it in other parts of the earth, are proved to have been carried as far as China and Japan; where they are to be found at this day.

The inquiry into the Iönah Chaldæorum is followed by a ſhort diſſertation on Da, the Chaldaic particle for *The*, which is ſhewn to enter into the compoſition of many words. In treating of Danans and Danae our ingenious Writer had ſurmiſed that they were not the names of perſons, but ancient terms which related to the ſacred ſhip; and to the rites which were introduced by the Iönim, and Dorians from Egypt. Some obſervations of the like kind are here made; and we learn, among the reſt, that the river Danube was properly the river of Noah, expreſſed Da-Nau, Da-nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix; but appropriates the name only to one branch.—Diana is a compound of De Iäna, and ſignifies the goddeſs Iäna. She was probably the ſame as Dione.

Under the head of Juno, Iris, Eros, Thamuz, farther evidences are produced of alluſions to the hiſtory of the deluge. As Juno was the ſame as Iönah, we need not wonder at the Iris being her concomitant. This was no other than the rainbow, which God made a ſign in the heavens; a token of his covenant with man. This circumſtance is apparently alluded to by Homer, in a refe-

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rence to that phenomenon; where he ſpeaks of it as an appointed ſign.—As the peacock in the full expanſion of his plumes diſplays all the beautiful colours of the Iris; it was probably for that reaſon made the bird of Juno inſtead of the dove, which was appropriated to Venus. The ſame hiſtory was variouſly depicted; and conſequently as variouſly repreſented.—Mr. Bryant hath introduced, under the preſent article, ſome very curious remarks on the god Eros, the God of Love; from which it appears how different the original repreſentations of him were from thoſe we have of the more modern Cupid.

The next ſubject of examination, is Baris or Barit, the Barith of the ſcriptures: Beroe of Nonnus, lib. 41. We read in very early times of a deity, Baal Berith in Canaan; who was worſhipped by the men of Shechem, and of no ſmall repute. This, our Author thinks, was no other than the Arkite God; with whoſe idolatry the Iſraelites were infected, ſoon after they were ſettled in the land.—Near Sidon was an ancient city, Berith or Barith, of the like purport; and ſacred to the ſame deity. It was by the Greeks called Berytus; and ſometimes by the poets Beroë; being, as was ſuppoſed, ſo denominated from a nymph of the ocean, who was the nurſe of Semele.—The delivery of Beroë, according to the mythological tradition of it, and the deſcription of Nonnus, is here particularly conſidered, and ſhewn to be manifeſtly the opening of the ark.—There is in the ſame poet another remarkable alluſion to the Moſaic accounts of the deluge. At the time of this calamity the earth was in a manner reduced to its chaotic ſtate; all the elements being in confuſion The ark providentially weathered the ſtorm; and got rid of the gloom, with which it had been a long time oppreſſed. At laſt the dove was ſent out, which returned to the window of the ark, and was through that opening taken in. All this we find mentioned in the hiſtory of Beroë.

As all the great occurrences of old were repreſented by hieroglyphics; and as theſe were at times variouſly exhibited; we may in conſequence of it perceive many different emblems, which manifeſtly relate to the ſame hiſtory. Hence Mr. Bryant proceeds to examine various types, ſuch as Seira, Cupſelis, Melitta, Rhoia, Rimmon, Side, Macon; and to treat of Scuphos, Hippos, and the ſacred conteſt.—Seira was no other than Damater, the ſuppoſed mother of mankind; who was alſo ſtyled Melitta, and Meliſſa; and was looked upon as the Venus of the Eaſt. It was properly a ſacred receptacle.—The prieſts of the Seira were called Melittæ, and Meliſſæ.—Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Grecians have ſadly confounded the hiſtories, where they are mentioned, by interpreting Meliſſæ *Bees*.—The fables about bees related to colonies of the Meliſſeans; who performed all that is mentioned. At the ſame time the bee was an hieroglyphic, by which Melitta was deſcribed.

The ark was likewiſe ſtyled Cupſelis, a word of the ſame import as Seira.—As the ark was looked upon as the mother of mankind, it was figured under the ſemblance of a pomegranate, which fruit

was named Rhoia. Hence the deity of the ark was called Rhoia, who was the Rhea of the Greeks.—Rimmon was another name for the pomegranate;—and so was Side. There was a city of this appellation in Pamphylia, which received its denomination from the rites of the ark, and the worship of the dove. In many countries, where the people were unacquainted with the Rhoia, they made use of the poppy for the same emblem; which by the ancient Dorians was styled Macon.—Macon denoted the deity worshipped under the title of Poseidon; and signified Marinus Deus, five Rex Aquarum. —Cubela was another name of Damater; and Cubeba was the same deity; or rather they were both places where those deities were worshipped: for places were continually substituted for deities.

But the most pleasing emblem among the Egyptians was exhibited under the character of Psuche. This was originally no other than the aurelia, or butterfly; but in aftertimes was represented as a lovely female child with the beautiful wings of that insect.—The Egyptians thought the aurelia a very proper picture of the soul of man, and of the immortality to which it aspired. But they made it more particularly an emblem of Osiris; who having been confined in an ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a renewal of life. This circumstance of the second birth is continually described under the character of Psuche. And as the whole was owing to divine love, of which Eros was an emblem, we find this person often introduced as a concomitant of Psuche.—Our Author, having explained these curious particulars, and others connected with them, takes occasion to censure the mode of interpretation which runs through the whole of Plutarch's treatise on Isis and Osiris; and through the writings of all those, who have given a rationale of the Egyptian rites, and theology—In considering the Scyphus, the Hippos, or the Horse of Poseidon, and the Sacred Contest, our penetrating Writer finds evident traces of the deluge. The Scyphus, called at times the Cup of Hercules, of Nereus, of Oceanus, of the Sun, was no other than the ark, represented under this characteristic. The Hippos, alluded to in the early mythology, was a float or ship, the same as the Ceto.

In the pursuit of his learned inquiries, Mr. Bryant examines the additional types, Taurus, Apis, Mneuis, Laban, Labar, Laris, Lariſſa, Aithya, Ilithya, and Orathya. He treats also of Man, Maon, the Manes, and the Lares; and hath added a dissertation on the Cabiri, Corybantes, Idæi, Dactyli, Curetes, Ignetes, Telchines, and other Arkite priests. But each of these heads we are under the absolute necessity of passing over, with only observing, that they abound with fresh and accumulated proofs of the general system here maintained.

The learned and laborious Author, having thus largely manifested the traces of the deluge, and of the arkite history, comes in the last place, to the consideration of the Argo, and Argonautic expedition. The examples, which he hath produced, of the Grecians having formed variety of personages out of titles and terms unknown, and from misinterpreted hieroglyphics, will, he thinks, make the Reader more favourably inclined to the process

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upon which he is about to proceed. 'Had I not, ſays he, in this manner opened the way to this diſquiſition, I ſhould have been fearful of engaging in the purſuit. For the hiſtory of the Argonauts, and their voyage, has been always eſteemed authentic, and admitted as a chronological æra. Yet it may be worth while to make ſome inquiry into this memorable tranſaction; and to ſee if it deſerves the credit, with which it has been hitherto favoured.'

Mr. Bryant gives a conciſe detail of the expedition; and then obſerves, that the main plot, as it is tranſmitted to us, is certainly a fable, and replete with inconſiſtency and contradiction. 'Yet many writers have taken the account in groſs: and without heſitation, or exception to any particular part, have preſumed to fix the time of this tranſaction. And having ſatisfied themſelves in this point, they have proceeded to make uſe of it for a ſtated Æra. Hence many inferences and deductions have been formed, and many events have been determined, by the time of this fanciful adventure. Among the moſt eminent of old, who admitted it as an hiſtorical truth, were Herodotus, Diodorus, Strabo; and with them every Grecian mythologiſt: of the fathers, Clemens, Euſebius, and Syncellus. Among the moderns, the principal are Scaliger and Petavius: and of our country, archbiſhop Uſher, Cumberland, Dr. Jackſon, and Sir Iſaac Newton. This laſt ſpeaks of it without any diffidence; and draws from it many conſequences, as from an event agreed upon, and not to be queſtioned: an æra to which we may ſafely refer.'

In contradiction to the ſyſtem of Sir Iſaac Newton, our Author ſhews plainly, that the ſphere, which is thought by that great man to be formed by Chiron, could not have been the invention of Chiron or Muſæus, had ſuch perſons exiſted; that it was not at any rate a Grecian work; and that the expedition itſelf was not a Grecian operation. The ſphere, as we have it delineated, was the produce of Egypt. For the aſtronomy of Greece confeſſedly came from that country: conſequently the hiſtory to which it alludes, muſt have been from the ſame quarter.—The zodiac, which Sir Iſaac Newton ſuppoſed to relate to the Argonautic expedition, was an aſſemblage of Egyptian hieroglyphics. Aries, which he refers to the Golden Fleece, was a repreſentation of Amon: Taurus of Apis: Leo of Arez, the ſame as Mithras, and Oſiris. Virgo with the ſpike of corn was Iſis. They called the zodiac the grand aſſembly, or ſenate of the twelve gods. The planets were eſteemed lictors and attendants, who waited upon the chief deity, the ſun.—

Strabo indeed, one of the wiſeſt of the Grecians, cannot be perſuaded but that the hiſtory of the Argonautic expedition was true; and, from numerous evidences, which he has collected from parts of the world widely diſtant, he concludes that the hiſtory of Jaſon muſt neceſſarily be authentic. 'Yet I am obliged, ſays Mr. Bryant, to diſſent from him upon his own principles: for I think the evidence, to which he appeals, makes entirely againſt his opinion. I muſt repeat what upon a like occaſion I have more than once ſaid,

ſaid, that if ſuch a perſon as Jaſon had exiſted, he could never have performed what is attributed to him. The Grecians have taken an ancient hiſtory to themſelves, to which they had no relation: and as the real purport of it was totally hid from them, they have, by their colouring and new modelling what they did not underſtand, run themſelves into a thouſand abſurdities.'—Theſe abſurdities are well pointed out; after which it is juſtly obſerved, that if there were any truth in the hiſtory, as applied by the Grecians, there ſhould be found ſome conſiſtency in their writers. But there is ſcarcely a circumſtance in which they are agreed.—The moſt contradictory accounts are given of Hercules.—The æra of the expedition cannot be ſettled without running into many difficulties, from the genealogy and ages of the perſons ſpoken of.—How can we truſt to writers upon this ſubject, who boaſt of a great exploit being performed, but know not whether it was at Colchis, or the Ganges?

The Author goes on to examine the detail of the expedition; and the concluſion he draws from it is, that in the account of the Argo we have undeniably the hiſtory of a ſacred ſhip, the firſt which was ever conſtructed. This truth the beſt writers among the Grecians confeſs; though the merit of the performance they would fain take to themſelves. Yet, after all their prejudices, they continually betray the truth, and ſhew, that the hiſtory was derived to them from Egypt.—There was certainly a conſtant tradition that the Argo was the firſt ſhip; and that it was originally framed by divine wiſdom.—Teſtimonies to this purpoſe are produced by Mr. Bryant; and from hence, he thinks, it is plain, that the ſtory of the Argo related to an ancient event, which the Egyptians commemorated with great reverence.

The cauſes of the miſtakes in this curious piece of mythology are traced out by him; and a number of additional arguments are brought, in proof of the Argonautic expedition's having a reference to the Arkite hiſtory.—The Grecians in their accounts of the heroes, have framed a liſt of perſons who never exiſted.—Jaſon has been eſteemed the chief in all their adventures. But this is a feigned perſonage, made out of a ſacred title.—Jaſon was certainly a title of the Arkite god, the ſame as Arcas, Argus, Inachus, and Prometheus: and the temples ſpoken of by the ancients were not built by him, but erected to his honour.—

We cannot finiſh the view of this curious article, without declaring our being entirely convinced by it, that the Argonautic expedition, as repreſented by the Greeks, was a fable.

In the concluſion, the Author has introduced ſome obſervations on Erectheus, and the city Erech; and has acquainted his Readers with the deſign of the preſent performance, and with his future intentions. The purport of the whole is, and will be, to confirm and eſtabliſh the Moſaic hiſtory, to explain the origin of idolatry, and to throw light on the diſperſion and ſettlement of nations, in the earlieſt ages of the world.

After having given ſo large a review of this extraordinary publication, we need not ſay that it is a work of prodigious erudition.

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This appears on the face of almoſt every page of it; and, in this reſpect, it has not perhaps been equalled, by any production in the preſent age.

But it is a work of uncommon ingenuity, as well as learning. Mr. Bryant's ſyſtem is entirely new; and he hath diſcovered great ſagacity in the invention of it, and in the numerous inſtances which he has produced in its ſupport.

We muſt declare, too, that, in our opinion, he has thrown vaſt light on many hitherto obſcure points of antiquity. Several of his conjectures muſt, from the very nature of the ſubject, be precarious: but, by uniting etymology with a certain degree of hiſtorical evidence, whether more or leſs founded, we cannot but think that he hath hit upon the truth in a variety of caſes; and he hath clearly overturned the ſyſtems of others, where ſome little doubt may remain about the equal eſtabliſhment of his own.

But though this work be juſtly intitled to the higheſt praiſes, we cannot aſſert that it is without faults, or that it leaves no room for heſitation. It is defective in point of arrangement and method. The diſſertations follow each other without any apparent connexion, and might frequently change their places without any perceivable diſadvantage. The reſult of this is, a good deal of repetition, ſome degree of confuſion, and, perhaps, here and there a want of conſiſtency. We cannot, for inſtance, reconcile the Author's denial, in the firſt volume, of the Heathen Gods being men, with what he advances, in the ſecond volume, concerning the worſhip paid by the Gentiles to their Arkite anceſtors. Indeed, it is the unanimous teſtimony of the ancients, that the pagan divinities had originally been inhabitants of the earth.

It is ſomewhat extraordinary that Mr. Bryant ſhould aſſert, 'that all knowledge of Gentile antiquity muſt be derived through the hands of the Grecians;' and yet that he ſhould ſay ſo much to diſcredit their evidence. He repreſents them as a people ſo ſtupid as 'out of every obſolete term to form perſonages;' to 'miſtake temples for deities, and places for perſons;' conſtantly to 'miſtake titles for names, and from theſe titles to multiply their deities and heroes.' He aſſures us, that the Greek writers did not themſelves underſtand the words of their ancient hymns, but changed them into ſomething ſimilar in ſound.

We have ſome doubt, likewiſe, whether our eminent Author hath not aſcribed too much to one family. He refers all the remarkable events of antiquity to the Amonians, or Cushites, who are repreſented as paſſing from Chaldæa to Egypt, as extending to Phænicia, and as diſſeminating themſelves to every part of the world. But might not other deſcendants of Noah leave memorials of their anceſtors? Might not other deſcendants of Noah fall into a like ſpecies of idolatry? Might they not ſettle colonies in different places; and leave names alluſive to the great patriarch, and drawn from the common language of the eaſt? Do the inſtances produced by Mr. Bryant always indicate any thing more than a general oriental original?

Might it not, alſo, be aſked, how far it is probable that mankind, when they firſt degenerated into idolatry, and renounced the true

true worſhip obſerved by their anceſtors, ſhould inſtitute religious rites as memorials of thoſe anceſtors?

In mentioning theſe things, we do not mean to derogate from the reputation of this extraordinary work. We propoſe them with heſitation and candour, as difficulties ſtill lying upon our minds; and which, perhaps, may be entirely removed in the ſubſequent publications.

The learned world is unqueſtionably under the higheſt obligations to the Author. Whatever doubts may continue in ſome reſpects, he ſeems deciſively to have ſhewn, that the Greeks were totally miſtaken in referring their mythology to their own country; and that it had a more remote origin.

Each of the volumes is accompanied with a number of plates, finely executed, repreſenting ſeveral of the moſt curious remains and ſymbols of antiquity.

ART X. *Letters of the Rev. Mr.* Lawrence Sterne, *to his moſt intimate Friends.* With a Fragment in the Manner of *Rabelais.* To which are prefixed, *Memoirs* of his Life and Family, written by himſelf, and publiſhed by his daughter, Mrs. *Medalle.* Small 8vo. (Shandy-ſize,) 3 Vols. 7s. 6d. ſewed. Becket, 1775.

THAT theſe Letters, &c. are authentic, will be readily admitted, (even were the internal evidence queſtionable, in any inſtance) on the credit of the lady who tenders her name to the Public, as their editor *. Mrs. Medalle †, we are perſuaded, has too much reverence for the memory of her juſtly admired father, and too much zeal for his literary fame, to ſuffer any thing to appear as the production of *his* pen, and *his* correſpondence, the legitimacy of which, ſhe could have the leaſt reaſon to doubt. The Letters we have not yet had time to peruſe, as they have been publiſhed but a few days: they muſt, therefore, be the ſubject of a ſecond article. At preſent we can only gratify the impatience of our Readers, by giving them an abſtract of Mr. Sterne's account of himſelf;—which appears to have been written in a familiar letter to his daughter, at her requeſt, but a very few years before his death.

Contending nations, like thoſe of ancient Greece with reſpect to the birth of HOMER, might, hereafter, have diſputed with each other the honour of having produced a STERNE; and the claims of England might have been ſet in oppoſition

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* The Letters, are, however, all printed from Mr. Sterne's *originals*, which we have ſeen, by the favour of the publiſher.

† It was the fortune of Miſs Lydia Sterne to marry a French gentleman of this name. A very pretty engraving of this lady (who is ſaid to inherit a portion of her father's ſpirit) is prefixed to the firſt of theſe volumes, from a fine picture of Weſt's.

to

to thoſe of her ſiſter Iſle, had not the preſent Memoirs determined the point, in favour of Ireland; which country has had the peculiar felicity of giving the world a ſecond Cervantes, and a ſecond Rabelais. The writers of Gulliver's Travels and of the Sentimental Journey, were both Iriſh.

The Memoirs and Anecdotes here given, of the parentage and life of Sterne, are, however, not very copious; the facts are detailed within a moderate compaſs, and may eaſily be compreſſed within yet ſmaller limits.

Lawrance Sterne was a deſcendant of Archbiſhop Sterne. His father was a lieutenant in Handiſide's regiment. Lawrence was born, it is here ſaid, at "Clomwel," [miſprinted, we ſuppoſe, for *Clonmel*] in the ſouth of Ireland, Nov. 24th, 1713, a few days after his mother arrived from Dunkirk. There ſeems to be a degree of probability that Sterne had ſome of the unfortunate circumſtances of his father's life in view, when he wrote the affecting ſtory of *Le Fevre*.—'My birth-day, ſays he, was ominous to my poor father, who was, the day after our arrival, [at Clonmel] with many other brave officers, broke, and ſent adrift into the wide world, with a wife and two children; the elder of which was Mary: ſhe was born at Liſle in French Flanders, July 10, 1712. This child was moſt unfortunate. She married one Weemans, in Dublin, who uſed her unmercifully,—ſpent his ſubſtance, became a bankrupt, and left my poor ſiſter to ſhift for herſelf: which ſhe was able to do but for a few months; for ſhe went to a friend's houſe in the country, and died of a broken heart. She was a moſt beautiful woman, of a fine figure, and deſerved a better fate!

As ſoon as the little Lawry, the hero of our tale, was fit to commence traveller, his father, with the reſt of the family, left Ireland, aud repaired to Elvington near York, where, at a family ſeat there, lived the mother of lieutenant Sterne. She was daughter to Sir Roger Jaques, and an heireſs. 'There, ſays our Author, we ſojourned for about ten months, where *the* regiment * was eſtabliſhed, and our houſehold decamped, bag and baggage, for Dublin.

What a weathercock-life is that of a ſoldier in a *marching* regiment! Within a month after his return to Ireland, the wind changes, and lieutenant Sterne is ordered to Exeter; whither, 'in a ſad winter,' his wife and two children follow him. In twelve months, the wind chops about again, and we find them all blown back to Dublin; with the additional company

* *What* regiment, is not ſaid.

of another ſon, born at Plymouth, during their ſtay in Devonſhire.

At Dublin, ſays this compendious hiſtorian of his own times, 'My father took a large houſe, furniſhed it, and in a year and a half's time ſpent a great deal of money. In 1719, all unhinged again! the regiment was ordered, with many others, to the Iſle of Wight, in order to embark for Spain, in the Vigo expedition.' Mr. Sterne's family accompanied the regiment to England; whither they had a very bad voyage and their ſecond ſon (a pretty boy, whoſe name was Joram) died in the paſſage. Here Mrs. Sterne and her two remaining children ſtaid till the expedition to Vigo was accompliſhed, and the regiment had got back to Wicklow in Ireland; and during their ſtay in Hampſhire, the loſs of their ſon was ſupplied by the birth of a daughter, named Anne; but 'this pretty bloſſom fell at the age of three years, at the barracks of Dublin—not made to laſt long, (it is added) as were moſt of my father's babes.'—An obſervation dubiouſly expreſſed; but the meaning cannot be miſtaken: and it was verified in the caſe of our Author himſelf.

In the barracks at Wicklow, ann. 1720, this little migrating corps was recruited by the birth of another ſon, named Deviſeher, after a colonel of that name.

From Wicklow they decamped, to ſtay half a year with Mr. Fetherſton *, a clergyman at *Animo*, about ſeven miles from their late barracks.

It was in this pariſh, ſays Mr. Sterne, 'that I had that wonderful eſcape in falling through a mill-race, while the mill was going, and of being taken up unhurt. The ſtory is incredible, but known for truth in all that part of Ireland, where hundreds of the common people flocked to ſee me.'

From Animo they followed the regiment to Dublin, where they lay in barracks a year.

In 1722 the regiment ſhifted quarters to Carrickfergus; but in their march thither, Captain Sterne and his family were kindly received by a relation, a collateral deſcendant from archbiſhop Sterne, who took them all to his caſtle, hoſpitably detained them a year, and then ſent them to the regiment.

At Carrickfergus they loſt their ſon Deviſeher, at the age of three years; but loſſes of this kind were always ſoon repaired in captain Sterne's family; another girl (Suſan) ſupplied the place of Deviſeher.

* He was a relation of our Author's grandmother.

And

And now we attend master Lawry to a school, near Halifax; from whence his cousin Sterne, of Elvington, 'who became a father to him, sent him to the university.'

These Memoirs being not so much those of Lawrence Sterne, as of his father and family, we return to the regiment.

At Londonderry, whither the regiment was remov[illegible] Carrickfergus, another sister was given to Lawry: v[illegible] ing,' says he, 'but most unhappily estranged fr[illegible] ny uncle's wickedness and her own folly.'

From the last mentioned station 'the regimen[illegible] o defend Gibraltar, at the siege, where my father was [illegible] h the body, by captain Philips, in a duel.' It was very [illegible] ir Author so add, as he does, that the quarrel began ab[illegible] a *goose*.

Mr. Sterne survived his wound; but with an impaired constitution, unable to withstand the hardships it was put to; for being sent to Jamaica, he soon fell by the country fever, which took away his senses first, and made a child of him; in this condition he remained a month or two, walking about continually, without complaining, till the moment he sat down in an arm chair, and breathed his last †.

'My father,' says our Author, 'was a little smart man, active to the last degree, in all exercises—most patient of fatigue and disappointments, of which it pleased God to give him full measure.—He was in his temper somewhat rapid and hasty—but of a kindly, sweet disposition, void of all design; and so innocent in his own intentions, that he suspected no one; so that you might have cheated him ten times in a day, if nine had not been sufficient for your purpose.'—You see, Reader, we have, here and there, even in this little family-paper, a genuine stroke of YORICK. We now return to our Author, whom we left at the university.

Mr. Sterne has forgot to tell us the name of the university at which he was bred; but he says, he went thither in 1732, and there he commenced a friendship with Mr. H—— 'which has been most lasting on both sides.'—We suppose the gentleman here meant, is Mr. Hall, the ingenious author of the CRAZY TALES, &c.

Quitting the university, Sterne repaired to York; and his uncle procured him the living of Sutton. And 'at York,' adds he, 'I became acquainted with your mother. I courted her for two years. She owned she liked me, but thought herself not rich enough, or me too poor.—At length she fell into a consumption; and one evening that I was sitting by her,

† In March 1731.

with an almoſt broken heart to ſee her ſo ill, ſhe ſaid, 'my dear Lawry, I can never be yours, for I verily believe I have not long to live; but I have left you every ſhilling of my fortune.' Upon that ſhe ſhewed me her will. This generoſity overpowered me. It pleaſed God that ſhe recovered, and I married her, in 1741.'

His uncle ſoon after got him the prebendary of York; but he had, afterwards the misfortune to quarrel with his relation and patron, about party-matters, which Sterne declares he deteſted *; and his uncle, he ſays, became his bittereſt enemy.—By his wife's means, however, he alſo got the living of Stillington; but he remained twenty years at Sutton, doing duty at both places. He had then, he tells us, very good health; and that books, painting, fiddling, and ſhooting were his amuſements.

In 1760, Sterne went up to London, to publiſh his two firſt volumes of Shandy. In that year lord F—— preſented him with the curacy of Coxwold: 'a ſweet retirement,' ſays he, 'in compariſon of Sutton.'

In 1762, Sterne went to France, before the peace was concluded; and his wife and daughter followed him. In two years after he went to Italy, for the recovery of his health;—this is the *laſt* material incident of his life, mentioned in this Letter to his Lydia; which he concludes by a moſt affectionate compliment to his daughter; declaring his inexpreſſible joy at ſeeing her returned from abroad 'EVERY THING he WISHED HER.'—The Memoir concludes with the following memorandum:

'*I have ſet down theſe particulars relating to my family, and ſelf, for my* LYDIA, *in caſe hereafter ſhe might have a curioſity, or a kinder motive, to know them.*'

We cannot more properly conclude this part of our account of the preſent publication, than by a tranſcript of Mr. Garrick's epitaph on Sterne, prefixed, with other verſes, to the literary correſpondence:

"Shall pride a heap of ſculptur'd marble raiſe,
Some worthleſs, un-mourn'd titled fool to praiſe;
And ſhall we not by one poor grave-ſtone learn,
Where genius, wit, and humour, ſleep with STERNE."

* And yet we have heard of his writing a periodical electioneering paper at York, in defence of the Whig intereſt.

MONTHLY

MONTHLY CATALOGUE,
For OCTOBER, 1775.

MEDICAL.

Art. 11. *Enquiries into the Nature of a new Mineral Acid diſcovered in Sweden*, &c. To which is added an Idea of an artificial Arrangement, and of a natural Method of Foſſils, &c. By Sir John Hill. 8vo. 1s. 6d. Trueman. 1775.

THE greater part of the papers here intitled, 'An *Idea* of an Artificial Arrangement, and of a Natural Method of Foſſils,' which conſtitute above two thirds of this pamphlet, we recollect to have read in ſome of the Author's former publications: we ſhall therefore only take notice of the *Enquiries into the Nature of the New Swediſh Acid*, comprehended within the ſcanty limits of ſixteen pages, prefixed to the abovementioned Idea; but which, as relating to a new and very curious ſubject, the Author has prudently conſidered as well adapted to the purpoſe of furniſhing a *taking title page*; and has accordingly placed them in the front of that very ſignificant member of every performance.

In our 47th volume [December 1772] we gave an account of this remarkable diſcovery, and of ſome of the more important proceſſes, by which the ſingular nature and qualities of the *ſparry acid* were detected by Mr. Scheele. It is doing no injuſtice to our preſent *Enquirer* to affirm that his analyſis is very ſuperficial and unſatisfactory, compared with the profound and ſcientific inveſtigation of the ingenious Swede. His concluſions with reſpect to the peculiar nature of the *ſtony acid*, and of the ſubſtance from which it is obtained, are in general as follows:

He infers that the *ſpatum vitreſcens*, or *vitreſcent ſpar*, or *fluſs*, is 'of a peculiar genus;' that it is neither chrystal *ſpar*, talc, or ſelenite. He ſuppoſes that, as the *univerſal acid* (or the vitriolic) can, for inſtance, unite with clay, or with chalk, 'there is nothing contradictory to reaſon, in ſuppoſing it may join alſo with an earthy or ſtrong ſubſtance, neither argillaceous or calcareous:'—and that, as with the firſt, it forms alum, and with the latter a ſelenite; it may, when combined with an earth totally different in its nature from theſe two, 'form a body alſo different both from allum, and from ſelenite.' For theſe and other reaſons, he thinks it moſt probable that his ſuppoſed ſpar is a combination of the mineral acid with the *ſteatite* or *ſoap rock*.

Throughout this inquiry the Author takes no notice of the evident contradiction between his concluſion, with reſpect to the conſtituent principles of this ſubſtance, and that of Mr. Scheele; whoſe very name is not once mentioned, or even hinted at, in this performance; and who has not only ſhewn, by his analyſis, that the baſis of the ſparry *fluor* is a calcareous earth; but has likewiſe regenerated this ſpar, by combining the peculiar acid obtained from it with the calcareous earth in lime water *.

Art.

* See Mr. Scheele's Series of Experiments, &c. in the Swediſh Memoirs for 1771; or in a tranſlation of them annexed to *Forſter's*

Art. 12. *An Apology to the Public for commencing the Practice of Phyſick; particularly in gouty, rheumatic, and hyſterical Caſes, &c.* By D. Smith, M. D. 8vo. 6d. Carnan.

More than once §, as well wiſhers to humanity, have we preſſed Mr. (now Dr.) Smith, as far as we decently could, to favour his numerous fellow ſufferers in the gout, (according to the voluntary promiſe given by him in a former publication) with an account of the preparation of that invaluable medicine, by the external application of which he had, it ſeems, repeatedly given himſelf inſtant and never-failing relief in that excruciating diſorder.—It now appears, however, that when he made this promiſe to the public, accompanied with a declaration that he would never practiſe phyſic, he had moſt unaccountably overlooked the intereſts of *ſelf* and *family*. Having been at length reminded of theſe *home conſiderations* by his more prudent friends who, he tells us 'have warmly interpoſed' on the occaſion, he has taken the reſolution to keep his medicine a ſecret, and to *turn* doctor of phyſic;—as we collect from the two ſignificant capitals now affixed to his name. Thoſe therefore who are fortunately ſituated within the reach of the inventor and diſpenſer of this *noſtrum*, (the aſtoniſhing powers of which are here aſcertained by the recital of a caſe or two,) may now apply to, or be attended by, the doctor himſelf; who, being at the ſame time 'truly deſirous that every perſon afflicted with the gout may partake of the *ineſtimable benefit* which he has in ſo eminent a degree received,' deſcends from his new dignity ſo far, as even to declare that he '*will not ſcruple* to ſupply all thoſe who live at a conſiderable diſtance from him, with the medicines, and with the moſt ample inſtructions for their uſe and application:'—at what price, we are not here informed.

To deter the inquiſitive race of chemiſts, analyſers, *quid pro quo* apothecaries, and their patients, even from peeping into the empyric ſanctuary, or from prying into its *arcana*; the *doctor* fairly gives all of them notice that, though his *noſtrum* is perfectly innocent, 'the leaſt variation in its compoſition may prove fatal;' and that he verily 'believes it impoſſible for the moſt expert chemiſt exactly to analyſe it.'

But this is not all:—profoundly pondering on the nature of *hyſterical diſorders*, this happy inveſtigator has invented another ſecret *panacea* which has never once failed to ſubdue theſe rebellious complaints. The Author forgets himſelf ſo far as to divulge,—indeed only to true adepts,—the theory on which this diſcovery is founded. Deeply meditating on the ſubject, 'It was clear to me,' ſays he, 'that this ſtubborn diſeaſe would readily yield to a medicine ſo compounded, as to brace up the relaxed habit, correct the vitiated crafts of the blood and juices, and at the ſame time give a *ſtronger vibration to the nerves*.—The regularly graduated and orthodox ſons

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ſter's Method of aſſaying mineral Subſtances, &c. Section I. 10 and 16, III. 21. and VI. 30.

§ See M. Rev. December 1772, page 483, and September 1774, page 239.

of

of *Cam* and *Iſis*, were they to exert all their powers, could ſcarce *ſpout* in more ſcientific and recondite terms. The medical members of our fraternity, have grown grey in the theory and practice of phyſic; and yet we humbly confeſs, not one of the greybeards amongſt us is acquainted with any device, whereby 'to give a *ſtrong vibration to the nerves*;' or even pretends to know whether a nerve is accuſtomed to vibrate at all; or, granting that it does, whether it can be obliged, when it is not in the humour, to regulate its vibrations at the inſtigation of any doctor in Chriſtendom.

Art. 13. *A Critical Enquiry into the Ancient and Modern Manner of treating the Diſeaſes of the* Urethra, *with an improved Method of Cure*, &c. By Jeſſe Foot, of the Company of Surgeons in London, &c. 8vo. 1 s. 6 d. Becket.

After giving an hiſtorical account of the different methods that have been propoſed for the cure of the diſeaſes of the *Urethra*, by preceding writers; the Author haſtens to the only rational method of removing obſtructions in this part, by the introduction of medicated bougies, firſt brought into uſe by M. Daran. After criticiſing ſome parts of M. Daran's doctrine and practice, the Author proceeds to recommend the ſmall bougies made of catgut, propoſed by M. de Daran, in the room of the ſtiff bougies made of linnen or taffety; as being excellently adapted, by their flexibility and other qualities, to effect a gradual dilation of the canal of the urethra. By the uſe of theſe alone, (gradually increaſing their ſize) he affirms that a cure may be frequently effected: but if theſe ſhould fail to remove the obſtructions, their application may be followed by that of the ſtiff bougie, compounded of the moſt ſimple materials; the introduction of which will now be practicable and eaſy, and to which, however, a requiſite quantity of M. Goulard's *extractum ſaturni* may be added with advantage. For other particulars, conducive to the cure, we muſt refer to the pamphlet; throughout which the Author controverts the common opinion, that the ſuppuration brought on by bougies is neceſſary to the cure of theſe obſtructions; and treats the practice founded on that opinion as a 'work done by the hand of ſeverity—where a more rational and humane method will ſucceed.'

Art. 14. *Introduction to the Study of Pathology* on a natural Plan: Containing an Eſſay on Fevers, &c. By James Rymer. 8vo. 3 s. ſewed. Donaldſon. 1775.

When ignorance aſſumes the chair of inſtruction, and confidently apes the manners of learning, gravity itſelf muſt ſmile at the ſpectacle.—Mr. Rymer's production is indeed ſo generally equal, and its ſeveral parts are ſo well ſuited to each other, and ſo excellently calculated to become the ſubject of ridicule, that any ſelection which we can poſſibly make from it, will greatly detract from the entertainment our Readers might derive from a peruſal of the *whole*: but as ſome of them may not chooſe to incur this expence, we muſt endeavour, in ſome degree to gratify their curioſity.

The work is divided into two parts, and the preface to the ſecond theſe begins as follows: 'For empirics; for all thoſe, whoſe

ſouls are unfitted for refinement by philoſophical aid; and, for thoſe who act by the raſh impulſes of wild fancy, whoſe actions, conſequently are not conducted by the unerring *rules* of divine reaſon, and ſound judgment, this work is not intended.'

'I have given (continues he) particular attention to the preſent ſtate of medical knowledge, and as I find it faulty, in many particulars, mean to make corrections. You may look upon me in the ſame light as you would upon VOLTAIRE's American; my mind is not a labyrinth of prejudice, and the knowledge I have acquired of the medical ſcience, has taken place ſince the arrival of my mind at no contemptible degree of reaſonable maturity.' 'But let that be as it may (adds Mr. Rymer) my plan ſhall be of a particular and hence uncommon kind. All the ſyſtems on this ſubject are too elaborate; but mine ſhall be ſhort. Many of them alſo are unintelligible, and as a body might ſay, contain *medical bulls.*'

In defining diſeaſes, writers have uſually endeavoured, to aſcertain their ſeveral characteriſtic peculiarities ſo as to diſtinguiſh each of them from every other; but Mr. Rymer, ſcorning all example, has ſo contrived his definitions, that inſtead of conveying accurate ideas of the ſubjects defined, they afford *no idea whatever.* In ſupport of this obſervation we ſhall ſelect two out of many inſtances, viz.

'*General definition of nervous fevers.*—Nervous fevers are thoſe diſeaſes wherein patients have the *ſame and no other ſymptoms* than thoſe attending a perſon who by a proper medical judge, is ſaid to be affected with *no other phenomena* than thoſe which characterize a proper *nervous fever only.*'

'*General definition of putrid fevers.*—Putrid fevers are thoſe diſeaſes wherein patients have the real ſymptoms of a putrid fever only.'—What theſe ſymptoms are the Author in no inſtance even attempts to aſcertain.

That *order* of fevers which afford no abſolute ſuſpenſion or intermiſſion of the ſymptoms between their commencement and their termination, has been called '*Continual*' in diſtinction from *intermitments*; and by men of common underſtanding this name had been deemed ſufficiently proper.—To the ſagacious Mr. Rymer it has, however, appeared otherwiſe:

'A continual fever, ſays he, is an affection of a finite being: a continual fever muſt mean an eternal diſeaſe. but a finite being cannot have an eternal quality; hence, there can be no ſuch *thing* as a continual fever. However, not to be too ſevere upon the doctrine of thoſe ſuppoſed to be learned and acute, I ſhall proceed to the general definition.

'*General definition of continual fevers.*—Upon this ſubject it becomes neceſſary to deviate a little from the general doctrine, by advancing ſome alterations. I know it is looked upon as a hard talk to attack, and criticiſe upon ſubjects of this nature; notwithſtanding, I attempt it. I cannot ſay what may be the attendant ſucceſs; but, as my intention is laudable, I proceed.

'With regard to the general name given to thoſe diſeaſes, the hint I have advanced, may convince the medical men of genius, and all thoſe of the profeſſion, whoſe moderate talents have been amended by

by the means of ſcientific cultivation, that the general name may not be proper.'

This may ſerve as a ſpecimen of our Author's critical abilities, which are not unfrequently diſplayed in this performance. As a proof of Mr. Rymer's uncommon vanity, the uſual attendant of ignorance, take the following paſſage, viz. 'I alſo conjecture that all thoſe men whom philoſophy hath poliſhed, and whom Heaven hath bleſſed with pure and untainted minds, will embrace my doctrine, and accept of my theory, with ſcientifical gladneſs, as the means of enlightening and elucidating ſome obſcure particulars in that noble and divine ſcience, medicine.'

Unhappy Monthly Reviewers! the all-perfect Mr. Rymer will never allow us a place among 'thoſe men whom philoſophy hath poliſhed, and whom Heaven hath bleſſed with pure untainted minds;' becauſe we have not embraced his doctrine, nor accepted his theory '*with ſcientifical gladneſs*,' though we have indeed read his production with unuſual merriment.

AMERICAN CONTROVERSY.

Art. 15. *A calm Addreſs to our American Colonies.* By John Weſley, M. A. 12mo. 2d. Hawes. 1775.

When we ſaw the venerable father of a religious ſect ſtepping out of his apoſtolic chair, to enter into the fields of political diſputation, we naturally expected to find, that he had ſome new obſervations to ſuggeſt, or ſome healing meaſures to propoſe, worthy of the wiſdom of age, and the ſanctity of the clerical character. How far we have been diſappointed in our expectations, our Readers may judge from the following ſummary of his arguments.

If the ſupreme power cannot tax the colonies, it can make no laws to bind them, nor inflict puniſhment in any criminal caſes. It is not true that every freeman is governed by laws to which he has aſſented: the minority is always governed not only without, but againſt their conſent: it is the majority alone who are governed as they chooſe. The anceſtors of the coloniſts, as Engliſh ſubjects, had ceded to the king and parliament the power of diſpoſing, without their conſent, of their lives, liberties and properties; and though they did not, by emigration, *forfeit* any of the privileges of Engliſhmen, they voluntarily *reſigned* the right of voting for repreſentatives: their deſcendents therefore cannot claim this right, any more than thoſe who have no votes in England could erect a ſeparate parliament of their own. The Provinces can have no privileges but ſuch as are given them by charter; now the charter of Penſylvania has a clauſe admitting taxation by the Britiſh parliament in expreſs terms; and the people of Maſſachuſetts were promiſed exemption from taxes for ſeven years, which implied a right of demanding them afterwards.—The true cauſe of the oppoſition to the exerciſe of the clear right of taxation has been, that a few determined enemies to monarchy, having reſolved to undermine the preſent government, and eſtabliſh a commonwealth on its ruins, have fomented diviſions at home and abroad, and made many well meaning perſons their dupes.—The people do

not give the ſovereign power. The grant to Maſſeniello, in Naples, is the only inſtance of this kind in all hiſtory.

In writing this Addreſs, Mr. W. hath revived ſome of the arguments urged by Dr. Johnſon, in his celebrated pamphlet on *Taxation*; and which were ſufficiently noticed in our Review for March laſt.

Art. 16. *A Letter to the Rev. Mr. John Weſley, occaſioned by his* "Calm Addreſs to the American Colonies." 12mo. 2d. Dilly.

The ſubſtance of this reply is as follows: Every man who is taxed without his own conſent is a ſlave. Monteſquieu and Locke aſſert this. To grant our own property is an eſſential part of Britiſh liberty. The commons alone, properly ſpeaking, tax the people; all money-bills originating with them, and paſſing without alteration by the other branches of legiſlature. Lord Camden and Lord Chatham aſſert taxation to be inſeparable from repreſentation. It is ordained by ſeveral ſtatutes that the king ſhall have no aid without conſent of parliament. When the parliament taxed the Palatinate of Cheſter, they refuſed to comply, pleading that they had a parliament of their own; their plea was allowed, and they taxed themſelves. Thoſe who have no vote in the election of repreſentatives, being generally able to procure one, by declining to do this, tacitly aſſent to the choice which is made. The determination of the majority, is by implicit conſent that of the whole body. In any great revolution, the generality, by not oppoſing thoſe who are active in bringing it about give a tacit conſent to it; without which no power could be preſerved. All power then is from the people. The Engliſh people have never reſigned their power of diſpoſing of their own money.—The Americans are in a ſituation entirely different from that of their brethren in England who have no votes, becauſe it is not in their power to acquire the right of voting. It cannot be ſuppoſed that when the American coloniſts left their country they meant to give up their right of diſpoſing of their own property: this right has been acknowledged by the eſtabliſhment of aſſemblies, in which they have actually enjoyed it. They are in the ſame ſituation with the people of Ireland, and, like them, have been taxed by their own repreſentatives from their firſt ſettlement. The temporary exemption from taxes in Maſſachuſets Bay refers to the *quit-rents* for lands. The clauſe with reſpect to Penſylvania regards not internal taxation but duties for the regulation of trade. If the Britiſh parliament always poſſeſſed the right of taxing America, why have they ſuffered them to tax themſelves in their aſſemblies for perhaps 150 years?

After theſe replies, nothing material occurs in this Letter except a cenſure of Mr. Weſley's inconſiſtency, in writing ſuch an Addreſs, after having, in the year 1770, declared that he doubted whether the meaſures purſued reſpecting America could be defended on any principles of law, equity, or prudence. But the conſiſtency or ſteadineſs of Mr. Weſley's opinion, do not concern the preſent queſtion, and reſpecting this we have already ſufficiently expreſſed our ſentiments.

Art. 17. *Arguments in Support of the Supremacy of the Britiſh Legiſlature and their Right to tax the Americans.* Addreſſed to the Citizens of London. By a Liveryman. 8vo. 1s. Wilkie. 1775.

Theſe arguments, excepting a very few, advanced by Mr. Mauduit, are all extracted from a pamphlet publiſhed near ſeven years ago under the title of a Review of the Controverſy between Great Britain and her Colonies; which pamphlet has been more than once ſatisfactorily anſwered and refuted. But of this our Compiler was doubtleſs as ill informed as he appears to be of other facts reſpecting 'America,' which he ſeriouſly tells us, in his 20th page, 'was diſcovered the latter end of the 15th century by *Sebaſtian Cabot*.'—Poor *Columbus!* how art thou deſpoiled of thy juſt fame?

Art. 18. *The Proceedings of the Houſe of Burgeſſes of Virginia.* 4to. 1s. 6d. Williamſburgh printed, and ſold by Longman in London. 1775.

Details the proceedings of the aſſembly convened in June laſt, with reſpect to their conteſts with the governor, Lord Dunmore; and publiſhed by order of the houſe: 'that the moſt material tranſactions ſhould be ſeen in one connected and diſtinct point of view.' His lordſhip's letters, meſſages, &c. as well as the addreſſes and reſolutions of the aſſembly, are printed at length, from the original papers in the office, &c.

Art. 19. *Americans againſt Liberty:* or an Eſſay on the Nature and Principles of True Freedom, ſhewing that the Deſigns and Conduct of the Americans tend only to Tyranny and Slavery. 8vo. 1s. 6d. Mathews. 1775.

Well argued. But argument is not, at preſent, likely to avail either party. It is no longer a war of tongues or of pens. *Well fought*, is, now, the point. This Author, however, is an able advocate for the Britiſh claims.

NATURAL PHILOSOPHY, BOTANY, &c.

Art. 20. *A Diſcourſe on the Torpedo*, delivered at the Anniverſary Meeting of the Royal Society, &c. By Sir John Pringle, Bart. Preſident. 4to. 1s. 6d. Nourſe, 1775.

We have already treated ſo largely of Mr. Walſh's curious experiments on the Torpedo †, that we ſhall only obſerve, on that particular head, that ſome of the moſt remarkable of them are related in this diſcourſe; which was addreſſed to the Royal Society, by the preſident, on his delivering to Mr. Walſh the annual prize-medal founded on the benefaction of Sir Godfrey Copley.

Previous to the account of Mr. Walſh's experiments, the Author has drawn up an accurate and entertaining hiſtorical abſtract of what had been done in this branch of natural hiſtory, by ancient and modern naturaliſts or philoſophers, antecedent to Mr. Walſh's Inquiries. It is remarkable, he obſerves, that of all the ancients, Pliny and Ælian, thoſe two profeſſed writers of natural hiſtory, have left us the lameſt and moſt fabulous accounts of the Torpedo. Before the time of Galen, this fiſh was applied alive to different

† See M. Rev. vol. 51. Sept. 1774. page 219.

parts of the body, for the removal of local pains. Galen, always theoriſing, readily aſſigned a cauſe for its ſuppoſed ſalutary effects, drawn from his ſyſtem of the four primary qualities, hot and cold, &c. *Cold benumbs* the members of a living body; ſo does the Torpedo: *ergo* the Torpedo acts by a *frigorific* quality. For the ſpace of above a thouſand years this ſtrange conceit reigned in the medical ſchools, and was ſo far improved upon by the ſucceſſors of this medical chief; that, as a living Torpedo could not always be procured, whenever a refrigerating medicine was indicated, the defect was thought by theſe ſages to be excellently ſupplied, by preparing and applying the oil procured from the dead animal.

In ſpeaking of the moderns, the Author particularly dwells upon, and candidly apologiſes for, the deluſion into which that excellent naturaliſt, M. de Reaumur, fell, and into which he led the greateſt part of the philoſophical world, by attributing the phenomena of the Torpedo to a *mechanical* cauſe, or to the ſudden and violent action of certain muſcles. He next commemorates thoſe who inveſtigated this ſubject, after the important but accidental diſcovery of the Leyden vial; when ſuſpicions firſt began to be entertained that the ſhocks given by the electric fluid, in a ſtate of condenſation, and thoſe produced by the Torpedo, the *gymnotus*, and probably other fiſhes, were the effects of one and the ſame agent differently modified. On this occaſion he particulariſes the obſervations of Mr. 'sGraveſande, Mr. Vander Lott, and laſtly thoſe of Dr. Bancroft; whoſe remarks on this ſubject, (in his natural hiſtory of Guiana) we acknowledge, firſt made us converts from the plauſible ſyſtem of Reaumur §, to that now ſo firmly eſtabliſhed by the accurate and well imagined experiments of Mr. Waliſh.

Art. 21. *A generic and ſpecific Deſcription of Britiſh Plants*, tranſlated from the *Genera et Species Plantarum* of the celebrated Linnæus. To which is prefixed an etymological Dictionary, explaining the Claſſes, Orders, and principal Genera. And a Gloſſary is added to explain the technical Terms. With Notes and Obſervations. By James Jenkinſon. 8vo. 5 s. 3 d. Boards. Kendal, printed. London, ſold by Caſlon, &c. 1775.

In our apprehenſion, this Author has uſed great diligence and care in preparing the preſent work; the lovers of Botany, or thoſe who chuſe to make ſome attainments in that ſcience will, therefore, no doubt, find it very uſeful. He offers it to the Public with a becoming diffidence, being conſcious of the many difficulties attending a work of this nature, and fearful whether his words are adequate to convey the original ſenſe in full perfection.

As the Original abounds with technical Terms, of a ſingular nature, he has been obliged to uſe words, 'perhaps, he ſays, not to be found in any Engliſh dictionary extant.' The Gloſſary is therefore added to elucidate what may appear too obſcure to the mere Engliſh Reader. In the Introduction he has reduced a few plants to their

§ See M. Rev. vol. 37, December 1767, page 453; and vol. 40, March 1769, page 206.

claſſes, *orders*, and *genera*, in order to introduce the young ſtudent into the method of claſſing plants according to the Linnæan ſyſtem.

MATHEMATICS, &c.

Art. 22. *The Uſe of the Hydroſtatic Balance made eaſy*, and applied particularly to the Purpoſe of detecting counterfeit *Gold Coin*. With ſeveral *Tables* and *Calculations* relative to the Weight of *Gold*. By J. B. Becket. 8vo. 1 s. Robinſon.

The moſt certain method of diſtinguiſhing counterfeit from ſterling coin, and of detecting both the quality and quantity of the alloy, is that which is here propoſed and explained: if a guinea of the preſent reign weighs in air 129 grains, and loſes 7¼ grains of this weight in water, we may ſafely conclude, that it is ſterling gold; the ſpecific gravity of ſuch gold being 17.78: but if a guinea, ſuſpected to be bad, has the ſame weight in air, and, being of greater bulk, loſes 7¾ grains of its weight in water, then its ſpecific gravity (found by dividing its weight in the air by its loſs in the water will appear to be 16,64; and the guinea counterfeit. As the chief danger in the circulation of money, ſince the late regulations, ariſes from counterfeit coin, we wiſh, that the hydroſtatic balance was generally uſed. This ſmall treatiſe furniſhes all the neceſſary inſtructions for this purpoſe; and they have the advantage of being intelligible to every common Arithmetician.

Art. 23. *Conſiderations on the Means of preventing fraudulent Practices on the Gold Coin*. Written at Geneva in 1773, by Lord Viſcount Mahon, F. R. S. 4to. Shropſhire. 1775.

'There are only two ways (ſays the noble author) of defrauding the Public, in reſpect to the coin. Firſt, By making new coin of leſs value than the ſtandard; or, Secondly, By diminiſhing the weight of the current coin.' To prevent the frauds ariſing from *falſe coinage*, he recommends a particular attention in forming all thoſe parts of the coin which are the leaſt expoſed to wear, and which are the moſt obvious to inſpection: by caution and ſcrupulous exactneſs in this reſpect, it would become extremely difficult to procure an accurate reſemblance; none but the beſt workmen would be able to ſucceed in attempting it; and the danger, together with the ſmall profit attending this buſineſs, would deter ſuch from employing their talents in this way. Rewards ſhould likewiſe be offered to encourage informations againſt falſe coiners, and the moſt exemplary puniſhments ſhould be inflicted on the offenders. The *ſecond* fraud may be committed by dipping, by nailing, by rubbing, or by ſweating the coin. His Lordſhip propoſes hints for regulating the coinage, by an attention to which this buſineſs would be rendered very difficult and very liable to detection; not to add, that the profits ariſing from it would not be worth ſeeking. The coin (he obſerves) ſhould have but very little *relief*, and this precaution would ſecure it againſt being filed or rubbed. The letters of the inſcription ſhould be very near the edge of the coin; or there ſhould be a flat circle in *relief*, round the outſide of the letters, and very near the edge of the coin, which ſhould be indented nearly through its whole breadth, and this would prevent its being diminiſhed either by clipping or milling: and in order to guard it againſt the injury of ſweating, he propoſes a number of fine ſtrokes in low *relief* on the *field* of the coin, and ſome very fine hollows

hollows of ſmall depth in the *relief* itſelf; the date of the year ſhould be ſtampt in and ſunk under the *field* of the coin, and the coin ſhould be made thicker and of a leſs ſize. The Advantages ariſing from this method of coinage, are farther ſtated and explained.

Art. 24. *An Explanation and Proof of* "The complete Syſtem of Aſtronomical Chronology, unfolding the Scriptures." *In which the Truth and Reality of the Original Luni-Solar Radix is clearly and fully aſcertained; firſt, by Calculations à Priori; then confirmed, to the minuteſt Exactneſs, by Calculations à Poſteriori, through an extenſive Interval of* 5800 *Years.* In a Series of Letters addreſſed to Mr. James Ferguſon, Author of a Treatiſe of Aſtronomy upon Sir Iſaac Newton's Principles of Philoſophy. By the Rev. John Kennedy, Rector of Bradley in Derbyſhire. 8vo. 1 s. 6 d. Davis.

Art. 25. *Two Letters to the Rev. Mr. John Kennedy*; containing an *Account* of many *Miſtakes* in the Aſtronomical Part of his *Scripture Chronology*: and his abuſive Treatment of Aſtronomical Authors. By James Ferguſon, F. R. S. 8vo. 6 d. Cadell. 1775.

In the year 1763, Mr. F. publiſhed ſome remarks on the aſtronomical Part of Mr. K.'s "Complete Syſtem of Chronology:" theſe were ſubmitted to the Author's peruſal before they were printed, and the *Reviewer* very candidly ſubjoined his name to them, when they were actually publiſhed. They were ſo unfavourable to the credit of Mr. K., as a calculator, that he took the firſt opportunity of commencing a correſpondence with Mr. F., which has been ſince carried on with a very unjuſtifiable degree of heat and aſperity. The original queſtion in debate is perplexed and confounded by perſonal reflections, and by unkind but unſucceſsful attempts to depreciate the abilities and fidelity of our "popular Aſtronomer:" nor indeed have other names, however, juſtly celebrated, eſcaped the laſh of Mr. K.'s pen. 'I know you (ſays he, ſpeaking of Mr. F.) to be extremely deficient in the very firſt principles of practical aſtronomy: you ſuſpect it not, becauſe you have not yet been thoroughly ſearched into: and the reaſon why this is not generally known, and generally regarded, is, becauſe but very few, perhaps not above one in 100,000, earneſtly concern themſelves about aſtronomy.'

As to the famous *Luni-Solar Radix*, or the true poſition of the ſun and moon, with reſpect to each other at the very inſtant of their creation, by which the age of the world is to be accurately determined, this, our author informs us, is a mere 'ſcriptural datum,' and 'could never have been aſcertained by the acuteſt penetration of the human mind; *non ſagaciſſimâ ingenii Newtoniani vi.*' But he has not told us where this inſcrutable ſecret is diſcloſed, nor does he ſeem to poſſeſs the true key for diſcovering it. Mr. F. has clearly convicted both his principles and calculations of unpardonable errors in a variety of inſtances: we are therefore ſorry to find, that he has yet publiſhed only the firſt part of his defence, and that 'more is to follow in *his* intentions.'

Should Mr. K. reſume this involved and intricate inquiry, to which no diſciple of Hutchinſon ſeems equal, we hope that he will diſcover a greater portion of the true ſpirit of philoſophy, and make ſome apology for the very illiberal reflections which he has caſt on his

his antagoniſt:—on his integrity, as well as on his judgment, we could not read the following paragraph, as Mr. F. has quoted it, without concern and indignation; "*Hiſtorical evidence has no more weight with me, nor makes any more impreſſion upon my mind, than the reveries of a ſick man's dream; though heaven may have given a ſanction to its truth.*" Let our readers peruſe the modeſt aſtronomer's defence: "Diſingenuous Sir! although you and I always differed widely in our ſentiments with reſpect to aſtronomy, I had a good opinion of your heart till now; and believed you to be a well-meaning man, a ſearcher for divine truth, and a ſincere Chriſtian.—What you have here ſaid would wound my very ſoul, if it were true.—But, as heaven knows it to be falſe, and you dare not lay your hand upon your heart, and ſay, *Before God it is true*; ſeeing you never had the leaſt ground for it, either from my actions, my writings, or my converſation, I now look upon you to be below my further notice. Nevertheleſs, I ſincerely wiſh you a better mind; and do bid you heartily farewel."

POLITICAL.

Art. 26. *Select Diſſertations on Colonies and Plantations.* By thoſe celebrated Authors, Sir Joſiah Child, Charles Davenant, LL. D. and Mr. William Wood, wherein the Nature of Plantations, and their Conſequences to Great Britain, are ſeriouſly conſidered; and a Plan propoſed which may ſettle the unhappy Differences between Great Britain and America. 8vo. 1s. 6d. Hay. 1775.

The well known names of the Authors, is a ſufficient recommendation of the tracts here reprinted.

Art. 27. *Conſiderations on the Poor Laws*, on the preſent State of the Poor, and on Houſes of Induſtry. With ſome occaſional Remarks on a Pamphlet lately publiſhed on theſe Subjects. By the Rev. R. Potter. 8vo. 1s. Lewis, in Ruſſel-Street. 1775.

This publication is occaſioned by the bill for eſtabliſhing an *Houſe of Induſtry* for the Hundreds of Mitford and Launditch, in the county of Norfolk. The Author differs greatly in his opinion of theſe inſtitutions from Mr. Potter, and offers many ſerious arguments in behalf of the preſent ſyſtem of our laws for the regulation of the poor; which, he thinks, is greatly to be preferred to the new eſtabliſhments recommended by Gentlemen on the other ſide of the queſtion. He appears to be well acquainted with the ſubject, and his reaſoning merits the conſideration of the public. For our account of Mr. Potter's tract, ſee Rev. laſt vol. p. 315.

N. B. The Conſiderer's pamphlet is ſo ill printed, that it may lead ſome readers to doubt whether the Author himſelf is not rather deficient in Literature. Principle is every where put for Principal; with other faults of the like ill-looking ſort.

Art. 28. *A Letter to John Sawbridge, Eſq*; on Popular Oppoſition to Government. By Tribunus. 4to. 1s. 6d. Wheble. 1775.

A flaming declamation againſt Tyranny and Slavery; accompanied with *ſtrong intimations*, relative to a *timely* exertion of thoſe '*inherent*, indiſpenſible, *controuling powers*,' which are ſaid to 'reſt in the people;' and for the exiſtence of which, the Author quotes the acknowledgment of Judge Blackſtone: with his declaration that "no time,

time, circumſtances, or condition can vacate or deſtroy it."—The preſent times produce many of theſe Patriotic effuſions; but whether, as the friends of Government contend, it is "*much Cry and little Wool,*" remains for future diſcovery.

POETICAL.

Art. 29. *The Nativity of Chriſt*; a ſacred Paſtoral; alſo *Thoughts on Life and Death*, a Poem. By J. M. 4to. 1 s. Nicoll.

From the paſtoral;

Oxen and aſſes his attendants are,
Whom angels honour, and as God revere.

From the Thoughts on Life and Death;

To all my friends a long farewell,
Yet hope to meet again;
And ſing his praiſe, who freed our ſouls
From ſorrow, ſin, and pain.

The Author wrote this in his 78th year. *Pueris ſenibuſque exporrecta venia.*

Art. 30. *Orazione e varii Poetici Componimenti, &c.* An Oration, with ſeveral poetical pieces in praiſe of poetry, compoſed and MOST HUMBLY DEDICATED TO THE INCOMPARABLE MERIT OF THE MOST ILLUSTRIOUS LADY Miſs James. By Domenico Aurelio Vitellini, Profeſſor of the Italian Language. 8vo. 82 Pages. Grant. 1775.

An inflated oration, with ſome indifferent poetry, addreſſed by an Italian teacher to an Engliſh young lady; who, it is to be hoped, will entertain a proper idea of the adulation of profeſſors of this kind.

Art. 31. *The Beauties of Homer, ſelected from the Iliad.* By William Holwell, B. D. F. A. S. Chaplain in Ordinary to the King. 8vo. 4 s. bound. Rivington. 1775.

This is a very judicious collection of ſome of the fineſt paſſages in Homer, arranged in ſuch a manner as to renew the Reader's idea of the buſineſs as well as of the beauties of the poem. The Latin text is prudently omitted: for, this book ought only to belong to thoſe who have read Homer entire.

Art. 32. *The Yankies War-hoop*; or, Lord North's *Te Deum* for the victorious Defeat at Boſton, June 17, 1775. Written by an American. 4to. 1 s. Bladon.

Banters the Gazette account of the battle, and extols the Americans, in wretched rhymes; concluding with the following couplet,—which is worth all the reſt of the poem:

"And therefore I think we'd beſt kiſs and be friends,
For Vice muſt be beat that with Virtue contends."

Art. 33. *Britannia*; a Poem in Two Parts. By an Eton Scholar. 4to. 6 d. Harris.

This poem is, agreeably to the title-page, a puerile performance.

Art. 34. *Religion*; a poetical Eſſay. By William Gibſon, M. A. of Pembroke Hall, Cambridge. 4to. 2 s. Wilkie.

There are ſome things too high for criticiſm; and ſome too low: Mr. Gibſon's poem is in both thoſe predicaments.

Art.

Art. 35. *The Adventures of Telemachus.* Written originally in French by the celebrated M. Fenelon, Archbiſhop of Cambray, attempted in Engliſh Blank Verſe. To which is prefixed, an Eſſay on the Origin and Merits of Rhyme. By the Rev. John Youde, M. A. late Fellow of St. John's College, Cambridge. 8vo. 2 s. 6 d. Dodſley. 1775.

'Tis time, Telemachus, that you ſhould reſt
From your fatigue, and change your wet apparel.
Saith Calipſo.
With our hands bound behind us we were brought
Into the town ——

Quoth Telemachus; and of this *eaſy* kind of *verſe*, ſhall we call it? here are the two firſt books, by way of ſpecimen.

Art. 36. *The Praiſes of Poetry*; a Poem. By Capel Loft. 12mo. 2 s. Owen. 1775.

There is a ſpirit of poetry, ſome agreeable imagery and good lines in this poem; but there is alſo a want of judgment, a confuſion and obſcurity, that greatly leſſen its merit; and Paſcal Paoli and James Boſwell, Eſq; figure but poorly in the ſame field with Alexander and Homer.

Art. 37. *Codron and Cava*, a Ballad. By the Author of *The Paſtoral Ballad**. 4to. 1 s. 6 d. Longman.

In this poetical vagary, the Author, poſſibly, had it in his intention to burleſque ſome of the beſt ſtanzas in our beſt poems; and, if we miſtake not, the ingenious Author of Armine and Elvira has been in his eye, through the three laſt pages. It is certain that the moſt excellent performances are liable to this kind of funny *taking off*, but the original ſuffers not from the *caricatura*. Armine and Elvira will be admired as long as the Engliſh language laſts. The ſtory of the preſent poem is loſt in obſcurity.

MISCELLANEOUS.

Art. 38. *Plan and Reports of the Society inſtituted at London, in the Year* 1774, *for the Recovery of Perſons apparently drowned.* 8vo. 1775.

We have already given accounts of the nature of the inſtitutions which have been formed on the Continent, for the recovery of the drowned; and of the ſucceſs which has attended their humane endeavours. The preſent pamphlet contains an hiſtory of the eſtabliſhment, and regulations of the ſociety formed laſt year in London, for the ſame laudable purpoſes; together with ſeveral caſes of drowned perſons who have been reſtored to life, in conſequence of this eſtabliſhment; from which it appears that they have been inſtrumental in ſaving the lives of nearly one in three, who would otherwiſe have been conſigned to the grave.

In one of the caſes here recited, the recovery of a woman is related, who hanged herſelf in a fit of phrenzy, and who appears to have been ſuſpended at leaſt 25 minutes. We mention likewiſe the very ſingular caſe of a young child, who fell out of a one pair of ſtairs win-

* For an account of this very humourous performance, ſee Review, vol. L. p. 484.

dow

dow upon the ſtone pavement, and was taken up to all appearance dead. The child having been given up as irrecoverable, Mr. Squire was induced to try the effects of electricity. Repeated ſhocks through various parts of the body produced no effect; but on tranſmitting a few ſhocks through the cheſt, a ſmall pulſation was perceptible, and a perfect recovery was effected.

One obſervation made by the Editor, and which has formerly been given by us, cannot be too frequently inculcated, or too extenſively circulated. Although there ſhould not appear the leaſt ſymptoms of returning life, the means of recovery ought to be perſevered in with ſpirit, for *two hours*, or *more*. It is highly probable that many lives have been ſacrificed in conſequence of the vulgar opinion, that a perſon will recover in a few minutes, or not at all; and of the ridicule thrown by the ignorant byeſtanders, on thoſe who are willing to perſevere, by treating them as perſons abſurdly employed in attempting impoſſibilities.

Art. 39. *The Works of his Grace George Villiers, Duke of Buckingham*; containing his Plays and Miſcellanies in Proſe and Verſe, with explanatory Notes and Memoirs of the Author. 12mo. 2 Vols. 6 s. ſewed. Evans. 1775.

Never were any Author's works ſo ill edited. Never were memoirs more execrably written *. Never were notes in the Engliſh language ſo deſtitute of Engliſh †. This is really a ſhameful and diſgraceful publication. An honeſt induſtrious grub that got his bread by putting words together, if he had been any time at the buſineſs, could never have done this: nor yet a bookſeller, who had been accuſtomed to examine and look at words when they *were* put together; nor yet the printer himſelf: it is certainly the work of the devil; for in bad works is his delight!

Art. 40. *The Elements of German Grammar*, by the Rev. Mr. Wendeborn, Miniſter of the German Chapel, on Ludgate-Hill. Dedicated, by Permiſſion, to his Royal Highneſs the Prince of Wales. 3 s. Heydinger.

'The Germans have lately made great improvements, both in their language and their manner of writing. If we compare a German writer of the beginning of this century, with others who have

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* Take a ſpecimen—'The King was highly incenſed againſt the Duke for his conduct in parliament this ſeſſion; and being informed the Duke was plotting againſt the government, he ordered him by proclamation to ſurrender himſelf. The Duke ſoon found means to make his peace with the King, and was reſtored to favour. The Duke aſcribed his diſgrace, &c.' In this curious compoſition *the Duke* occurs four times in ſeven lines.

† It is not eaſy to ſay whether the following note on a paſſage in the Rehearſal is more curious for its ſtyle or its importance. "Mr. Abraham Ivory had *formerly* been a *conſiderable actor of women's parts*; but *afterwards* ſtupified himſelf ſo far with drinking *ſtrong waters*, that before the firſt acting of this farce, he was fit for nothing but to go *of* errands; for which, *and meer charity*, the company allowed him a weekly ſalary.' Is not this good language now, as Bayes ſays? written

written within theſe thirty years, we ſhould hardly be able to perſuade ourſelves that they lived in the ſame age. The beſt ancient and modern authors have ſerved as models for the preſent mode of writing; and the language has been ſo greatly refined and poliſhed, that it will probably ſoon claim the attention of every man of learning.

'The French, who, in general, are thought to be rather partial to their own productions, have lately begun to ſtudy the German language, and to think favourably of German literature; againſt which they formerly entertained great prejudices. Among the Engliſh the German has been hitherto very little known; but there is reaſon to expect, that within a few years, even in this country, ſo famous for the improvement and patronage of the arts and ſciences, the language and the literature of the Germans will no more be looked upon with indifference. Some tranſlations made here lately, have already paved the way for this. But it were to be wiſhed that they had done as much juſtice to the originals, and had been executed with the ſame degree of accuracy and elegance, as that of Agathon, lately publiſhed. The ingenious tranſlator of this book is indeed intitled as much to the thanks of his readers in general, as to thoſe of the Germans in particular, for the learned preface prefixed to it; in which the Engliſh are made acquainted with the preſent ſtate of German literature, and the ſeveral merits of their writers, which are pointed out with judgment and impartiality.'

The Author, in the preface, hath introduced his Grammar with theſe obſervations; which ſhew that the German tongue is now become more worthy of general attention than it was in former times. The language has its difficulties; and voluminous grammars have alſo contributed to deter people from learning it. But Mr. Windeborn flatters himſelf, that the ſheets here offered, will convince any one that it is not ſo intricate and perplexed, as it appears to be, by the repreſentations of many grammarians. He has endeavoured to avoid the faults of the Engliſh German grammars heretofore publiſhed, by abridging the etymological part, and rendering the ſyntax more perfect. He has carefully peruſed the two principal German grammarians, Gottſched and Aichinger, and ſelected from them whatever was fit for his purpoſe.

With regard to the Grammar itſelf, we ſhall only ſay, that the known abilities of the Author leave no room to doubt of its having been executed in the beſt manner.

Art. 42. *Walking Amuſements for chearful Chriſtians.* To which are added, various Pieces, in Proſe and Verſe: With a Map of the Roads that lead to Happineſs and Miſery. By the Author of *Solitary Walks**, &c. 12mo. 2 s. ſewed. Buckland, &c. 1775.

Spiritualizes the tradeſmen's ſhops, and occupations; and out Flavels Flavel himſelf: thus—'when you paſs by a bookſeller's ſhop,' you are not to recollect whether you want to buy an Homer, a Milton, or a Monthly Review: no—'Let it teach you to look *within yourſelf*, and ſee whether your mind, which is a book God has committed to your care, is clear and unſullied, the ſubject it treats on ſpiritual and di-

* See Rev. July, 1774, p. 78.

vine

vine, the impreſſion legible and fair, and its contents worthy the peruſal of its glorious Author,' and ſo—of all the other trades.—This is a ſpecies of wit which ranks with anagrams, acroſtics, and enigmas.

Art. 42. *Marmor Norfolcienſe*; or, an Eſſay on an ancient prophetical Inſcription in Monkiſh Rhyme lately diſcovered near Lynn in Norfolk. By Probus Britannicus. Printed and publiſhed in the Year 1739. A new Edition, with Notes, and a Dedication to Samuel Johnſon, LL. D. By Tribunus. 8vo. 1 s. 6 d. Williams. 1775.

This is a bloody Jacobitical pamphlet, on the moſt avowed anti-revolutional principles, propheſying the evils impending on this nation in conſequence of the acceſſion of the preſent R. F. and ſaid (*nem. con.*) to have been written by the *now notorious* Gentleman, to whom this new edition is addreſſed. It is, indeed, a little unfortunate for him, if he *is* the Author, that it ſhould be dragged out of its lurking-hole at the preſent time; that is, if he may be ſuppoſed to feel it; for, as *he* would ſay, *the man who has arrived to ſuch a degree of moral turpitude, as to militate againſt the beſt intereſts of mankind, muſt be indurated to conviction, and obtunded to remorſe.* The ſubſtance of the pamphlet has been retailed in almoſt every newſpaper.

Art. 43. *A Voyage to the Iſland of Mauritius, or Iſle of France, the Iſle of Bourbon, the Cape of Good Hope, &c.* with Obſervations and Reflections upon Nature and Mankind. By a French Officer. Tranſlated from the French by John Pariſh. 8vo. 5 s. bound. Griffin. 1775.

We gave ſo ample an account of the original in our Appendix to vol. 49, that we need not dwell longer on the contents of this work, which, we find, the Tranſlator has, in ſome places, abbreviated. The conchiology he has wholly omitted, for want of knowledge of the terms. He ought to have left the attempt to ſome ableſt hand.

Art. 44. *A Collection of Voyages, chiefly in the Southern Atlantic Ocean.* Publiſhed from original MSS. By Alexander Dalrymple. 4to. 5 s. in Sheets. Nourſe. 1775.

Mr. Dalrymple has not yet given up *all* thoughts of a *Southern Continent*, unleſs the return * of Capt. Cook, from his laſt voyage, hath completed that conviction, which we imagine, muſt have been begun by his peruſal of the collection publiſhed by the late Dr. Hawkeſworth; notwithſtanding his reſentment of ſome things which the Doctor (perhaps inconſiderately) let fall, againſt our Author.

The preſent collection conſiſts of

I. An extract from the geographical deſcription of *Terra Magellanica*, by Capt. Seixas y Lovera; who gives an abſtract of the voyage † of one La Roche, in 1675, and who declares that he diſcovered,

* Since the preface to this collection, dated in April laſt, was written.

† La Roche's narrative is ſaid to have been originally printed in London, in 1678.

in

in 45° S. "*a very large pleaſant iſland*, with a good port toward the Eaſtern part, in which they found wood, water, and fiſh; but ſaw no inhabitants, though they ſtaid there ſix days."

II. Two voyages by Dr. Edmund Halley, performed anno 1698—1700, with a view to nautical improvements, but particularly to aſcertain the variation of the needle: Mr. Dalrymple was favoured with theſe MSS. by the board of Longitude. They are printed *verbatim*, and contain nothing but winds, latitudes, variations, amplitudes, &c. &c.

III. *Extrait du Voyage fait aux Terres Auſtrales, les années* 1738—1739, *par M.* DES LOZIERS BOUVET, *commandant la frégate l'Aigle, accompagnée de la frégate la Marie.* This was copied, and communicated to Mr. D. by *M. D'Après*, from the archives of the French Eaſt India Company.

IV. The ſame Gentleman obliged our Author with a MS. "*Journal de Navigation pour un voyage de la Mer du Sud, fait par le* S. DUCLOS GUYOT *de St. Malo, dans le Vaiſſeau Eſpagnol le Leon.*" 1753—1756.

V. The Lords of the Admiralty alſo favoured Mr. D. with a Journal of the winds and weather, and the degrees of heat and cold by the thermometer, kept at Falkland's Iſland from Feb. 1, 1766 to Jan. 19, 1767, by Capt. Macbride. This article finiſhes the volume.

Mr. D. has likewiſe inſerted his propoſal for a voyage *on diſcovery*, at his own expence, in the South Seas; together with his plan for eſtabliſhing and governing a ſettlement in the country which ſhould be diſcovered, and which a friend of his ſtyled "a *very good model* for the *worſt* of *all governments*—a PURE REPUBLICAN." But as no part of this ſcheme could be carried into execution without the concurrence of adminiſtration, which he was unable to obtain, the deſign dropped in courſe. Mr. D. however, deſerves praiſe for the regard which he has ſhewn to LIBERTY, civil and religious, in his plan of government abovementioned.

Art. 45. *A brief Account of a new Invention*, for which *has been* obtained his Majeſty's Royal Letters Patent. It conſiſts of a peculiar Method of conſtructing and ſetting Boilers of any Dimenſions, in Fire-Engines, Salt-Works, Brewhouſes, Diſtilleries, Sugar-houſes, and Sugar-Works; and alſo in Allum, Copperas, Roman Vitriol, and Saltpetre Works, in ſuch a well contrived Method, that more than the half part of Coals and Fuel is ſaved, and yet obtained a quicker and larger Diſpatch of Buſineſs in every reſpect. Publiſhed by the Patentee Chriſtopher Chryſel. 8vo. 3 d. Briſtol printed; and ſold by Evans in Paternoſter-Row. 1774.

On the principles, that the quantity of ſteam ariſing from boiling water, is in proportion to the ſurface and not to the depth; that the ſtrength of this ſteam depends on the limits of its confinement; and that a ſhallow copper is made to boil much more eaſily and ſpeedily than a deep one; the Patentee makes, or rather ſurveys the making of wide ſhallow coppers ſet in a peculiar manner to gain the greateſt poſſible quantity of heat from any quantity of fuel. The terms he propoſes for his inſtructions are, his travelling expences, with the extra profits accruing from his inventions, for the firſt year, or a moiety of them for the two firſt years; and no one who gives

full credit to what Mr. Chryſel affirms in his own favour, can reaſonably object to his *own* meaſure of gratification. 'Moreover I ſay, without any arrogancy, that I am the firſt in 5000 years, or in all the world, who hath found out and diſcovered a geometrical proportion between a furnace and the body of fire, and the flue and chimney, that a ſmall quantity of fuel gives a great fire and flame, which goes in a body a way of above one hundred feet, and produces the deſired effect, though it will be incredible.'

Whether all this be incredible or not, it may be pronounced ſcarcely intelligible; and our Patentee will probably ſay, he intended to be obſcure. 'I am, ſays he, a ſtranger, and like a ſheep among wolves, if the hand of God had not protected me, I ſhould have been devoured a long time ago. Therefore I muſt proceed, wiſe as the ſerpent, and without all falſehood like the dove.' It may in charity be hoped theſe boilers will plead better in favour of their conſtruction, than their contriver does in recommending them.

Art. 46. *New Geographical Tables.* Exhibiting at one View all the Empires, Kingdoms, States, Republics, Provinces, Cities, chief Towns, Iſlands, Oceans, Gulphs, Bays, Rivers, Lakes, Curioſities, &c. &c. in Europe, Aſia, Africa, and America, &c. To which are prefixed, I. Directions for the Uſe of the Globes, &c. on a new Plan. II. Chronological Tables of Sovereigns, &c. With a Liſt of uninhabited Iſlands, Ruins, &c. By John Povoleri. Small 8vo. 6 s. bound. Cadell, &c. 1775.

Though an author or bookſeller has an undoubted right to tell what his book contains, in his own manner, yet when from want of proper ſkill, or from bad policy, they give ſuch tedious empirical title-pages as are never read; we muſt aſſume the liberty of contracting them for our own ſakes, as we were obliged to do in this inſtance.

This *new* plan is that of exhibiting the meer ſkeleton of a Gazetteer, in a *tabular* form. This form is often of advantage to analyſe a complex ſubject; but a common Gazetteer is as eaſy to conſult, and more ſatisfactory and familiar in its mode of information, than theſe geographical tables. The chronological table of the ſovereigns of Europe appears to be the beſt digeſted article in the volume, if correct; which we have not leiſure to aſcertain.

NOVEL.

Art. 47. *The Pilgrim, or a Picture of Life:* in a ſeries of Letters moſtly from London, by a Chineſe Philoſopher to his Friend at Quan-Tong: containing Remarks upon the Laws, Cuſtoms, and Manners of the Engliſh and other Nations; illuſtrated by a variety of curious and intereſting Anecdotes and Characters, drawn from real Life. By the Editor of Chryſal. 12mo. 2 Vols. 5 s. ſewed. Cadell, &c.

The Author of Chryſal, Mr. Charles Johnſton, is already well known to the public as a writer of no mean abilities. His former works, at the ſame time that they have exhibited their Author in the character of a ſevere and angry ſatiriſt, have afforded many proofs of inventive genius, and a cultivated underſtanding. In the preſent publication he ſo nearly purſues the ſame line of writing, and ſo exactly

ally preſerves his former rough manner, and peculiar turn for exaggeration and caricature, that it is unneceſſary to enter into a particular critique on the work.

RELIGIOUS and CONTROVERSIAL.

Art. 48. *The Satisfaction of Chriſt demonſtrated* in a Series of Dialogues. By John Beatſon. 12mo. 2 s. Leeds printed; ſold in London by Rivington, &c.

This Writer publiſhed ſometime ago a treatiſe on the Divine Character of Chriſt, an account of which has been given in our Review *. A great part of what is there ſaid is, we think, applicable to the preſent performance. The term *ſatisfaction* is, in the opinion of numbers, unſcriptural, uncertain, unneceſſary, and likely to involve a perſon in difficulties, which, by the uſe of ſome other phraſe, might be avoided. Might it not be ſufficient to all the ends of gratitude, piety, and virtue, to learn from expreſs revelation that the Creator has appointed a method in which he will pardon and accept offenders, without inquiring whether an exact equivalent, or *adequate compenſation* has been made for the offence? Does the ſcripture lead us to make ſuch inquiries? Or how will the Divine Goodneſs and Mercy be manifeſted in ſuch a ſtrain of reaſoning?

Mr. Beatſon has, we doubt not, a great regard for what he deems to be *ſcripture truth*, and a ſincere good-will to the intereſts of his fellow-creatures, though he may extend his notions of *ſatisfaction* beyond what the ſcriptures either require or warrant. He profeſſes, however, to be wholly guided by them in his inquiries. 'He does not,' we are told in the preface, 'intrench himſelf behind the authority of *great names* or *great numbers*, as the abettors of ſatisfaction are ſaid to do. He knows very well, that it is no matter how many churches, or how many men may concur in the ſupport of a doctrine, if it be not at the ſame time agreeable to the religion of Jeſus: and *their* authority, he is free to acknowledge, is *no* authority in matters of this nature; elſe we call ourſelves Proteſtants with very little propriety.' Such ſentiments well become every Chriſtian and Proteſtant, whether he publiſhes his thoughts to the world, or keeps them to himſelf.

Art. 49. *A Letter to a Friend*, on the Subject of Methodiſm. 8vo. 6 d. No Bookſeller's Name. Sold by Cavel. 1773.

Very ſevere upon the Methodiſts, whom the Author conſiders as no better than cunning, canting hypocrites. He tells many ſtories of the tricks and knavery of ſome of their leaders; and concludes with a droll ballad written upon them, which he aſcribes to the late Dr. Bowden.

Art. 50. *The Doctrine of Life* for the New Jeruſalem. From the Commandments of the Decalogue. By the honourable and learned Emanuel Swedenborg. Now firſt tranſlated from the original Latin. 4to. 1 s. Plymouth printed, and ſold by Lewis, &c. in London.

Our Readers have been already brought acquainted with this honeſt *Viſionary*: ſee Review, vol. xlii. p. 445.

* Vid. April, 1774, p. 328.

thereof. By Peter Maclaurin. Newcaſtle, printed by Saint. 12mo. 1775.

This Author has adopted a new method of dividing ſyllables which, in ſome inſtances, appears more eligible than that in common uſe; were children to learn the true pronunciation of the Engliſh language by themſelves without the help of a teacher, they might more readily acquire it by our Author's diviſion than by any other: but he ſeems to us to diverge too far from the common ſyſtem, and to eſtabliſh a rule, as univerſal, which might be uſefully applied to particular caſes. There are many words, in which the diviſion here ſuggeſted and practiſed would be extremely proper; there is a great variety of others, in which ſeparating the conſonants from the ſucceeding vowels is needleſs, and tends rather to obſtruct than to promote a juſt pronunciation: a number of theſe occurred to us in peruſing ſeveral of his tables: our Author's leſſons are ſelected with judgment; and the continued diviſion of the words, with or without a hyphen, may facilitate the reading of them: his notes are, for the moſt part, juſt and pertinent; they diſcover a conſiderable acquaintance with the laws of orthography; and his future labours in this field of enquiry will not, we apprehend, be unacceptable. We could wiſh him not to be led away by too great an affectation of peculiarity and novelty, and to expunge from his tables, ſhould he have an opportunity of reviſing them, words, which are not to be found in any modern dictionary.

SERMONS.

I. *The Fourth Panegyric*; or, Sermon in honour of Aſcenſion-day, of that moſt famous Father of the church, St. Chryſoſtom; tranſlated from the Greek, and never before publiſhed in our Language. By William Scott, M. A. Late Scholar of Eton, and Trinity College, Cambridge. 8vo. 6d. Crowder. 1775.

II. *The Fifth Panegyric*; or, Sermon in honour of Whitſunday. By St. Chryſoſtom; tranſlated from the Greek, &c. By William Scott, A. M. 8vo. 6d. Crowder.

III. *The Sixth (and laſt) Panegyric*; or, Sermon in honour of Trinity-Sunday. By St. Chryſoſtom; tranſlated. By the Rev. William Scott, A. M. 8vo. 6d. Crowder.

As theſe Sermons are all in the ſame ſtrain and publiſhed by the ſame Author we have brought them into one account. What has been ſaid of the * Sermon on Chriſtmas-Day in a former Review is fully ſufficient for all thoſe which have followed it. They are principally curious or valuable for their antiquity; in any other view the Reader may meet with much better Engliſh diſcourſes on the ſame ſubjects. We think it not unneceſſary to repeat what we have hinted at before, that the obſervation of theſe particular days fourteen hundred years ago is no proof of an obligation on Chriſtians in any age to regard ſuch ſeaſons with peculiar care, which it is well known rather tends to formality and ſuperſtition. We cannot alſo avoid juſt taking notice of the pains Mr.

* Vid. Review for March, 1775, p. 285.

Scott

aſes to recommend his pamphlets when we read in the title a *price* ONLY *ſixpence*, and again are told how large a number of the firſt panegyric, &c. have been ſold. Has not this ſmelling too much of a mercenary air? and will it not, in the eſtimation of diſcerning readers, tend rather to the diſcredit than the advantage of Mr. Scott's performances?

IV. *On the Vanity of Man, as mortal*—Preached as a farewell Sermon, on the 2d of April laſt, at the Chapel in Little Ayliffe-Street, Goodman's Fields, by the Rev. Lewis Lewis, deceaſed. 8vo. 9d. Luffman, at No. 8, in Newgate-Street.

V. *The Want of Labourers in the Goſpel Harveſt, conſidered and improved*—July 30, 1775, on occaſion of the Death of the reverend and learned Dr. Caleb Aſhworth, Tutor of the Diſſenting Academy at Daventry, in Northamptonſhire; to which is added, a Poſtſcript, containing ſome Hints, with a View to the Intereſt of Religion among the Diſſenters. By Samuel Palmer. 8vo. 6d. Buckland.

VI. *The Precepts of the Levitical Law ſtill in force*—Aug. 6, 1775, in Henry the Seventh's Chapel, Weſtminſter. By the Rev. Herbert Jones, Joint Lecturer of St. James's, Duke's Place. 6d. Mathews.

FOREIGN LITERARY INTELLIGENCE.

THE Literary Society of Harlem, at its meeting in May laſt, diſtributed the prizes of 1775 to the authors of the beſt diſ- on the ſubjects propoſed, one of which was, *To what diſorders are the Inhabitants of Holland moſt expoſed in conſequence of the natural conſtitution of their country, and what are the methods of preventing or healing theſe diſorders?* And the other related to *the beſt method of inſtructing, in the doctrine of Chriſtianity, the inhabitants of the colonies that belong to the republic, and of propagating the Goſpel in theſe parts of the world.*—At the ſame meeting the Society propoſed two new queſtions with prizes annexed to the beſt anſwers (each prize is a gold medal of the value of 25 l. ſterling). The firſt is, *What is the real utility of the* PSYCHOLOGICAL *Science* (or the Science of Mind) *in education, in the direction of human conduct, and as it relates to the happineſs of public ſocieties? and what is the beſt manner of improving and perfecting this excellent ſcience?*—The ſecond is expreſſed in the following terms: *From what cauſe does the diminution of the ſea-fiſhery on the coaſts of Holland proceed? and what reaſon can be aſſigned, why the fiſh remove, more and more, to a greater diſtance from the coaſts!*—The anſwers to the firſt of theſe queſtions, compoſed in Dutch, or French, or Latin, muſt be tranſmitted to Mr. C. C. H. VAN DER AA, Secretary to the Society, before the 1ſt of January, 1778, and the anſwers to the ſecond before the 1ſt of the ſame month, 1777. All, but the Members of the Society, may contend for the prize. The writers, who enter the liſts, are advertiſed to ſend their pieces with a *motto* ſubjoined, and their names and direction in a billet ſealed with the motto at the head. No billet will be opened, but that of the piece that ſhall be judged worthy of the prize, that the victorious candidate may be known.

Two

Two queſtions were propoſed in the year 1773 by the Society; the firſt reſpecting *the ſhrubs, roots, legumes, plants, herbs, &c. which are yet unknown in Holland, but might be introduced there with ſucceſs; as alſo relative to the Method of bringing to greater perfection the vegetables that actually grow there*; the ſecond concerning the ſhrubs, trees, or plants *(the* arundo arenaria *and the* ruuus ſilveſtris *excepted) that would be the propereſt to plant in the ſand-hills along the ſea coaſt to prevent the ſand from being carried away by the violence of the wind.* The anſwers to theſe two queſtions not proving ſatisfactory, they have been propoſed anew for the prizes of the year 1777.

II. The Low Dutch Literary Society eſtabliſhed at Leyden having again addreſſed us, on the ſubject of their annual prize of 150 Guilders, we inſert the ſubſtance of their *Programma*, in which they announce the ſubject of the prize to be given next year by the Society, for the beſt diſſertation, written either in Low Dutch, or Latin, on the following queſtions.—That of the preceding year may be ſeen in our 51ſt volume, September 1774, p. 247.

"What are the general ends that a poet ought to propoſe to himſelf?—Which are therefore the moſt fit ſubjects for poetry? and what are its univerſal rules?"

The deſign of theſe queſtions, we are told, is to ſearch for an univerſal foundation, on which to fix the eſſential properties of a good poem; as well with reſpect to the choice of the ſubject, as to the manner of treating it. It is ſuppoſed, by the queſtion, that this foundation muſt be ſought for in certain general ends, which the poet muſt, in all his pieces, propoſe to obtain. Accordingly, it is expected that thoſe ends ſhould be ſpecified, and that it ſhould be from thence determined, to what kind of ſubjects poetry is moſt naturally adapted; and what are thoſe univerſal requiſites that muſt be found in every good poem. It is further to be obſerved that the purport of the queſtion relates to poetry *in general*; but does not extend to the giving particular rules in the different claſſes of poetry.

N. B. *The monthly account of* FOREIGN *Books, intended for* October, *is deferred to our next, in order to pay off ſome part of our large arrear of* Britiſh *publications.*

CORRESPONDENCE.

AS we did not think it proper to publiſh Dr. Gibbons's letter to the Reviewers at *his own requeſt*, we are ſurpriſed that any perſon ſhould preſume to "CALL *upon us* to publiſh it *verbatim*." This has been done in a letter ſigned "A great Friend to Impartial and Candid Reviewers." If the Gentleman means that he is a *great* friend to the Monthly Reviewers, we are duly ſenſible of the honour of his anonymous friendſhip; but he muſt excuſe our not anſwering to his *call*, till we are better ſatisfied of his right to pry into our Correſpondence, farther than we may deem it expedient to permit.

*** ERRATUM in the account of Mr. Sheridan's book, in our laſt, viz. p. 204, l. 8, for 'exceptions of vanity,' read *expreſſions*, &c.

THE MONTHLY REVIEW,

For NOVEMBER, 1775.

ART. I. *An Eſſay on the original Genius and Writings of Homer: with a comparative View of the ancient and preſent State of the Troade. Illuſtrated with Engravings.* By the late Robert Wood, Eſq; Author of *the Deſcriptions of Palmyra and Balbec.* 4to. 16 s. Payne. 1775.

IT is well known, and Fontaine has made a pleaſant uſe of the ſtory, that Æſchines took a journey to Troy, to read Homer, on the ſcene of his immortal Iliad. The ſame enthuſiaſm led Mr. Wood and his companions, Meſſrs. Dawkins and Bouverie, to the banks of the Scamander; a purſuit which may poſſibly appear fantaſtic to thoſe who never felt the powerful influences which the veneration of ancient genius leaves upon ſelect minds. That veneration is always reſpectable, becauſe almoſt always favourable to the intereſt of letters. Every new votary may produce ſome illuſtration or diſcovery, which accidental advantages, or the ardour of inveſtigation, or, poſſibly, a congeniality of ſoul, may ſtrike out.

Mr. Wood had many acquired advantages; he had, moreover, taſte, ſenſibility, and enthuſiaſm. His reputation, with reſpect to thoſe kinds of erudition, ſo amply diſplayed in the Ruins of Palmyra and of Balbec, as well as in the preſent eſſay, will invite the attention of perſons of that turn. His finer ſentiments will render his memory dear to thoſe whom Nature has favoured with the happineſs of loving and enjoying the Muſes.

In his prefatory addreſs, he thus modeſtly apologizes for the work:

'Should the fate of the experiment, I am now making, convince me of a common error, of which I have too much reaſon to be apprehenſive, viz. that of miſtaking a fondneſs of my ſubject for a knowledge of it, I again promiſe to ſtand corrected, and to ſpare at

leaſt the Public, if not myſelf, any further trouble on this head; hoping that my partiality to thoſe romantic ſcenes of heroic action will meet with ſome indulgence, eſpecially from thoſe who can imagine, and therefore, I hope, excuſe, that ſpecies of enthuſiaſm, which belongs to ſuch a journey, performed in ſuch ſociety, where Homer being my guide, and Bouverie and Dawkins my fellow-travellers, the beauties of the firſt of poets were enjoyed in the company of the beſt of friends. However wild and unreaſonable theſe feelings may appear to judgments of a more ſober caſt, I muſt ſtill confeſs a return of their influence, whenever I indulge in a grateful review of thoſe happy days, which we paſſed together, examining the Iliad on the Scamandrian plain, and tracing Ulyſſes, Menelaus, and Telemachus, through the various ſcenes of their adventures, with the Odyſſey in our hands.'

The Author, in the diſtribution of his ſubject, firſt offers ſome conjectures with regard to Homer's country, and afterwards takes into conſideration his travels, which he deduces chiefly from his navigation and geography; the former of theſe leads him to ſome obſervations on his winds, and the latter introduces a review of that part of Mr. Pope's tranſlation which relates to the matter. He alſo enters into an examination of Homer's religion, mythology, manners, and cuſtoms; and, having conſidered him as an hiſtorian and chronologer, takes a view of his language and learning, and concludes with his pretenſions as a philoſopher.

Mr. Wood, in his inquiries concerning Homer's country, has collected a new kind of evidence from the poet's peculiar images and local deſcriptions. Such ideas, he obſerves, could have ariſen only from ſuch particular ſituations; and he concludes Homer to have been either of Chios, or of Smyrna, but he rather inclines to the former. As to the part we take in this debate of two thouſand years, we muſt own that we have always conſidered the great Father of Verſe as a native of Smyrna; and our authority is that of Moſchus, who, in his elegy on the death of his maſter Bion, addreſſing himſelf to the river Meles, ſays,

——— νυν παλιν αλλον
Τιτα δακρυεις———

'Thou now lamenteſt for another ſon:' he had, immediately before, mentioned that river's mourning for the death of Homer. We never could think this evidence indeciſive.

In what the Author calls Homer's travels we meet with the following ingenious conjectures and obſervations:

'To what extent navigation was known to him, either from his own experience or the information of others, is rendered difficult to aſcertain, by the conſtant method he follows of preſerving ſome reality in his wildeſt fictions. The hiſtory of the Cimmerians ſeems to have furniſhed ſome of his ideas with regard to the gloomy infernal

hal ſhades, and the diſtinguiſhing features in the Phæacian cha. are Phœnician. Even where he is moſt fabulous, he takes the h from tales propagated before his time, and embroiders his own variations on that extravagance, which had already the ſanction of pular credulity. Thus the Poet's genius, though impatient of the mited knowledge of his age, is unwilling to abandon Nature; and when he ſeems to deſert her, it is in favour of ſome pleaſing irregularity, which vulgar opinion had ſubſtituted in her place. This mixture of ſomething, that was either true, or commonly believed to be ſo, with regard to the ſcene of his fabulous narration, is obſervable in his deſcription of the iſlands of Circe, Æolus, and, ove all, in that of Calypſo.

His knowledge of the ſun ſetting in the ocean might fall within ne obſervation even of that confined ſtate of navigation, which we may reaſonably allow to his age; for it is probable, that not only the Phœnicians, but the Poet's countrymen, had paſſed the Pillars of Hercules, and of courſe could, as eye-witneſſes, report ſuch an appearance. But how he could learn that the ſun riſes out of the ocean, or that the globe is entirely ſurrounded by water, was ſo much beyond my idea of his experience, that I continued to attribute this knowledge to gueſs and conjecture; till upon further conſideration I was induced to think, that this account of the ocean, upon which ſo much of his geographical ſcience is founded, will, if rightly underſtood, rather convince us of his ignorance upon that head; and that the ocean in his time had a very different meaning from that which it now conveys. Nor am I ſurpriſed that, ſo much later, Herodotus ſhould treat this idea of an ocean, where the ſun riſes, as a poetical fiction.

'The country and manners of Phœnicia and Egypt were ſo well known to Homer, and ſo frequently alluded to in his works, that it is needleſs to point out the particular paſſages. He alſo mentions Arabia and Libya, but probably did not know the extenſive ſouthern limits: neither were they deſcribed particularly by the beſt of the Grecian geographers. I ſhould imagine that he was not a ſtranger to Judea and its inhabitants: but as the authorities for ſuch an opinion may not intereſt every reader, I ſhall refer them, who have any curioſity, to the annexed note *.

'He

* 'There is nothing in Greek or Roman fable more known than the ſtory of Typhon, who was vanquiſhed by Jove's thunder, and buried in fire and ſulphur. The poets differ about the place, where this giant was defeated. I am of opinion that the plain of Sodom and Gomorrah was the original ſcene of this fable. My notions are not merely drawn from the ſtriking ſimilitude between the Greek and Jewiſh accounts of the impiety which drew down the divine vengeance, but I found my opinion on the teſtimony of Homer and Heſiod, who place the ſcene of this fable εν Αριμοις. Now, the Αριμοι are confeſſedly the ſame as the Syrians, as we learn from the Septuagint, Strabo, Joſephus, Euſtathius, Bochart, and others. There is moreover a line belonging to the paſſage, I have quoted, which, I believe, is not to be found in any MSS. of Homer. We meet with it imperfectly preſerved by Strabo; but it has been happily corrected by Dr. Taylor:

Χωρῳ ενι δρυοεντι Τυφως εν μυχοι δηθα·

Which he renders,

Χωρῳ ενι δρυοεντι Ιουδης εν μυχοι δηθα. Strabo, L. 13, p. 929.

See Taylor's Civil Law, p. 554.

He has left us traces of his knowledge of particular places beyond Thebes to the South, as far as Æthiopia. Beyond this was Æthiopia, the country of the Blacks, divided into two parts, containing moſt probably, as Strabo thinks, the S. E. and S. W. part of the ſouthern globe, as divided by the Red Sea: But the extremities of the earth here, as elſewhere, are terminated by the river ocean.

'That the Euxine or Black Sea was known to Homer, I have not the leaſt doubt; of this his deſcription of the Hippomolgians, and other nations in its neighbourhood, affords ſufficient proofs; nor can we draw any concluſions to the contrary, from his neither mentioning this ſea, nor Sinope and other cities on its coaſt. It is ſtrange how far the argument of the Poet's ignorance of places, becauſe he does not expreſsly mention them, has been carried; but never more unreaſonably than in the preſent caſe. Is it a fair way of judging to ſuppoſe, that Homer did not know Sinope, a colony founded by his own countrymen, the Ionians, rather than conclude, either that he did not think proper to take notice of this, more than of ſeveral other places not leſs conſiderable: or that it was founded after his time, or that he could not, without groſs anachroniſm, introduce, in the times of the Trojan war, the name of a city built ſo long after?'

We paſs by HOMER'S WINDS, though that article is not unattended with claſſical illuſtrations, and proceed to HOMER'S GEOGRAPHY, AND POPE'S TRANSLATION.

Mr. Wood allows all the merit that is due to that very elegant and poetical, but (we muſt be allowed to ſay, upon our own knowledge and obſervation) very inaccurate tranſlation. We are to obſerve, nevertheleſs, that the idea of a ſuperior tranſlation in blank verſe is by no means auſpicious.

Some of this Author's ſtrictures on the catalogue, and other eſſential matters, muſt be admitted:

'Now, though it muſt be acknowledged, that Mr. Pope is the only tranſlator, who has, in a certain degree, kept alive that divine ſpirit of the Poet, which has almoſt expired in other hands; yet I cannot help thinking, that thoſe, who wiſh to be thoroughly acquainted, either with the manners and characters of Homer's age, or the landſcape and geography of his country, will be diſappointed, if they expect to find them in this tranſlation. Had Mr. Pope pre-

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'The paſſage thus reſtored fixes the bed of Typhon to the ſpot in the world moſt adapted to ſuch a fable, and adds ſuch propriety to the ſimile, that I think it is impoſſible for any man who has read Homer with pleaſure, to viſit the Dead Sea and plains of Sodom and Gomorrah, without feeling a lively reflection of this paſſage. When Virgil carries the ſcene of this fable to the neighbourhood of Naples, it is evident that he had this paſſage of Homer in view, and that out of the two words συν αυτοις of the Greek Poet he forms Inarime, a name which was afterwards affixed to the little iſland before called Pithenſa Pitheceuſa, and Anoria. It is at this day called Iſchia. Whether this was by miſtake or deſign, is doubtful. However, I think it probable, that Virgil introduced this novelty into the Roman mythology, and entailed it upon his poetical ſucceſſors, Ovid, Lucan, Claudian, Statius, &c. In this they ſeem to have acquieſced implicitly without examination; for Pliny roundly aſſerts (l. 3. c. 5.) the Inarime of Naples to have been ſo called by the Greek Poet.'

ſerved

ſerved the firſt; viz. the manners and characters. Homer would have continued to ſpeak Greek to moſt of his Engliſh readers. For, though the diſguiſe of ſeveral paſſages in a modern dreſs may ſometimes proceed from his not being very converſant with ancient life and manners; yet he often purpoſely accommodates his author to the ideas of thoſe, for whom he tranſlates; ſubſtituting beauties of his own (as ſimilar as he can bring them to the original) in the room of thoſe which he deſpaired of making intelligible.

'But as a truly poetical tranſlation could not be effected, even by Mr. Pope, without his "venturing to open the proſpect a little, by the addition of a few epithets, or ſhort hints of deſcription;" ſo "the moſt valuable piece of geography left us, concerning the ſtate of Greece in that early period," has of courſe ſuffered by ſuch liberties; and, when every deſcriptive epithet in Homer ſhould have been religiouſly preſerved, Mr. Pope's alterations have produced a new map of his own, and deprived us of that merit of the original which he called upon us to admire. Thus the Græa and ſpacious Mycaleſſus of Homer become by tranſlation,

"Græa near the main,
"And Mycaleſſia's ample piny plain.

'Had it been proper to deſcribe the narrow ſtreight of the Euripus, by the name of the main, yet it is not at all diſtinguiſhed, by ſuch a ſituation, from ſeveral other places mentioned on this ſhore; and as to the ample piny plain, we ſearched for it to no purpoſe. It is, therefore, matter of doubt, whether it exiſted in the time of Homer, though mentioned by Statius about a thouſand years after. Indeed it would be difficult to aſſign any reaſon for the addition in the Engliſh, except that the rhyme requires that Græa ſhould be near the main in the firſt line, and that Mycaleſſia (for ſo the tranſlator was obliged to write it in order to make out the line) owes both to rhyme and meaſure her piny plain in the ſecond.

'When the additional epithets of the Tranſlator are deſcriptive of ſome permanent circumſtances, as in thoſe lines;

"From high Trœzene and Maſeta's plain,
"And fair Ægina, circled by the main;"

the deſcription (though not Homer's, and merely introduced to help out the rhyme and meaſure) has probably been always true; but when unauthoriſed, and without conſulting his author, he enriches the picture with the fluctuating and tranſitory circumſtances of huſbandry, it is leſs excuſable. Thus when he informs us, that the following two places were famous

"For flocks Erythræ, Gliſſa for the vine;"

and mentions theſe

"Who plow the ſpacious Orchomenian plain;"

he ſubſtitutes the ſtate of thoſe countries in the time of Plutarch and Statius, from whom he takes his account of them, for what it might have been in that of Homer, who connects no ſuch ideas of paſture, vintage, and corn, with thoſe names.

'In ſhort, thoſe conciſe, but deſcriptive, and therefore intereſting, ſketches of ancient arts, cuſtoms, and manners, with which Homer has enlivened his map of Greece, cannot be tranſlated faithfully, and at the ſame time poetically. Mr. Pope has ſucceeded

ſurpriſingly in the latter; but then his ſtudy of a flowing and muſical verſification frequently betrays him into a florid profuſion of unmeaning ornament, in which the object is greatly diſguiſed, if not totally loſt; as when, for the graſſy Pteleon of Homer, we have,

" And graſſy Pteleon deck'd with chearful greens,
" The bow'rs of Ceres, and the ſylvan ſcenes."

' In the ſame manner the ſingle epithet, noble, which Homer gives the Cephiſſus, is extended to a complete landſcape:

" From thoſe rich regions, where Cephiſſus leads
" His ſilver current through the flow'ry meads."

' He is ſtill more laviſh of ornament, when he dreſſes up the Peneus and leafy Pelion of Homer in as much additional finery, as can be well crowded into four lines:

" Who dwell where Pelion, crown'd with piny boughs,
" Obſcures the glade, and nods his ſhaggy brows;
" Or where through flow'ry Tempe Peneus ſtray'd,
" The region ſtretch'd beneath his mighty ſhade."

' Here the Tranſlator gives us a picture, not without its beauties; but beauties ſo much his own, that they retain little of Homer, either as to the ſubject, or the manner.

' We ſhall ſay no more at preſent of the catalogue, where Rhætor is green, Lilæa fair, and Cynos rich, without any authority from the original; Anemonia has her ſtately ſhining turrets, and Corinth her imperial towers, Parrhaſia her ſnowy cliffs, Tarphe her ſylvan ſeats, and Ætylus her low walls, from Pope, not from Homer.

' It is owing to theſe liberties, that we find the old Poet often loaded with Engliſh ambiguity, and even contradiction, for which there is no foundation in the Greek; as where Ithaca is ſometimes fair, and ſometimes barren, and where, in ſpite of the ſandy coaſt of Pylos in one place, we have, in another,

" Alpheus' plenteous ſtream, that yields
" Increaſe of harveſt to the Pylian fields."

This article of the work, moreover, deſerves attention, as it exhibits an accurate account of the ancient and preſent ſtate of the coaſt of Egypt.

In the ſection on HOMER'S RELIGION AND MYTHOLOGY, we find the Author combating the ſtrongly received opinion, that human ſcience and erudition were, with the Egyptians, in the higheſt perfection of the time.

' I ſhall now, ſays he, lay before the Reader my reaſons for thinking, that the high compliments, which have been ſo long paid to the knowledge and wiſdom of the ancient Egyptians, have not been ſo well founded as is generally imagined; and I ſhall draw thoſe reaſons from the only ſources, which can furniſh evidence of this matter; viz. firſt, the monuments which they have left of their taſte and genius; ſecondly, the accounts, which other nations have given of them in theſe reſpects.

' It would be difficult to form a judgment of their literary merit, without a ſpecimen of their performance in that way: and I do not find that antiquity has tranſmitted to us even their pretenſions to excellence in compoſition. I muſt obſerve, thus, though Egypt produced

duced the Papyrus, its uſe to letters was a Greek diſcovery. Their hieroglyphics indeed have been long admired as the repoſitory of much wiſdom and knowledge; though there ſeems great reaſon to think, that they were the production of an infant ſtate of ſociety, not yet acquainted with alphabetical writing. And they have been preſerved by means of circumſtances, which were peculiar to Egypt. For this country had the drieſt atmoſphere, and the moſt durable materials. Hence theſe memorials have been preſerved, while monuments of the ſame early ſtage of knowledge have periſhed in other countries.

'Architecture, ſculpture, and painting, ſeem to owe little to Egypt. If the temple of Theſeus ſtands to this day at Athens an undoubted proof of the great perfection of Greek arts, as early as the battle of Marathon: in a climate ſo favourable to buildings as that of Egypt, where there are ſtill conſiderable remains to be ſeen of pyramids of ſuch periſhable materials as unburnt bricks, ſome fragments ſurely would have been preſerved to juſtify their pretenſions. But though we are apt to trace every thing back to Egypt, I believe, in thoſe arts the Greeks are entirely original, and took their ideas from Nature alone: and it appears in ſculpture, that the Egyptians ſtuck to their own ſtiff dry manner, even after they were acquainted with the perfect models of the Greek artiſts.

'Egypt has, no doubt, produced the moſt ſtupendous and amazing, but I muſt add, the moſt abſurd and unmeaning public works, to be ſeen in any country: I mean pyramids, obeliſks, labyrinths, artificial lakes, which are without art, elegance, or public utility. Though jealous of ſtrangers, they took little pains to fortify their frontier: and ſeem to have placed their ſecurity more in hiding, than defending, themſelves. And though well ſituated for commerce, they neglected a good harbour, of which the Greeks ſhewed the value and importance, as ſoon as they got poſſeſſion of this country.

'When the Greeks firſt applied to the ſtudy of Nature, and travelled to Egypt (ſuppoſed to have been then the ſchool of ſcience) for inſtruction, we might reaſonably expect ſome favourable accounts of them. But, beſides, that what we are told of theſe early travellers is obſcure, and ſuſpicious, all we can collect from them does not raiſe our ideas of Egyptian knowledge. If Pythagoras ſacrificed a hecatomb upon finding out the 47th propoſition of the firſt book of Euclid, and Thales an ox on having diſcovered how to inſcribe a rectangled triangle in a circle, after they had ſtudied mathematics in Egypt, the parent of geometry, what opinion does it give us of the knowledge of their maſters in that ſcience? The obſcure account we have of their ſcheme of joining the Nile and the Red Sea, looks, as if they did not underſtand how to take a level. Nor does it ſeem unfair to conclude, that this was, like their other great works, more an object of oſtentation than of public utility: for they diſcouraged navigation and commerce, and neglected a fine harbour on their own coaſt. It is true we found that their pyramids correſponded exactly with the four cardinal points of the compaſs; but how ſmall a degree of mathematics does that require? and ſurely Thales having ſhewn them how to meaſure the heights of thoſe py-

rumids by their ſhadow, is a proof of their little progreſs in trigonometry.'

We have given our Readers theſe reflections, not as by any means coinciding with our opinion. We conſider them only as a proof of the ingenious Author's predilection in favour of the originality of the Grecian literature. We know that the weight of evidence is totally againſt him. In the ſection entitled HOMER'S MANNERS, we find ſomething more intereſting, and better founded:

'There is nothing more remarkable in the manners of the Eaſt, eſpecially to an Engliſh traveller, than the degree of refinement, to which profound diſſimulation is carried in all ranks, but eſpecially among thoſe in power. In the viſits and common intercourſe of the great, more attention is paid to the looks than to the words of the company: and the ſpeaker generally weighs, what he is to ſay, by the countenance of the perſon he converſes with, rather than by his own ſentiments or opinion of the queſtion. He accommodates his language much leſs to truth and matter of fact, than to the private purpoſes of his hopes or fears. In ſhort, all confidence is deſtroyed by the deſpotiſm of the Eaſt. Suſpicion begins with the prince, and from him a general diffidence ſpreads through every rank and order, ending only in the man who has nothing to fear, becauſe he has nothing to loſe. The arts of diſguiſe are in thoſe countries the great arts of life; and the character of Ulyſſes would form a perfect model for thoſe, who wiſh to make their way in it with ſecurity and reſpect. A ſpy, who is ſecretly employed in other countries, is here an avowed officer of ſtate. But then, in proportion to the mutual diſtruſt, which ſo univerſally prevails in the ſeveral departments of government, confidence between individuals, where it exiſts at all, is carried great lengths; and the Arab hiſtory, which is ſo full of political treachery, abounds alſo in accounts of private friendſhips, which do not fall ſhort of thoſe of Pylades and Oreſtes, Achilles and Patroclus, or David and Jonathan.

'Cruelty, violence, and injuſtice, are ſo evidently the reſult of defective government, that it is unneceſſary to look for any other general cauſe of the ſcenes of this ſort, with which Homer abounds, in common with other ancient writers, and agreeably to the preſent manners of thoſe countries. For when every man is, in a great meaſure, judge in his own cauſe, vices of this claſs are not only more frequent, but, *in foro conſcientiæ*, leſs criminal than in a civilized ſtate, where the individual transfers his reſentments to the community, and private injury expects redreſs from public juſtice: where the legiſlature does not engage for our perſonal ſecurity, we have a right to uſe ſuch means, as are in our power, in order to deſtroy the aggreſſor, who would deſtroy us. In ſuch caſes bodily ſtrength and courage muſt decide moſt conteſts, while, on the other hand, craft, cunning, and ſurprize, are the legitimate weapons of the weak againſt the ſtrong. We accordingly find, that both the ancient and modern hiſtory of the Eaſt is a continued narrative of bloodſhed and treachery; and in the heroic times homicide was ſo common, that we ſee the Poet alluding to a fugitive murderer taking

ſhelter under the roof of a ſtranger (to eſcape, not public juſtice, but the revenge of the relations of the deceaſed) as a familiar occurrence in life. Some of the favourite perſonages of the Iliad and Odyſſey had fled their country for this crime; and moſt of Homer's heroes would, in the preſent age, be capitally convicted, in any country in Europe, on the Poet's evidence.

'But that hoſpitality ſhould be derived, in any degree, from the ſame ſource, may ſeem a paradox to thoſe who have not obſerved, that this virtue prevails in moſt countries, and in the different provinces of each country, very much in proportion to the idleneſs, poverty, and inſecurity, which attend a defective police. As diſſimulation may be properly called an Oriental vice, ſo hoſpitality will retain the name of an Oriental virtue; and both will prevail in the Eaſt, as long as the Arab mode of government continues in that part of the globe. It is ſome conſolation, in ſo wretched a ſtate of ſociety, that hoſpitality ſhould be moſt cultivated, where it is moſt wanted. In Arabia, the rights of hoſpitality (ſo properly called the point of honour of the Eaſt) are the happy ſubſtitute of poſitive law; which, in ſome degree, ſupplies the place of juſtice, connecting, by a voluntary intercourſe of diſintereſted offices, thoſe vagabond tribes, who deſpiſe legiſlation, deny the perfect rights of mankind, and ſet the civil magiſtrate at defiance. A ſtrong inſtance of the powers of that generous ſympathizing principle in the ſocial conſtitution of our nature, which the wiſeſt government will encourage; and which the moſt depraved cannot ſuppreſs.

'We muſt acknowledge, that this moſt pleaſing feature, in a portrait of Heroic, Patriarchal, and Modern Oriental life, is ſadly contraſted by a gloomy part of the picture, which produces the moſt ſtriking difference between our manners and theirs; I mean, that unnatural ſeparation of the ſexes, which precludes the female half from that ſhare in the duties and amuſements of life, which the common intereſts of ſociety demand.

'The bad effects of this tyrannical proſcription of the moſt amiable part of the creation (true characteriſtic of ſavage life) are only known to thoſe, who experience the happineſs of a more liberal diſtribution of the buſineſs, and pleaſures of the male and female province, which not only ſoothes the cares, and enlivens the joys of the retired domeſtic ſcene: but, in the more active and enlarged ſphere of ambition and enterprize, ſoftens ferocity, while it animates indifference, and rouzes into action the nobleſt powers of the mind. What a blank muſt we then find in the manners of a country, where that ſex, to which Nature ſeems to have intruſted ſo extenſive an influence over the moſt active period of our lives, is debaſed by a moſt humiliating ſervitude and baniſhment, which deprives us of the moſt powerful motives to great and generous undertakings! Yet ſuch was the Heroic and Patriarchal ſtate of ſociety; and ſuch it is, at this day, in the Eaſt; with a difference, however, that is much in favour of Homer's manners: for though the female ſubordination is ſtrongly marked in the Iliad and Odyſſey, yet women ſeem to make a more conſiderable part of ſociety there than among the ancient Jews; and certainly much more than the preſent Oriental reſtrictions on this head permit.'

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The following obſervations, in the ſame ſection, are indubitable proofs of true taſte, and a capacity for moral diſtinctions.

'There is perhaps no diſplay of the human faculties, with regard to which the taſte of different ages and countries coincide ſo little, as productions of wit and humour, whoſe genuine ſpirit is ſo ſubtle and volatile in its nature, that it evaporates upon the leaſt change in the circumſtances which produced it, leaving nothing behind but the inſipid dregs of low buffoonry.

'If ſuch has been the tranſitory fate of Greek and Roman wit of the beſt times, we can have little expectations from thoſe rude productions, which are the objects of our preſent compariſon. But as the reſemblance of manners, now under conſideration, extends to certain comic ſimilarities, which ſeem to point towards the ſame deſpotic origin, whence we have attempted to deduce the moſt ſtriking features in Oriental life: a farther enquiry into this matter (including what has been ſaid on that groſs and abondoned humour, which prevails in a defective ſtate of female ſociety) might furniſh ſome hints towards the true hiſtory and real character of Ridicule.

'At this time we ſhall only obſerve, that imperfect ſociety neither affords the matter or manner neceſſary to a fair experiment of talents of this kind.

'The uniform ſameneſs of primitive life is incapable of the firſt; for, while it gives an air of gravity and dignity to manners, it cramps the comic genius, which can only ripen and flouriſh amidſt variety of character. The attentions of rude ſociety are barely ſufficient for the neceſſaries of life; thoſe of a more advanced period are taken up with its ſuperfluities. Then it is, that falſe appetites and imaginary wants are created, unknown to Nature, to Homer, and the Bedouin; arts, trades, profeſſions, multiply; new diſtinctions, ranks, and conditions are produced; and, in ſhort, the various vices, follies, and affectations, of a wealthy, commercial, free people, open an ample field of pleaſantry to a Swift, an Addiſon, or an Hogarth. If we have excelled other countries in this walk of humour, it may be aſcribed to our rich diverſity of original character, open to every artiſt, without thoſe reſtrictions, which ſeldom check licentiouſneſs without ſuppreſſing genius.

'As the matter of primitive wit is circumſcribed by this barrenneſs of ſubject, ſo its manner is checked by the danger of offending. Thus the firſt ſallies of this kind are either controuled by timidity, or diſgraced by roughneſs, which is ſo cloſely connected with actual violence, that they are often exerciſed together, and called in aid of one another. Hence that illiberal mockery of perſonal deformity, that ungenerous ſneer at poverty, and, above all, that cruel, unmanly irony, and inſolent triumph of the conqueror over the vanquiſhed; which form ſo many diſguſting pictures in Homer, in the preſent manners of the Eaſt, and all barbarous countries, as well as among the vulgar of the moſt civilized, with whom the tranſition from raillery to blows is ſo natural, that the latter ſeems only a bolder and coarſer expreſſion of the firſt.

'So cloſe and ſo early an alliance between Wit and Violence is, I muſt own, very little to the credit of the former: I fear it is but

a bad apology for her to say, that she commenced acquaintance with that rough companion when she was very young. But we must not, from partial observations, upon a subject requiring a more enlarged consideration, draw general conclusions, unfavourable to Homer and ourselves; for there are some strokes of humour in the Poet, that it will be difficult to resolve into that tyrannical principle, in which, I must confess, the brutal raillery of the Iliad and Odyssey is too much founded.'

The section entitled, HOMER AN HISTORIAN, abounds with erudition and curious reflections, to which our Readers must be referred, as well as to the subsequent dissertations on Homer's Chronology, Philosophy, &c. In all of which they will meet with a variety of ingenious remarks and disquisitions.

We do not mean, however, by this justly merited commendation, to *flatter* the memory of Mr. Wood. We do not mean to represent him as a man of the most profound learning. He was, rather, what his friends usually styled him, A GENTLEMANLY SCHOLAR: with taste enough to be fond of some of the polite arts in which he was not *deeply* conversant; particularly drawing, painting, sculpture, and architecture.—It might seem ungenerous to censure with severity the posthumous work of a gentleman who has risen to high reputation in the republic of letters, by the elegance and splendor of his publications. It must not, however, pass unobserved, that his Map of the *Troade* is a very defective performance. An inexpert draughtsman seems, indeed, to have sketched a view on the spot, and to have flattered himself that he was able to exhibit a plan of the country; but, among other defects, it is remarkable that his *Simois* and *Scamander* disagree with Strabo: it is to be noted, too, that even in Strabo's time, and, we believe, for many ages before, no diligence could discover any remains of old Troy.

As to trivial mistakes, we have observed some in the present essay; but we avoid particularizing those *minutiæ* of which only minute critics will make a parade: nevertheless the following slip, as it misrepresents a *fact*, should be rectified in a second edition.

Speaking, p. 73, of *Demetrius* of *Scepsis*, one of Homer's commentators, it is said that he 'composed sixty books on thirty lines of the *catalogue*;' but according to Strabo, the number of the *books* written by Demetrius was thirty, and of Homer's lines sixty: a very material difference, with respect to the idea we are to entertain of the abilities of the learned commentator!

ART.

ART. II. *Hartley's Theory of the Human Mind, on the Principle of the Aſſociation of Ideas; with Eſſays relating to the Subject of it.* By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 6s. Johnſon. 1775.

DR. Prieſtley's veneration for the character and writings of Dr. Hartley, is well known to all thoſe who are acquainted with him or his writings. In the preface to his *Examination of Dr. Reid's Enquiry*, &c. he tells us, that he can almoſt ſay, that he thinks himſelf more indebted to the OBSERVATIONS ON MAN, than to all the books he ever read beſide, the ſcriptures alone excepted; and that the moſt effectual method of eſtabliſhing the true ſcience of human nature, is to facilitate the ſtudy of *Hartley's Theory*. With this view, he exhibits this *Theory*, in the work now before us, as far as it relates to the doctrine of *Aſſociation of Ideas* only, omitting even what relates to the doctrine of *vibrations*, and the *anatomical diſquiſitions* which are connected with it; it being on theſe two accounts only, he ſays, that the objection to Hartley's Theory, as *difficult* and *intricate*, is founded.

How far Dr. Prieſtley has ſucceeded in his attempt to illuſtrate his favourite theory, and to eſtabliſh the true ſcience of human nature, our Readers, we hope, will be enabled to judge, by what we ſhall lay before them.

He introduces his work with three eſſays. In the firſt, he gives a general view of the doctrine of *vibrations*; and this eſſay is extremely valuable on account of the diſcoveries, made in it, of great vulgar errors. Materialiſm has been, from early ages, conſidered as one of the chief bulwarks of atheiſm. Accordingly, while Epicurus, and Hobbes, and their diſciples, have endeavoured to defend it, Theiſts and Chriſtians have pointed their batteries againſt it, and with great ſucceſs too, in the opinion of the friends of religion. In particular, it has been thought, that Dr. Samuel Clarke has demonſtrated the impoſſibility of matter's being the ſubject of thought. But we learn from Dr. Prieſtley, (Introd. Eſſ. p. 20.) that *perception* and all the *mental* powers of man are the reſult of ſuch an organical ſtructure as that of the brain. Buffon, who thought as highly of the powers of organized particles as moſt men, upon diſſecting the brain of an *uran-utang*, found ſo perfect a ſimilarity between it and the brain of a man, as forced him to confeſs that there muſt be ſomething elſe in man than matter and organization. But Dr. Prieſtley ſhews a firmneſs of mind not to be overcome either by Buffon's diſſections, or Clarke's reaſonings.

One thing, however, he heſitates about,—whether from an organical ſtructure, ſuch as that of the brain, the powers of man

man result neceſſarily or not. Now we humbly think he could not have ſtopt a moment at this point, were it not that great geniuſes are ſometimes apt to forget their own diſcoveries. For although Ariſtotle taught the world, long ago, that neceſſary truths are only known by *demonſtration*, or by ſhewing the contrary to be impoſſible, and the world was ſo ſilly as to believe him, yet Dr. Prieſtley diſcovered, *not* long ago, (ſee Intr. Obſ. to the Exam. of Dr. Reid, p. 39.) that the proper proof of neceſſary truths is by *induction*, and the evidence that any two things or properties are neceſſarily united is the conſtant obſervation of their union. This was a great diſcovery; for, it follows from it, that before mankind had ever obſerved ſilver to be fuſible by heat, it was neceſſarily hard: but as ſoon as this obſervation was made, a truth, which before was neceſſary, immediately changed its nature, and became contingent. Had the philoſopher recollected that diſcovery of his own, he would have had no occaſion to qualify *this diſcovery*, that the mental powers of man reſult from ſuch an organical ſtructure as that of the brain, with that ugly alternative—*whether neceſſary or not*. How would Epicurus, how would Collins have triumphed, had they lived to ſee this point given up to them, even by a Chriſtian divine?

Nor ought we to imagine that this diſcovery was borrowed from Dr. Hartley, to whom our Author modeſtly acknowledges himſelf indebted for *almoſt* all his knowledge upon this ſubject. Though Dr. Hartley's *Obſervations on Man* are, in his opinion, to be ranked among the greateſt efforts of human genius, and without exception, the moſt valuable production of the mind of man; yet, in this point, Dr. Prieſtley has ſeen further than even that wonderful man. For, according to Dr. Hartley, there is, in the human compoſition, not only a groſs body, and a mind diſtinct from it, but an intermediate *elementary body* between the two. But Dr. Prieſtley, perceiving that the elementary body and the mind are only an incumbrance to the ſyſtem, has thrown them both out.

Another diſcovery, very conſonant to the firſt, is that the whole man becomes extinct at death. For this conceſſion Atheiſts will likewiſe thank him, as it has been one of the chief articles of their creed, from the beginning of the world. And conſidering the arguments that have been urged againſt it, and the difficulty that unbelievers have found of ſatisfying themſelves upon this important point, it muſt give them great conſolation to find their faith ſupported by the authority of a Chriſtian divine, maintaining that the whole man becomes extinct at death, and that we have no hope of ſurviving death but what is derived from the ſcheme of Revelation. If Revelation taught that the whole man becomes extinct at death,

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and yet ſurvives the grave, this, we apprehend, would furniſh a ſtronger argument againſt Revelation than any that infidelity has hitherto diſcovered: and it will need ſuch a champion as Dr. Prieſtley to defend it. For there are few that can arrive at ſuch a ſtrength of faith, as to believe a contradiction. And if it is not a contradiction to be wholly extinguiſhed at death, and yet to ſurvive death, it will be very difficult to ſay what is.

Let us ſuppoſe with Dr. Prieſtley, that all the mental powers of Julius Cæſar reſulted from the organical ſtructure of his brain. This organical ſtructure is diſſolved, and the whole man Julius Cæſar becomes extinct: the matter of this brain, however, remains, but it is not Julius Cæſar; for he, (*ex hypotheſi*) is wholly extinct. This matter, being capable of every form and every organization, becomes the organized body of a plant, 'having ſome degree of ſenſation.' After this organized ſtructure is deſtroyed, and the whole plant extinct, by a new organical ſtructure it becomes the brain of a monkey, and at laſt it forms the brain of Pope Leo the tenth. When all theſe organical ſtructures are deſtroyed, let us ſuppoſe a new one produced at the Reſurrection, and that mental powers reſult from it. The queſtion is, whether this new organical ſtructure be Julius Cæſar, or the plant, or the monkey, or Leo the tenth; or whether all theſe are one and the ſame perſon, and the laſt production anſwerable for all the actions of the preceding. If Dr. Prieſtley will reſolve this caſe, it may give ſome new light to his ſyſtem.

This doctrine, that a man may ſurvive his total extinction, and may be drawn forth from the Limbus of non-exiſtence to a ſecond ſcene of exiſtence, is ſo ſimilar to another part of the Doctor's ſyſtem, that the one ſerves to illuſtrate the other. In his Examination of Dr. Reid's Enquiry, p. 65, he ſays, 'I am ſurpriſed that it ſhould have been ſo readily admitted, that even ideas have no exiſtence but when we are conſcious of them. We have juſt the ſame reaſon to believe the identity of an idea, as that of a tree, that of any external body, or that of our own minds themſelves.'

In this paragraph there are two important diſcoveries, although the Dr. confounds them together. 1ſt, Whereas other philoſophers have held that men have no ideas when they do not think, the doctor finds that we have ideas when we think nothing about them. Now, if ideas may exiſt without thought, it ſeems an eaſy conſequence that ſenſations of pleaſure and pain may exiſt when they are not felt, or actions when they are not acted: and perhaps our ideas, ſenſations and actions are, at death, embalmed, and preſerved during the ſtate of non-exiſtence between death and the reſurrection,

and

and are united to the new organical ſtructure then formed. This ſeems to be the only way in which this new-formed being can have an intereſt in what was thought, done, ſuffered, and enjoyed by its predeceſſor.

adly, We learn, from this paragraph, that ideas, which have hitherto been thought to be as tranſient as time itſelf, have a permanent exiſtence like ſubſtances; that the idea I have this moment may be the individual and identical idea I had yeſterday, and the pain I feel to-day may be the identical pain I felt half a year ago. Whether *vibrations* and *vibratiuncles* have the ſame permanent nature, Dr. Prieſtley does not inform us. Vibrations have hitherto been believed to be ſucceſſive, and in a perpetual flux; and if ſo, it might be expected that ideas, which are the effects of vibrations, ſhould not be permanent. But however this may be, ideas retain their identity; how long, we are not told.

Before we proceed any farther, we cannot help obſerving, that this very extraordinary notion of the continued exiſtence of ideas independently of the mind's conceptions, is a greater innovation of the eſtabliſhed doctrine of ideas as laid down by Mr. Locke, and all other modern philoſophers, foreign as well as Britiſh, than any with which the three Scotch doctors have ever been charged. Who could have expected this from one who is ſo flaming a zealot for eſtabliſhments, at leaſt in philoſophical ſyſtems, and a declared enemy of innovators? but it deſerves our particular notice, that to no ſyſtem whatever is this opinion more perfectly irreconcilable than it is to Dr. Hartley's, which, not to mention, at preſent, other things which might be mentioned, convinces us, that Dr. Prieſtley does not ſufficiently underſtand the doctrine which he has undertaken to elucidate.

According to Dr. Hartley, ſtronger vibrations in the medullary particles of the brain and nerves conſtitute ſenſations, weaker vibrations, or what he calls vibratiuncles, and miniature vibrations, conſtitute ideas. With theſe the exiſtence of the one or of the other is totally coincident, inſomuch that if the vibration degenerate into a vibratiuncle, the ſenſation is degraded into an idea, and when the vibratiuncle ceaſes, there is neither ſenſation nor idea. Now if its very eſſence conſiſts in the vibrating motion of certain particles, or immediately reſults therefrom, it conſiſts in a variable affection which the ſame material ſubſtance may have or may not have, and by his hypotheſis, ſometimes has, and ſometimes has not. If there can be any odds, Prieſtley's notion of the materiality of the ſoul makes the abſurdity ſtill greater, or at leaſt more glaring. Where Hartley eſtabliſhes only a natural and neceſſary connexion, Prieſtley will have an abſolute

abſolute identity. And thus what is no other than a certain ſpecies of motion, is made by him to exiſt in abſolute reſt.

The argument he has brought in favour of this opinion appears to us no leſs wonderful than the doctrine it is brought to ſupport.—'We have juſt the ſame reaſon, ſays he, to believe the identity of an idea as that of a tree, &c. The idea that I have of my wife or child to-day as much reſembles the idea I had of them yeſterday, though ſome hours of ſound ſleep have intervened, as my houſe of to-day reſembles my houſe of yeſterday.' Indeed? then by the ſame curious argument we ſhall prove the ſeparate and independent exiſtence of ſounds when they are not ſounded, and of names when they are neither heard nor articulated by any body. Let us try how the argument will anſwer when we ſubſtitute *name* for idea.—'We are ſurpriſed that it ſhould have been ſo readily admitted, that even *names* have no exiſtence, but when we pronounce and hear them; we have juſt the ſame reaſon to believe the identity of a *name*, as that of a tree, that of any external body, or that of our own minds themſelves. The *name* that I give to my wife to-day, as much reſembles the name that I gave to her yeſterday, though ſome hours of ſound ſleep have intervened, as my houſe of to-day reſembles my houſe of yeſterday.'—The argument is equally capable of proving the independent and permanent exiſtence of inarticulate ſounds, as the crowing of a cock, or barking of a dog, when theſe animals are perfectly ſilent.

We know no ſyſtem with which it is poſſible to reconcile ſo extravagant a conceit, except that of the ſenſible and intelligible ſpecies of the Peripatetics, who made ideas to be a kind of emanations or unſubſtantial forms, perpetually iſſuing from all things corporeal and ſpiritual, which emanations in flying about make an impreſſion on thoſe human intellects that happen to come in their way, and then only are ſaid to be perceived. But is this Dr. Hartley's theory? if our Author does not ſee the repugnancy, we ſhould be apt to ſuſpect that, in articles of philoſophic faith, as in articles of theology, the greateſt bigots are commonly thoſe who leaſt underſtand the ſubject.

We now proceed to the ſecond Eſſay, wherein our Author gives a ſhort hiſtory of the doctrine of *aſſociation*, and then applies it to reſolve the phænomena of the faculty of memory, judgment, the paſſions, the will, and the powers of muſcular motion, to which he thinks all the phænomena of the mind may be reduced.

The mechanical aſſociation of ideas that have been frequently preſented to the mind at the ſame time, was, I believe, (ſays Dr. Prieſtley) firſt noticed by Mr. Locke. He

next

next mentions Mr. Gay, a clergyman in the weſt of England, as having attempted to deduce all our paſſions and affections from aſſociation. Theſe two authors only are mentioned by Dr. Prieſtley as having gone before Dr. Hartley, in attempting to account for the operations of the human mind from aſſociation. Perhaps he did not know that Ariſtotle accounts for reminiſcence from this principle in the ſecond chapter of his book on Memory and Reminiſcence; nor that Hobbes, in his book of Human Nature, has applied this principle to account for moſt of the powers of the human mind; nor that Mr. Hume, in his Treatiſe of Human Nature, printed ſome years before Hartley's *Obſervations on Man*, grounds almoſt his whole ſyſtem of the human mind upon the laws of *aſſociation*. There is indeed a remarkable agreement in the ſyſtems of Hobbes, of Hume, and of Hartley, with regard to the faculties of the human mind; however widely the laſt may differ from the others in his religious principles. And we humbly apprehend that of the three, Mr. Hume has explained and applied the doctrine of Aſſociation with the greateſt accuracy, as well as with the greateſt perſpicuity. But of this every man will judge for himſelf.

It is probable that Dr. Hartley was as little acquainted with Mr. Hume's book, as his compendizer ſeems to be. His candour would certainly have led him to mention it if he had. However, he is very far from being of the opinion of Dr. Prieſtley, that Locke was the firſt who noticed the *aſſociation* of ideas.

The doctor, ſurely, when he affirmed this, had forgot what he had copied from Dr. Hartley, p. 14, 15.—'The influence of aſſociation over our ideas, opinions, and affections is ſo great and obvious as ſcarce to have eſcaped the notice of any writer who has treated of theſe, though the word *aſſociation*, in the particular ſenſe here affixed to it, was firſt brought into uſe by Mr. Locke. But all that has been delivered by the antients and moderns concerning the power of habit, cuſtom, example, and education, authority, party-prejudice, the manner of learning the manual and liberal arts, &c. goes upon this doctrine as its foundation, and may be conſidered as the detail of it, in various circumſtances.'

Had Dr. Prieſtley attended to this paſſage of his Author, he probably would not have given ſo very ſuperficial and partial an account of the hiſtory of this doctrine as he has done in this eſſay; far leſs would he have believed that it was firſt noticed by Mr. Locke.

Leaving the Hiſtory of the Aſſociation of Ideas, we have next in this eſſay a view of the application of it for explain-

ing thoſe faculties to which all the reſt may be reduced; and firſt that of *memory*.

Here Dr. Prieſtley tells us, that nothing more is neceſſary to explain the phænomena of *memory* than a ſtock of ideas variouſly aſſociated together, ſo that when one of them is preſent, it will introduce ſuch others as it has the neareſt connexion with, and relation to.

This account of the phænomena of *memory* is as ancient as Ariſtotle,—as was before obſerved. And it cannot be doubted that, by things being aſſociated together, one thing that is preſented either to the memory, the fancy, or the ſenſes draws its aſſociates along with it. Upon this principle was founded the art of artificial memory, which had its teachers in very ancient times.

Granting therefore, what nobody denies, that the aſſociation of things in the mind is a great help to the memory; it remains to be conſidered, whether this aſſociation of itſelf produces that faculty? to judge of this, ſuppoſe a cluſter of ideas brought into the mind by aſſociation. Some of theſe may be ideas of things that were, ſome of things that are, ſome of things that will be, and ſome of things that neither are, nor were, nor will be.

Now how ſhall we diſtinguiſh theſe? there muſt be a ſtamp put upon the ideas of things that were, by which we ſhall be taught that they were, and in what order of ſucceſſion, and at what intervals of time they were. Until this is done, the bundle of ideas produces no memory at all.

Dr. Prieſtley takes no notice of this objection to his theory in this eſſay. But Dr. Hartley, in his chapter on *memory* appears to have been aware of it: and he conceives that the recollection of a paſt fact differs from a reverie of imagination, partly in the vividneſs of the ideas, and chiefly in the readineſs and ſtrength of their aſſociation.

Mr. Hume had before made the difference of ſenſation, memory, and imagination, to conſiſt in different degrees of vivacity in the ideas; aſcribing to ſenſation the greateſt degree of vivacity; to ideas of memory a leſs degree of vivacity, and to ideas of imagination the leaſt of all. So that in this as in many other points, the ſyſtems of Mr. Hume and Dr. Hartley coincide.

In both theſe ſyſtems, the remembrance of an object, the perception of it by our ſenſes, and the bare conception of it, are held to be operations of the ſame kind; they differ only in degree. To ſee an object very faintly is to remember it, and to conceive it very ſtrongly is to remember it. A vibratiuncle with a little additional ſtrength becomes a vibration, and

and a weak vibration is, we conceive, all that is meant by a vibratiuncle. A man who really believes this ſyſtem, if he be conſiſtent with himſelf, can put no truſt either in his ſenſes or his memory. It ſuits very well with ſcepticiſm, but a man who reſolves to truſt to his ſenſes and his memory muſt reject it.

Every man knows what memory is, and every man knows what is meant by vividneſs of ideas or conceptions, and their power of ſuggeſting one another. And when we know and underſtand what each of theſe things is, we can be at no loſs to know whether they are one and the ſame.

Let every man judge for himſelf whether memory is a certain degree of vividneſs in ideas, and a certain degree of ſtrength in their power of ſuggeſting one another. To us they appear to be things of a quite different nature; and we could as eaſily believe that a hat is a pair of ſhoes, as that memory is a certain degree of vividneſs in ideas and of ſtrength in their aſſociation.

A malefactor who is going to be hanged, has a cluſter of very vivid ideas, and very ſtrongly aſſociated, of what he is about to ſuffer; but it is not an object of remembrance but of foreſight. If he ſhould happen to be recovered to life after his execution, as ſome have been, he will have the ideas of the ſame event probably no leſs vivid, nor leſs ſtrongly aſſociated. But now the event is not foreſeen, it is remembered. It is not the ſtrength of his ideas or their aſſociations that gives him the conviction that the event is future, in the former caſe: it is the force of the laws, the ſtrength of the priſon, and the fidelity of the guards. Nor is it, in the latter caſe, the ſtrength of his ideas, and their aſſociations, that give him the conviction that the event has happened, it is his diſtinct remembrance of it.

It appears evident, therefore, that ſomething more than aſſociation of ideas is required to produce memory—*judgment* is next to be reduced to the *aſſociation* of ideas.

Dr. Prieſtley defines judgment to be nothing more than the perception of the univerſal concurrence, or the perfect co-incidence of two ideas, or the want of that concurrence and co-incidence, or transferring the idea of *truth*, by aſſociation, from one propoſition to another that reſembles it.

The firſt part of this definition ſeems to be taken from Mr. Locke, and the laſt from Dr. Hartley. But we have only one half of Locke's definition, without any reaſon ſhewn why the other is left out. According to Mr. Locke, knowledge or judgment is a perception of the connexion and agreement, or diſagreement and repugnancy of our ideas. And this agree-

ment or disagreement is of four sorts;—First, identity or diversity; second, relation; third, co-existence or necessary connexion; fourth, real existence. Now Dr. Priestley's universal concurrence may tally with Locke's co-existence or necessary connexion; his perfect co-incidence with Locke's identity: but the other two sorts of agreement, to wit, relation, and real existence, are left out. Does Dr. Priestley think that we have no power of perceiving the existence of ideas or any other relations of them besides their co-existence and identity?

Be this as it may, Dr. Priestley, in embracing one half of Locke's definition of judgment, seems to have left Hartley's system. For if there is a power in the mind of comparing ideas, and of perceiving certain relations between them, such as those of universal concurrence, and perfect coincidence; this power is not that of association. For it is evident that ideas may be associated with any degree of strength, without being compared, without perception of any relation between them. The first of these powers may be supposed in any degree, without the others. And therefore the power of association does not account for the powers of comparing our ideas and perceiving their relations.

Dr. Hartley's definition of assent and dissent, that is of judgment, seems to tally better with his system. He makes them to be those very complex internal feelings which adhere by association to such clusters of words as are called Propositions. Whether this definition, or that which Dr. Priestley has substituted in its place, be the most perspicuous and the most accurate, every one may judge for himself.

In accounting for the passions from association, Dr. Priestley seems to allow that we have originally a desire of pleasure and aversion to pain, which do not arise from association. These therefore are original principles. In accounting for our other principles of action from these original ones the same things are said which were said by Epicurus of old, and have been said by all those who have defended the selfish system or ancient Epicurean system with regard to human actions; without taking any notice of what has been said on the other side by the best ancient philosophers, or by Shaftesbury, Hutcheson, Butler, and many others among the moderns.

Dr. Priestley acknowledges that, according to his system, all our passions are at first interested; and that the disinterested are got by association in the same manner as some men get the love of money for its own sake.

We acknowledge that the love of money for itself is got by the habit of associating it with other things which we desire,

ſire, and which it may be a means of procuring. All the world acknowledges this. And what is the conſequence? It is that every man deſpiſes this paſſion in others, and endeavours to juſtify himſelf from the imputation of it. The greateſt miſer perſuades himſelf, that he either does or will reap benefit by increaſing his wealth, and profeſſes to put no value upon it on its own account.

If other diſintereſted paſſions were got, by the ſame means, and the like aſſociations, we ſhould have the ſame reaſon to be aſhamed of them in ourſelves, and to deſpiſe or pity them in others. The love of parents, children, friends, country, nay of the Supreme Being himſelf, would, upon this ſyſtem, be the weakneſſes of human nature, the effect of aſſociations which pervert the judgment, and make us miſtake the means for the end. The only perfect man, according to this ſyſtem, would be the perfectly ſelfiſh man, who has no deſire but for his own pleaſure, or other things as means to that end; no averſion but to his own pain, or other things as far as they may procure his pain.

The next operation of the mind, which Dr. Prieſtley is to explain from aſſociation is *volition*, which, he tells us, is a modification of the paſſion of deſire. Mr. Locke, on whoſe principles Dr. Hartley founded his ſyſtem, as Dr. Prieſtley tells us, has taken pains to refute this vulgar error, and has ſhewn very clearly that volition is not deſire, nor a modification of deſire. Yet as if Locke's judgment and reaſoning were unworthy of the leaſt conſideration, Dr. Prieſtley takes it for granted without offering any proof, that volition is a modification of deſire.

The remaining part of this eſſay is what we apprehend the Author would have us take for an explication of the powers of muſcular motion from the doctrine of aſſociation. The purport of it is to ſhew or rather to affirm, that thoſe muſcular motions which have moſt the appearance of inſtinct, are at firſt automatic and involuntary, and afterward become voluntary by means of aſſociation.

Dr. Prieſtley ſeems to have a great averſion to inſtincts. There is ſomething in them that offends his taſte; he thinks them an operoſe and inelegant contrivance, and therefore does not allow that there is any ſuch thing in the frame of man or of other animals. What has moſt the appearance of inſtinct, he thinks, has been in a manner demonſtrated by Dr. Hartley to have been originally automatic.

To what aſſociation of ideas this averſion to inſtincts has been owing in Dr. Prieſtley, he can beſt explain; it would not, however, have been improper, when he has ſaid ſo much

againſt inſtincts, to have told us what inſtinct means. But his zeal againſt inſtincts will not allow him to do any thing but abuſe them.

By inſtinct in animals is commonly meant a propenſity to certain actions, which is neither the effect of any rational motive, nor the effect of habit, but of the conſtitution of the animal. Such inſtincts have been believed to be both in man, and in brute animals, eſpecially in the beginning of life, when the animal has no knowledge or experience of what may be for its good or its hurt; and therefore, to ſupply the defects of reaſon and experience, has need of ſome inward monitor and prompter to lead it to thoſe actions which are neceſſary for its own preſervation or the continuance of the ſpecies.

It has been thought both in ancient and modern times, that the inſtincts of animals furniſh one of the cleareſt and moſt cogent proofs of contrivance and deſign in their frame, and conſequently of the exiſtence of a wiſe Author of Nature.

Dr. Prieſtley's zeal againſt the exiſtence of inſtincts, ſeems the more ſurpriſing that his Author Dr. Hartley acknowledges their exiſtence, and thinks there is no difficulty in reconciling them to his ſyſtem. He ſuppoſes the bodily frame in brutes to be ſo formed, that miniature vibrations ſpring up in it, at certain ages, and ſeaſons of the year; that the ideas and voluntary motions correſponding to theſe vibrations muſt of conſequence attend them, and mix themſelves with impreſſions and acquired ideas; that is, a kind of inſpiration to brutes, helping out that part of their faculties which correſponds to reaſon in ours.

Philoſophers who agree in the exiſtence of inſtincts may yet differ with regard to their immediate cauſe. Some, with Dr. Hartley, may aſcribe them to the original frame of the animal body; others with Malbranche may aſcribe them to impulſes given immediately by the Deity, as there is occaſion for them; and others may modeſtly acknowledge their ignorance of the cauſe, although they perceive ſuch manifeſt marks of contrivance and deſign in the effect, as lead them to believe that it muſt either mediately or immediately proceed from a wiſe and intelligent cauſe.

(To be continued.)

ART. III. *A Letter to Nobody; on the Negligence and Miſconduct of Eccleſiaſtical Superiors, and particularly of a modern Biſhop.* By Sulpicius Severus. 8vo. 1 s. Kearſley. 1775.

THE name of Severus, which this writer hath taken upon himſelf, hath been aſſumed by him with no ſmall degree of propriety. We do not, however, mean to inſinuate,

that he is more ſevere than juſt in his obſervations. Severity is not the ſole characteriſtic of this performance: it is ſtill more diſtinguiſhed by its ſpirit, its literature, and the apparent regard which it bears to the honour and intereſt of religion in the church of England.

The Author, after a learned and ſatirical defence of the title he hath given to his pamphlet, propoſes to conſider the conduct of the biſhops in three views; with reſpect to confirmation, ordination, and beneficiary affairs. Each of theſe heads is treated in a very able manner: but as we have not room for a regular account of what is ſaid upon them, we muſt content ourſelves with an extract or two, by way of ſpecimen.

The following anecdote will probably entertain ſome of our Readers, and afford matter of grief to others:

'At one of thoſe meetings of clergymen commonly called, and with abſurdity enough, a *viſitation* in the language eccleſiaſtical, a curate came before his dioceſan on particular buſineſs; in the courſe of which the poor young fellow appeared to ſuch diſadvantage, the biſhop could not forbear exclaiming, "Good God!—How could ſuch a perſon get into orders?—who could ordain him?"—The archdeacon too, on hearing that his name was Solomon, obſerved, with the moſt inſolent affectation of wit, "his ſponſors were no prophets."—Now it is remarkable, that this very ſame poor creature had been examined by the very ſame archdeacon, and ordained by the very ſame biſhop, but a few months before. And the year following, or not long afterwards, the very ſame biſhop gave the uſual caution at an ordination: "Take heed that the perſons, whom ye preſent unto us, be *apt* and *meet* for their learning, and godly converſation, to exerciſe their miniſtry *duly* to the honour of God and the edifying of his church." And the very ſame archdeacon declared too, "I have inquired of them, and alſo examined them, and think them ſo to be:" and yet the very ſame Solomon was one among them.

'The ordination of an undeſerving perſon may be unavoidable: the deceitfulneſs of teſtimonials, or a future defection from virtue, will eaſily account for it, and may be pleaded as a fair apology. But the ordination of an under-qualified perſon, and at a time when a ſufficient ſtock of literature is not ſo difficult an acquiſition; when the children of common farmers and mechanics are almoſt univerſally acquainted pretty well with letters, without a liberal education; is a groſs indignity, that cannot be ignorantly, that muſt be traitorouſly or contemptuouſly, offered to the public.'

We ſhall add a paſſage concerning pluralities; which ſubject is particularly enlarged upon in the preſent Tract:

'But in the church of England Nobody, it is believed, can name any divines of the higheſt diſtinction, that ever endeavoured in earneſt to procure a repeal of the preſent laws in favour of pluralities and diſpenſations: they might humbly, very humbly perhaps, repreſent the turpitude of ſome exceſſes as great enough to be reſtrained, could it be done with peace and ſafety to the church; they might recommend to the clergy a conſcientious rectitude of conduct; they might diſcover a ſincere ſolicitude about the regular performance of parochial duties: but let them be ever ſo pious and amiable, ever ſo excellent, ever ſo learned and judicious in other reſpects, they never attempted with any reſolution to eradicate that old ever-growing evil, which is the principal cauſe of all the atrocious guilt, and all the flagrant abuſes, that are committed, without any appearance of remorſe, and have been long complained of, in beneficiary affairs. One dignitary alone, the learned Prideaux, dean of Norwich, had goodneſs of heart and greatneſs of ſoul, to conſider the laws in force relating to benefices as ſome of the corrupteſt reliques of popery, and made a generous effort to get them repealed: and he ſucceeded beyond his wiſhes; not in repealing the laws, in the acquiſition of the higheſt honour a conſcientious Chriſtian can ever obtain, the honour of being unfaſhionably ſingular in doing his duty to God and his country. When monks and inferior prieſts complained againſt the iniquitous diſtribution of benefices, they were anſwered by their faithful cotemporaries, "Had you but our chance, you would hold your tongues and enjoy it:" and when complaints of a ſimilar nature were ſtrongly urged by ſome diſſenters, or by ſome of the learned among the laity within the pale of the church, the defenders of a divine right always ſeemed to conſider them as diabolical efforts to deſtroy the eſtabliſhment: but when a dignitary of ſolid ſenſe and learning, of irreproachable character and regular conduct, undertook the arduous taſk of attempting to reform abuſes, they were obliged to get the ableſt advocate among them to ſay all that could be ſaid in defence of the diſcipline. And he proved the ſucceſsful diſputant. For the diſcipline ſtill continues, and contributes greatly to the happineſs of many an eminent prieſt.'

This Author poſſeſſes a very extenſive acquaintance with eccleſiaſtical antiquity and hiſtory, and he has applied it to the moſt important purpoſes. We hope that his animadverſions will be attended with ſome good effect.

ART.

ART. IV. *An Eſſay on the Cauſe of* LIGHTENING, *and the Manner by which the* THUNDER-CLOUDS *become poſſeſſed of their* ELECTRICITY; *deduced from known Facts and Properties of that Matter.* To which are added PLAIN DIRECTIONS for conſtructing and erecting SAFE CONDUCTORS. By John Simmons. Printed at Rochester, and ſold in London by Crowder. 8vo. 1s. 1775.

BECCARIA's Theory of Lightening is certainly liable to very material objections; he ſuppoſes, that the clouds ſerve as conductors of the electric fluid, accumulated on one part of the earth to other parts which are exhauſted of it. But it may be reaſonably inquired, whence this accumulation ariſes? As the earth is compoſed of conducting materials, we can ſcarce ſuppoſe it poſſible that ſuch an accumulation and inſulation of the electric fluid ſhould ever happen: why ſhould it not paſs by the ſhorteſt way, along the ſurface or through the body of the earth, to its deſtined place of diſcharge? nor does the *new doctrine* of accumulated electricity in the *torpedo*, the parts of which are conductors and encompaſſed with a conducting medium, ſeem to us ſufficient to reſolve this difficulty: nay, this phenomenon is evidently chargeable with the ſame objection. We are, however, very conſcious, that it is much eaſier to diſcover the fallacy of one hypotheſis than to eſtabliſh another: and philoſophers have received repeated admonition, not to be too precipitate in deducing general concluſions from particular facts.

In the pamphlet before us, there is nothing original, beſide a *new theory* on this ſubject; which is briefly this: The earth is the grand ſource of the electric matter; but how to raiſe it to the clouds, *hic labor, hoc opus:* we need only ſuppoſe an electrical machine conveyed thither and furniſhed with a conductor from the earth, and the buſineſs is done at once. Now we are told, that the clouds, by their mutual attrition, anſwer the purpoſe of ſuch a machine, and that the moiſture in the air, at the time when the clouds are at work, ſerves to conduct the electric fluid from the earth upwards; but when we conſider, that lightening often happens when the air immediately ſurrounding the earth is in a very dry ſtate, we ſhall be at ſome loſs for a proper conveyance: ſuppoſe, however, that we had actually diſcovered a method of ſupplying the cloud with electric matter from the earth, the cloud itſelf is nothing but a collection of vapour; and vapour is a conductor; how then can we accumulate electricity in theſe circumſtances and prevent it from running off as faſt as it comes on? the cloud is at length fully charged by the adjoining one, communicating with the earth and brought into contact with it for this purpoſe: and it is now fit for action.

We have only one more ſuppoſition to make, and the *phænomena* of lightning and thunder are ſufficiently explained. A cloud which has only its natural quantity of the electric fluid muſt approach this other charged cloud, and the matter will paſs into it, in order to produce an equilibrium, or, without the intervention of this, return into the earth again, after having been prevailed upon to continue long enough for our purpoſe. Our Author has ſometimes caught the clouds in the very act of diſcharge.

In this manner he accounts for "condenſed or exploſive lightning" (as he terms it) which is produced by clouds at a low altitude and communicating with the earth. Whereas "attenuated or inexploſive lightning" is generated by clouds of a rarer kind and at much higher altitudes and which have no communication with the maſs of the earth. This is a harmleſs appearance of fire, owing to the temporary ſeparation of the natural quantity of electric matter contained in the clouds, put into action by the mutual attrition of the clouds and driven, for want of a medium of ſufficient reſiſtance, to a ſmall diſtance from them and preſently returning to them again. Thus have we given the general outlines of this curious theory, made up of *hypotheſes* aſſumed, for the moſt part, arbitrarily and at pleaſure.

ART. V. *Notes and various Readings to Shakeſpeare, Part the Firſt*; containing, Alls Well that ends Well, Antony and Cleopatra, As you like it, Comedy of Errors, Coriolanus, Cymbeline, Hamlet, 1 Henry IV. 2 Henry IV. With a General Gloſſary. 4to. 10s. 6d. Boards. Dilly.

THE obſcure diligence of Mr. Capel has at length * ſent forth the Notes to nine plays of Shakeſpeare!—To avoid all poſſibility of injuring his work by the leaſt miſrepreſentation, let us firſt hear him ſpeak of it himſelf.

'To the Reader. The editor of Shakeſpeare's plays in ten volumes octavo, publiſh'd in the year 1768, in that work's Introduction (which is recommended again to your perusal) has lay'd before you in ample and faithful manner the plan purſu'd by him then, and that he meant to purſue if leiſure and life were granted him. In conſequence of this his engagement, his firſt buſineſs was—to compleat a work that was then in ſome forwardneſs, call'd—the "*School*;" it is finiſh'd, and will appear in due time. The work proceeded to next, was—the "*Notes*;" but was hardly begun upon, before evident tokens appear'd of a neceſſity for it's preſent ſuſpenſion, to make way for another work, which ſhould facilitate the buſineſs of note-writing, abridge it, and make it's proceſs more regu-

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* See an account of his edition of Shakeſpeare, Rev. vol. xxxix. p. 271.

lar:

Tar: with this work,—a "*Gloſſary*,"—which took up no little time, nor little labour, is uſher'd-in to-day's publication. What the labour of his next buſineſs was,—the resum'd buſineſs of *Note-writing*; and, after that, of digeſting and ſcrutinizing, purging too of it's trifles a collected body of *Readings* that were to go with these plays,—the bulk of both those articles ſhew, and ('tis hop'd) their exactneſs: the former you will of courſe augment further, when you enter on their perusal, by adding to the Notes on each play the Note that ſhews you it's origin, found in the Introduction. The Annotations on nine plays finiſh'd, together with their reſpective accompaniments, many conſiderations of weight perſuaded a publication: the form of it will be found to be honeſter, and more convenient for those who mean to make the Poet their ſtudy, than encreaſ'd volumes, and a page overcharg'd: the School, and the Annotations remaining, will come out in the ſame form.'

Hence it appears that theſe coſtive annotations on nine plays have been the labour of ſeven years. By an equal diſpatch of Mr. Capel's obſervations on the remaining dramas, the whole of theſe excellent remarks will not occupy more than ſeven or eight and twenty years of our ſagacious Critic's life; a life which he has ſo entirely devoted to Shakeſpeare, that in reſpect to that great Poet, he well deſerves the title he bears under the Lord Chamberlain, of *Inſpector of the Plays*. He ſeems indeed to have pored on them till he is almoſt as blind as a mole is vulgarly reputed; and with the aſſiduity of that animal he has, for many years, been working underground, unconſcious of the labours of others, who have long ſince anticipated his minute diſcoveries, and given the fruits of their reſearches to the Public.

The aukwardneſs of huge quarto volumes of notes to a text given in ſmall octavo, and coming like heavy Falſtaff ſo long after the battle, is obvious: nor can we think the form of ſuch a publication more 'honeſt' than it is 'convenient,' as it muſt render the obſervations of Mr. Capel more chargeable than the original work of Shakeſpeare. We cannot, however, from the ſpecimen we have now before us, believe that theſe after-publications will be of any conſiderable uſe to thoſe 'who mean to make the Poet their ſtudy,' except by exerciſing their patience in the peruſal of a work, throughout which the Author ſeems to tell the Reader, with the very ſoul of Dogberry, "If I were as *tedious* as a prince, I could find in my heart to beſtow it all upon your worſhip.'

The Gloſſary is at once redundant and defective; often erroneous; very, very often, futile and ridiculous; and we wiſh we could not add, ſometimes unneceſſarily indecent. Many common words are explained, of which no explanation was needful; and it is enough to make a parſon ſwear to ſee this ſolemn Gloſſary ending with *ſounds*, and to find a Critic who thought

thought this corruption of an oath deserved explanation. The meaning of *bolster* and *tup* was also obvious to every one; and no man of delicacy would have dwelt with such a liquorish prolixity in the explication of one of these terms, or expressed himself so bluntly concerning the other.

Mr. Capel's derivation of *Baccore* is unwarranted and absurd; and his deducing *pribbles and prabbles* from *pr*-ating squa-*bbles*, by taking half of one word and half of another, is a mode of etymology as unexampled as it is ridiculous.

The perpetual trouble of referring from the glossary to the play, or from the play to the glossary, is certainly much more inconvenient than carrying the eye down to a short explanation at the bottom of a page. And after having taken so much pains, he who confides in this glossary, will often be misled.

Arm-gaunt, says Mr. Capel, is 'made gaunt or thin by long use of armour.' No such thing. The passage wherein the word occurs is in the first act of Antony and Cleopatra:

"And soberly did mount an *arm-gaunt* steed."

Arm-gaunt here, we conjecture, signifies *thin-shoulder'd*, which every jockey knows is a favourable description of a horse. Nothing can be more forced than the construction of this compound epithet into 'made thin by *armour*.' It might rather signify 'as slender as the arm.' Chaucer, in his Knight's Tale, uses *arm-great*, or, according to the antique spelling, *arm-grete*; in which passage Urry explains that word to signify "very great or large;" perhaps, "as thick as a man's arm."

Good den is not, as Mr. Capel explains it, 'good day, or dayen;' but an easy corruption of "good e'en," or "good evening."—"Hob or Nob," Shakespeare himself explains to signify "give't or take't;" in which sense it is used by good fellows and jovial companions to this day, who seldom consider the phrase as 'coin'd on purpose to terrify.' *Incony*, and *kony*, in the North, still signifies 'clever*, delicate,' &c. and nobody but our Critic would think of looking for its derivation *in a coney skin*.

Kendal, Mr. Capel, is a town in Westmoreland.

Such is the Glossary. Of the Notes our laborious Critic speaks thus:

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* There is a jest current in Ireland, which well explains this north-country word. A Cumberland man was taken very ill, in Dublin; but when he grew better, he very chearfully replied to the customary *how d'ye* of his apothecary, "*Ise konily, konily!*"—"Alas," quoth the son of Galen, when he got down stairs, "we are much *worse!* the patient is quite delirious, and fancies himself Mr. Conolly."—[Meaning the great Conolly, then Speaker of the House of Commons.]

'The

'The sole intent of the "*Notes*," is—to *elucidate* the Author's *text*, and to *explain* it: matters not of that tendency are but rarely admitted, and that with view to diversify; the execution of the other task only,—with due accuracy, and in such a manner, as the public has a right to expect,—being more than sufficient employment for any diligence or leisure whatever; as the considerate will likely discover, upon even a slight examen of what is offer'd them now. In the course of it, will be found some retractions of amendments made overhastily in the text of this writer's Edition; but their number is trifling, and so is their importance: more considerable either way are certain new emendations, produc'd while these Notes were in prepping, and the text under a revision: they are doubly pointed out to observance; first, by an asterisk set before the Note that contains them; and a second time, by certain numeral references at the end of each play's "*Errata*;" but might be notic'd still more commodiously, and with little blemish to the copy of any possessor, by an (*a*) or other small mark with a pen, made in the play itself, and at those words of it which stand before the asterisk'd Note.'

We have waded through these Notes, and their tediousness and dulness can only be conceived by those readers, if any such there be, who are endued with the patience of a Reviewer. We will not punish our best friends by laying before them such a specimen as would convey the most just idea of the work; but we will, in tenderness to the Author, as well as partiality to our Readers, endeavour to extract 'matters of such tendency as are but rarely admitted, and that with a view to diversify.'

ANTONY and CLEOPATRA.

'*Boy my greatness*!] Three very singular coinages,—which, though they are justify'd by analogy, and the genius of the English language, a modern would hardly have ventur'd upon,—occur in this speech, —"*to ballad, to stage*, and *to boy*; the latter (which see explain'd in the "*Glossary*") has relation to a custom of Shakespeare's stage, of having women's parts acted by boys. (*v.* "*a. y. l. i.*" 93, 21.) The great imperfections of such a representing are hinted at in the passage before us: and were certainly one principal reason, among a number that might be assign'd, why the Poet has brought so few women into his plays; has made the characters trifling, and of no great importance, of some that he has brought; and put other some into breeches, occasionally; colouring, in some measure, by that expedient, a defect to which custom subjected him.—But this was not the only defect of the stage that these plays were brought out upon; another, and more considerable, was it's fittings out: Scenes were unknown to it; all it's decorations were—certain arras or tapestries in front, and some on the sides, with slips between: the platform was double, the hinder or back part of it rising some little matter above that in the front, and this serv'd them for chambers or galleries; for Juliet to hold discourse from with Romeo, and for Cleopatra in this play to draw up Antony dying; and this upper stage too, it is probable, was the place of performance for those little engrafted pieces that Shakespeare has given us, as—the play in "Hamlet," masque

maſque in the "*Tempeſt*," &c.—the perſons to whom they were preſented, ſitting upon the lower. That this was their ſtage's conſtruction, and continu'd to be ſo, (perhaps, as low down as the general reform of it at the Reſtoration, the æra of ſcenes and of actreſſes) is evinc'd beyond doubting, from entries that are found in ſome plays of rather a later date than the Poet's; in which are ſeen the terms—*upper*, and *lower*; and dialogues paſs between perſons, ſtanding ſome on the one and ſome on the other ſtage: and this form it receiv'd from the earlieſt pieces produc'd on it,—the Myſteries: for the exhibition of which, the platform had yet another diviſion; a part beyond the two we are ſpeaking of, and riſing higher than them; upon which appear'd their *Pater cæleſtis*, attended by angels; patriarchs and glorify'd perſons upon that in the middle, and meer men on the lowermoſt: and Hell (a moſt neceſſary member of these curious productions, for without it there had been no entertainment for ſome of their auditors) was repreſented by a great gaping hole on the ſide of that platform, that vomited ſomething like flames; out of which their greateſt jokers, the devils, aſcended at times, and mix'd with the men; and into which, they were commonly driven in heaps at the drama's concluſion: but this Hell, and the higher diviſion, vaniſh'd with the Myſteries; and the ſtage's form, after that, was as above.—The poverty of this apparatus had one very conſiderable effect upon the perſons that wrote for it; the ſetting of which in it's due light being of ſome conſequence to the Poet's reputation, in a matter that has been objected to him, it is upon that account chiefly that this detail of his ſtage is enter'd into: naked as it was, and quite motionleſs; without ſcenes, or machinery, not ſo much as a trap door for a ghoſt to riſe out of; the ſpectator had nothing to aid him, or contribute to his deception: fancy pieo'd out all theſe defects, as well as it could; and it's powers were call'd out upon,—to imagine the ſame unchangeable ſpot to be a hall, a chamber, a palace, a cottage, a ſhip, lawn, field of battle, &c. This call upon their auditor's fancy, to which the poets were driven by their ſtage's penurioufneſs, made them hardy to go a ſtep farther, and bring things upon it that cannot be repreſented on any ſtage; not even upon the preſent under all it's improvements, or under any other that can be imagin'd: but they thought, and thought rightly,—that it was but a ſtrain or two more, and the ſame active power in their audience that could make them ſee places and actions of which there was not even the ſhadow, could picture others out to them of greater difficulty; ſuch as—Pompey's entertainment on ſhipboard, and the monument ſcenes in this act.—Having mention'd the Myſteries, in the courſe of this long note, as the firſt dramatic pieces amongſt us, the reader will excuſe it's being lengthen'd a little more, by telling him—that it is not certainly known, when they commenc'd, nor when they ended: that they were ſucceeded by other pieces, intitl'd—Moralities; in which vices and virtues were perſonated, and a ſort of fable tranſacted by them, intermingl'd with men: that theſe latter pieces had ſtill a footing upon the ſtage in the time of our Poet; and were finally driven from thence, by himſelf, and his brother writers.——

As

AS YOU LIKE IT.

'*Into the lean*, &c.] Into a being, thin, ſhrivel'd, and ſqueaking; the very figure, in perſon and habit too, of that character in the Italian comedy that is call'd—*il Pantalone*: this being, the Poet makes a performer in his drama's fixth act; which he lengthens with one act more, after the example of a few elder writers, Bale being one.—Pantaloon and his mates, ſeem to have found their way into England about the year 1607; the conjecture is founded upon a large and remarkable extract from a play of that date, intitl'd—"*Travels of three* Engliſh *Brothers*," that may be ſeen in the "*School*:" Should the Poet's acquaintance with the character he has juſt been deſcribing have arisen from this visit, his play (it is likely) was much of the ſame date with the play above-mention'd.

'*Set down your venerable burthen*;] A traditional ſtory was current ſome years ago about Stratford,—that a very old man of that place, of weak intellects, but yet related to Shakeſpeare,—being aſk'd by ſome of his neighbours, what he remember'd about him; anſwer'd,—that he ſaw him once brought on the ſtage upon another man's back; which anſwer was apply'd by the hearers, to his having ſeen him perform in this ſcene the part of Adam: that he ſhould have done ſo, is made not unlikely by another conſtant tradition,—that he was no extraordinary actor, and therefore took no parts upon him but ſuch as this: for which he might alſo be peculiarly fitted by an accidental lameneſs, which,—as he himſelf tells us twice in his "*Sonnets*," v. 37, and 89,—befell him in ſome part of life; without ſaying how, or when, of what ſort, or in what degree; but his expreſſions ſeem to indicate—latterly.——

'*Right painted cloth*,] In the painted cloth ſtyle, *i. e.* briefly and pithily. Tapeſtries are improperly call'd—painted cloths: therefore, the cloths here alluded to, ſeem rather thoſe occaſional paintings, that were indeed done upon cloth, *i. e.* linen or canvas; and hung out by the citizens upon different public occaſions, but chiefly—entries: the figures on theſe cloths were ſometimes made to converſe and aſk queſtions, by labels coming out of their mouths; and theſe are the ſpeeches that Jaques is accus'd of ſtudying. There was alſo a furniture of painted cloth: the devices and legends of one of them, the poſſeſſors of Sir Thomas More's works may ſee among his poems.——

'*Not, o ſweet Oliver*, &c.] These words have no appearance of ballad, as an editor has fancy'd; but rather of a line in ſome play, that perhaps might run thus,—*O my ſweet Oliver, leave me not behind thee*; which this wag of a Clown puts into another ſort of metre, to make ſport with ſir Oliver: telling him—I'll not ſay to you, as the play has it, "*O ſweet Oliver*, | *O brave Oliver*, | *Leave me not behind thee*;" but I ſay to you, "*wind away*," &c. continuing his ſpeech in the ſame metre: in this light, the paſſage is truly humourous; but may be much heighten'd, by a certain droleneſs in ſpeaking the words, and by dancing about ſir Oliver with a harlequin geſture and action.——

COMEDY OF ERRORS.

'*SCENE.*] It is obſerv'd in the "*Introduction*, p. 26, that this is the moſt regular of all Shakeſpeare's plays, in point of conduct; owing,

owing, in truth, to the model he had to work upon,—a tranſlated "*Menechmus*" by one who ſigns himſelf—W. W. *i. e.* William Warner, according to Wood; who alſo makes him a Warwickſhire man, and a member of his univerſity: the tranſlation ſhows him a ſcholar; and you are told, in a preface to this,—that he had other of Plautus' plays by him, fit for publiſhing, but none are come to light but this one: as a poet and countryman of Shakeſpeare's, he might (probably) be of his acquaintance, and that inquiſitive ſpirit would not fail to enrich itſelf by converſations with a man of this turn; in ſome of theſe, he might pick up the idea of Paſolles' character; a Thraſo, or Pyrgopolinices, or both; but leſs extravagant than either, and more a picture of nature: out of him too, or ſome other of his Oxford acquaintance, might the *ſcene* of this play be collected; being, in fact, the genuine Roman and Greek ſcene, as deſcrib'd by the learned:—to wit,—a public place, or large ſquare; op'ning upon which, (to the right, the left, and in front) were—the Duke's palace, the houſe of Antiphilus Epheſian, and the Abbey; and whoſe centre was the mart or exchange: by a ſcene of this ſort the unity of place was provided for by the ancients in their plays, who are imitated by Shakeſpeare in this.——

'*They ſay, this town*, &c.] It is obſerv'd very juſtly by the laſt editor,—that the character given of Epheſus in this place is the very ſame that it had with the ancients, which may paſs for ſome note of the Poet's learning; and the folio's afford another ſmall mark of it, but ſo diſguis'd as to want a decypherer. The Antiphilus of this ſcene is diſtinguiſh'd by the name of—*Erotes*, (in one place——*Errotis*) and his brother by that of—*Sereptus*; plainly a corruption of—*Surreptus*, and *Erotes* leſs plainly of—*Soſicles*, for ſo the Menechmi are call'd in the original PLAUTUS; which if the Poet had not dip'd into, *Surreptus* had never ſtood in his copy; the tranſlation having no ſuch agnomen, but calling one brother ſimply—*Menechmus*, the other—*Soſicles*, as may be ſeen in it's argument: *Sereptus* is met with but once, and the other name twice; after which the diſtinction commences that is found in all modern editions.——

CYMBELINE.

'This incident of *the trunk* [in Cymbeline] is from Boccace; whoſe ſtory the author of "*Weſtward for Smelts*" has taken, and model'd after his own manner, with changes that Shakeſpeare has borrow'd from him: the actors of all their fables are different; and the latter has intermix'd with his action ſome matters of ſeeming hiſtory, but, in fact, as very tales as the reſt of it; hiſtory having furniſh'd him nothing, but ſome relations that make a part of his dialogue, and the mere names of Guiderius, Arviragus, and Cymbeline.——

HAMLET.

'*Either for tragedy*, &c.] The latter half of the diſtinctions that follow, ſeem accommodated to the ſpeaker; who flies at all ſubjects, and betrays his wiſdom in all of them; giving us, in his talk on the preſent, diviſions which the drama knows nothing of. The remainder of his ſpeech is more ſenſible: "*law of writ, and the liberty*," mean—pieces written in rule, and pieces out of rule; for theſe, he ſays, his players were fitted, as well as for the "*too-light Plautus*, and *too-heavy Seneca*:" but in this the Poet forgets himſelf,

and

and puts his own just opinion of the writings of those authors into a mouth it is not fit for.—Among the songs in a late publication, is one of seven long stanza's, titl'd (as may be thought) by the publisher,—"*Jephtah Judge of Israel*;" it's first is as follows:—"*Have you not heard these many years ago,* | *Jeptha was judge of Israel?* | *He had one only daughter and no mo,* | *The which he loved passing well:* | *And, as by lott,* | *God wot* | *It so came to pass* | *As Gods will was,* | *That great wars there should be,* | *And none should be chosen chief but he.*" Possibly, it might be one of an ancient Collection of bible histories made into songs, whose general title was—"*Pious Chansons*;" and if so, we see the origin of the Poet's first reading in l. 12, (p. 51.) which they who choose may consult. From the same publication will be taken, in the course of these notes, parcels of a few other songs, such as are connected with Shakespeare, or partially found in him: when any such quotations occur, and no authority vouch'd for them, the reader will be pleas'd to refer them to the publication aforesaid.

'*Like French falconers,*] The epithet, in the quarto's is—"*friendly*," a mistake of the printer's; for if the context be look'd into, *friendly* will be found an absurdity, and cadence declares against it besides: the French are remarkably irregular in all feats of sporting, even at this day.—To understand a preceding sentence, l. 21, it should be remember'd—that female characters were always acted by *boys*.

'*I heard thee,* &c.] Before any judgment can be form'd of this "*speech*" which is call'd for by Hamlet, about which there have been various opinions, it will be necessary to conceive rightly what is said of the play in general out of which it is taken; for some of the Poet's terms on that subject extend also to this particular speech, and give us his own opinion about it, that is—under certain restrictions that shall be mention'd hereafter: the terms are something ambiguous, but this (it is conceiv'd) is the force of them. The play, says he, (speaking in the person of Hamlet) was "*well digested in the scenes*," the fable well and artificially manag'd, "*set down with as much modesty as cunning*," yet of such a simplicity as was equal to the art of conducting it: this, says the speaker, is the opinion that I had of it, and others of better judgment than me, "*whose judgments tried in the top of mine:*" On the other hand, there were who objected to it,—that "*there were no salts in the lines, to make the matter savoury*," no comic mixture wrought up with it, to make the grave relish better, "*nor no matter in the phrase, that might indite the author of affection*," and the grave itself was so worded, that the writer seem'd untouch'd by his subject: but they allowed of what was said of the fable; call'd the conduct of it good, "*an honest method*;" and moreover, its tendency moral, and its diction poetical, "*as wholesome as sweet*," having a natural beauty but not set off with much art, "*more handsome than fine.*" If this be a right interpretation of the branches of this character, we have in them a general praise of the play, (exclusive of it's want of "*affection*," and the other matter objected to it) and, consequently, of the speech and it's poetry; which praise it had been justly intitl'd to, (with exception of two or three phrases,—"*whiff, grandsire,* and *roasted*") had

had it ended at the end of poor Priam, 53, 20: but the Poet had a purpose to ſerve, which induc'd him to give the reſt of this ſpeech; though with hazard (or rather, death) of his judgment, if we extend his commendation to all of it: An audience could not dine on fine ſpeeches at that time of day, but would be fed with things "*ſavoury:*" the addition, with the aid of Polonius, was a diſh to their palate, which Shakeſpeare did not ſtick to ſerve up to them; reck'ning (as well he might) on their judgment, that it would acquit him of any intention of including the latter lines in his character, and beſtowing praiſe upon them. Among the very few plays of that time that have not been ſeen by the editor, is one that bears the title of "Dido *queen of* Carthage," in which one might be apt to expect the ſpeech in queſtion: but—beſides the great probability that the play which contain'd this ſpeech was never printed,—if Langbaine be right in his author, the ſpeech will not be found in this "Dido;" for the caſt of Thomas Naſh's productions is widely different.——

'*Or to take arms*, &c.] Editors make a mighty ado about the phraſe—"*ſea of troubles*;" which they will needs have a part of the metaphor, and a defect in it, and—*Siege*, *Say*, *Aſſay*, *Aſſail*, and *aſſailing*, are made amendments by turns. "*ſea*," in this place, does the office of an epithet, and ſhould be conſider'd in that light only: the arms are taken up againſt "*troubles*" that come on *like* a ſea; under which are comprehended—their violence, their inceſſant beating, and the multitude of them; making in the whole a magnificent idea, which theſe *amendments* deprive us of. It may not be much amiſs, to obſerve a piece of art in the Poet's at the ſpeech's conclusion, which an actor ſhould give particular heed to: the impreſſion it has made on the ſpeaker is ſo ſtrong, that he cannot diſengage himſelf preſently from the mood it has put him in; and it is not 'till after three ſpeeches of Ophelia's, that he is able to take up another.—The changes in 60, 61, and 66, are in the four latter moderns.——

'*The hobby horſe is forgot.*] And his epitaph too, for this is all that is left of it. The "*hobby horſe*" was a conſtant part of the diverſions of May-day, for ſeveral centuries; 'till the puritans ſet themſelves againſt it, in the days of our Author, and brought about a ſuppreſſion: the fall of it was lamented by a wit of that time, in a ballad or ſuch like poem, of which this is a line.—It is ſcarce worth remarking, being a fact of ſuch notoriety,—that "*ſables*," the furs ſo call'd, are the finery of moſt northern nations: ſo that Hamlet's ſaying—he would have a "*ſute*" of theſe ſables, l. 6, amounts to a declaration—that he would leave off his blacks, ſince his father was ſo long dead.

'*This is munching Malicho*;] This is ſaid of the perſon of the "*Poiſoner*" in the Dumb Show, a repreſentative of the King; who was a man of mean figure, (*v.* 83, 7.) and is therefore compar'd by the ſpeaker to the character call'd—Iniquity, in the ancient moralities, whoſe figure (it is like) was the ſame, an ill-looking, "*munching*" animal. See "*Malicho*" in the *Gloſſary*.—The "*Dumb Show*" is (for any thing the editor knows to the contrary) a domeſtic invention; and was the ornament of moſt of the plays that came immediately

mediately next the moralities, such as—Gorboduc, Jocasta, &c. in which they were prefix'd to each act; their matter,—a piece of history similar, or some typical fable, expressing that act's moral: these degenerated afterwards into a bare mute representation of the whole action in little, but under different personages, and this was the common run of those shows; of which, and of the plays they belong'd to, the play and show in this place are a fair specimen, and so intended by Shakespeare; who in his "*Tempest*, *Midsummer Night's Dream*, and *Love's Labour lost*," has given samples of three other pieces,—a pageant, a masque, and an interlude,—and all with the same design, it is probable, namely—to shew the general state of our theatres when he first came among them, and (perhaps) of some of them afterwards.——

2 HENRY IV.

'*Then was Jack Falstaff*, &c.] This can be no fiction, but a real anecdote of this most famous personage, who has been falsely reputed imaginary: A court-page, in such libertine times as the latter years of King Edward the Third, was likely to prove a Falstaff at sixty; likely to be a favour'd companion of the irregularities of Harry the Fifth's youth; and to be the ancestor of that sir John Falstaff whom we have in another play, "1 H. 6." and if the latter was the last of his family, as there is reason to think, no restraint lay upon Shakespeare from touching up the ancestor's picture with such embellishments as his fable requir'd.'

We have not given the above notes, as all containing matters of novelty, nor do we always assent to what is advanced in them.

The uncouth affectation, or *modern-antique*, of our Critic's style and phraseology, together with the perplexity and peculiarity of his various typographical references, as well as the absurdity of continual references to his "School," a work not yet published *, it is almost needless to point out.

* Vid. Rev. vol. xxxix. p. 274.

ART. VI. *Account of Sterne's Letters, concluded.* See our last, p. 340.

WE have so often given our opinion of the practice, now become very common, of publishing the private correspondence of men who have been eminent in the *lettered* or the *active* world, that we have nothing left to add on the subject, but this conclusive observation, that while the curiosity of mankind will *pay* for its gratification, in this respect, there will never be wanting a sufficient inducement to ransack the studies and closets of departed geniuses, for materials wherewith to raise a monumental pile, to the honour—perhaps the dishonour, of the great names inscribed upon them.

The Letters of Sterne, however, will reflect no disgrace on his memory. They are genuine, and they will serve to assist us in forming a more competent idea of the character of

the celebrated Yorick, than we could with certainty collect from the writings which were publiſhed by himſelf. He ſeems, in almoſt every Letter, to have written from the heart. His immediate ſituations, and feelings, rather than his genius, appear to have always guided the pen of his correſpondence; and we ſee in the receſſes of private life, the man who ſo conſpicuouſly ſhone in the public capacity of an Author. His Letters, it is true, will be deemed of various and unequal importance, by their different readers. Some will look, perhaps, for finiſhed models of the epiſtolary form of writing; and by theſe, the more trivial *billets*, ſuch as always find their way into collections, will be held in no great eſtimation: while, to thoſe who may think every thing curious that flowed from the inimitable pen which gave us a *Father Shandy*, an uncle *Toby*, a corporal *Trim*, a Doctor *Slop*, a *Le Fevre*, &c. there will not be found, in the volumes before us, an unintereſting page.—For us, we really think ourſelves obliged to Mrs. Medalle for the entertainment ſhe has procured us, in the peruſal of her collection; and the more eſpecially, ſince we conſider theſe Letters as furniſhing, in ſome degree, a Supplement to our favourite work, *The Sentimental Journey*: the greateſt part of them bearing relation to thoſe travels abroad which gave birth to that moſt captivating performance.

In our laſt month's Review we gave an abſtract of Mr. Sterne's brief account of his family, prefixed to the firſt volume of his Correſpondence; and we now proceed to lay before our Readers a few particulars ſelected from the Letters themſelves: by which they will, in ſome meaſure, be enabled to form a judgment of the merit of the preſent publication.

There is nothing in which mankind ſo univerſally ſhew their love and tendency to *oldwivery*, as in their blind devotion to old vulgar maxims and proverbial *ſaws*. This kind of ſuperſtition, if we may ſo term it, is happily exploded in Vol. I.

'To Dr. ******.

'Dear Sir, Jan. 30, 1760.

— '*De mortuis nil niſi bonum*, is a maxim which you have ſo often of late urged in converſation, and in your letters, (but in your laſt eſpecially) with ſuch ſerioufneſs, and ſeverity againſt me, as the ſuppoſed tranſgreſſor of the rule;—that you have made me at length as ſerious and ſevere as yourſelf:—but that the humours you have ſtirred up might not work too potently within me, I have waited four days to cool myſelf, before I would ſet pen to paper to anſwer you, "*de mortuis nil niſi bonum.*" I declare I have conſidered the wiſdom, and foundation of it over and over again, as diſpaſ-

diſpaſſionately and charitably as a good Chriſtian can, and, after all, I can find nothing in it, or make more of it, than a nonſenſical lullaby of ſome nurſe, put into Latin by ſome pedant, to be chanted by ſome hypocrite to the end of the world, for the conſolation of departing lechers.---'Tis, I own, Latin; and I think that is all the weight it has---for, in plain Engliſh, 'tis a looſe and futile poſition below a diſpute---"*you are not to ſpeak any thing of the dead but what is good.*" Why ſo?—Who ſays ſo?—neither reaſon or ſcripture.---Inſpired authors have done otherwiſe---and reaſon and common ſenſe tell me, that if the characters of paſt ages and men are to be drawn at all, they are to be drawn like themſelves; that is, with their excellencies, and with their foibles---and it is as much a piece of juſtice to the world, and to virtue too, to do the one, as the other.—The ruling paſſion *et les égaremens du cœur*, are the very things which mark, and diſtinguiſh a man's character;—in which I would as ſoon leave out a man's head as his hobby-horſe.—However, if, like the poor devil of a painter, we muſt conform to this pious canon, *de mortuis*, &c. which I own has a ſpice of piety in the *ſound* of it, and be obliged to paint both our angels and our devils out of the ſame pot—I then infer that our Sydenhams, and Sangrados, our Lucretias,---and Maſſalinas, our Sommers, and our Bolingbrokes---are alike entitled to ſtatues, and all the hiſtorians, or ſatiriſts who have ſaid otherwiſe ſince they departed this life, from Salluſt, to S——e, are guilty of the crimes you charge me with, "cowardice and injuſtice."

'But why cowardice? "becauſe 'tis not courage to attack a dead man who can't defend himſelf."—But why do you Doctors of the faculty attack ſuch a one with your inciſion knife? Oh! for the good of the living.—'Tis my plea.—But I have ſomething more to ſay in my behalf—and it is this—I am not guilty of the charge—tho' defenſible. I have not cut up Doctor Kunaſtrokius at all—I have juſt ſcratched him—and that ſcarce ſkin-deep.—I do him firſt all honour—ſpeak of Kunaſtrokius as a great man—(be he who he will) and then moſt diſtantly hint at a drole foible in his character—and that not firſt reported (to the few who can even underſtand the hint) by me—but known before by every chamber-maid and footman within the bills of mortality—but Kunaſtrokius, you ſay, was a great man—'tis that very circumſtance which makes the pleaſantry—for I could name at this inſtant a ſcore of honeſt gentlemen who might have done the very thing which Kunaſtrokius did, and ſeen no joke in it at all—as to the failing of Kunaſtrokius, which you ſay can only be

imputed to his friends as a misfortune—I ſee nothing like a misfortune in it to any friend or relation of Kunaſtrokius—that Kunaſtrokius upon occaſions ſhould ſit with *** **** and ******* —— I have put theſe ſtars not *to hurt your worſhip's delicacy*—If Kunaſtrokius after all is too ſacred a character to be even ſmiled at, (which is all I have done) he has had better luck than his betters:—In the ſame page (without imputation of cowardice) I have ſaid as much of a man of twice his wiſdom—and that is Solomon, of whom I have made the ſame remark "That they were both great men—and like all mortal men had each their ruling paſſion."—

The 14th Letter, from the biſhop of Glouceſter, does honour both to his lordſhip, and to Mr. Sterne; it was written in anſwer to a very decent Letter from the latter, ſent with Yorick's Sermons:

'To the Rev. Mr. STERNE.

'Reverend Sir, Prior-Park, June 15, 1760.

'I have your favour of the 9th inſtant, and am glad to underſtand, you are got ſafe home, and employ'd again in your proper ſtudies and amuſements. You have it in your power to make that, which is an amuſement to yourſelf and others, uſeful to both: at leaſt, you ſhould, above all things, beware of its becoming hurtful to either, by any violations of decency and good manners; but I have already taken ſuch repeated liberties of adviſing you on that head, that to ſay more would be needleſs, or perhaps unacceptable.

'Whoever is, in any way, well received by the public, is ſure to be annoy'd by that peſt of the public, *profligate ſcribblers*. This is the common lot of ſucceſsful adventurers; but ſuch have often a worſe evil to ſtruggle with, I mean the over-officiouſneſs of their indiſcreet friends. There are two Odes, as they are call'd, printed by Dodſley. Whoever was the author, he appears to be a monſter of impiety and lewdneſs—yet ſuch is the malignity of the ſcribblers, ſome have given them to your friend Hall; and others, which is ſtill more impoſſible, to yourſelf; tho' the firſt Ode has the inſolence to place you both in a mean and ridiculous light. But this might ariſe from a tale equally groundleſs and malignant, that you had ſhewn them to your acquaintances in *MS.* before they were given to the public. Nor was their being printed by Dodſley the likelieſt means of diſcrediting the calumny.

'About this time, another, under the maſk of friendſhip, pretending to draw your character, which was ſince publiſhed in a *Female Magazine*, (for dulneſs, who often has as great a hand as the devil, in deforming God's works of the creation,

creation, has *made them*, it ſeems, *male* and *female)* and from thence it was transformed into a *Chronicle*. Pray have you read it, or do you know its author?

'But of all theſe things, I dare ſay Mr. Garrick, whoſe prudence is equal to his honeſty or his talents, has remonſtrated to you with the freedom of a friend. He knows the inconſtancy of what is called the Public, towards all; even the beſt intentioned, of thoſe who contribute to its pleaſure, or amuſement. He (as every man of honour and diſcretion would) has availed himſelf of the public favour, to regulate the taſte, and, in his proper ſtation, to reform the manners of the faſhionable world; while, by a well-judged œconomy, he has provided againſt the temptations of a mean and ſervile dependency on the follies and vices of the great.

'In a word, be aſſured, there is no one more ſincerely wiſhes your welfare and happineſs, than,

Reverend Sir, W. G.'

The foregoing Letter, with others, printed in this collection, ſhew the good terms on which theſe two geniuſes were with each other, and muſt completely refute the groundleſs report of Sterne's having intended to ridicule the B. of G. in the character of Triſtram Shandy's Tutor.—By the *two odes* which his lordſhip cenſures in the preceding Letters, we apprehend he means the *two Lyrick Epiſtles* (not *odes)* publiſhed about this time, and cenſured by *us*, with a ſeverity little ſhort of his lordſhip's. See Review, vol. xxii. p. 437.

Few of our Author's Letters are written in the rattling ſtrain of Shandyſm, except ſome which are addreſſed to his friend HALL: of theſe the following may be given as a ſpecimen:

'To J—— H—— S——, Eſq.

'Dear H——, Coxwold,—, 1761.

'I rejoice you are in London—reſt you there in peace; here 'tis the devil—You was a good prophet.—I wiſh myſelf back again, as you told me I ſhould—but not becauſe a thin death-doing peſtiferous north-eaſt wind blows in a line directly from crazy-caſtle turret full upon me in this cuckoldly retreat, (for I value the north-eaſt wind and all its powers not a ſtraw)—but the tranſition from rapid motion to abſolute reſt was too violent.—I ſhould have walked about the ſtreets of York ten days, as a proper medium to have paſſed thro', before I entered upon my reſt—I ſtaid but a moment, and I have been here but a few, to ſatisfy me I have not managed my miſeries like a wiſe man—and if God, for my conſolation under them, had not poured forth the ſpirit of Shandeiſm into me, which will not ſuffer me to think two moments upon any grave ſubject, I would elſe, juſt now lie down

and die—die—and yet, in half an hour's time, I'll lay a guinea, I ſhall be as merry as a monkey—and as miſchievous too, and forget it all—ſo this is but a copy of the preſent train running croſs my brain.—And ſo you think this curſed ſtupid—but that, my dear H. depends much upon the quota horâ of your ſhabby clock, if the pointer of it is in any quarter between ten in the morning or four in the afternoon—I give it up—or if the day is obſcured by dark engendering clouds of either wet or dry weather, I am ſtill loſt—but who knows but it may be five—and the day as fine a day as ever ſhone upon the earth ſince the deſtruction of Sodom—and peradventure your honour may have got a good heavy dinner to-day, and eat and drank your intellectuals into a placiduliſh and a blanduliſh amalgama—to bear nonſenſe, ſo much for that.

'Tis as cold and churliſh juſt now, as (if God had not pleaſed it to be ſo) it ought to have been in bleak December, and therefore I am glad you are where you are, and where (I repeat it again) I wiſh I was alſo—Curſe of poverty, and abſence from thoſe we love!—they are two great evils which embitter all things—and yet with the firſt I am not haunted much.—As to matrimony, I ſhould be a beaſt to rail at it, for my wife is eaſy—but the world is not—and had I ſtaid from her a ſecond longer it would have been a burning ſhame—elſe ſhe declares herſelf happier without me—but not in anger is this declaration made—but in pure ſober good-ſenſe, built on ſound experience—ſhe hopes you will be able to ſtrike a bargain for me before this time twelvemonth, to lead a bear round Europe: and from this hopes from you, I verily believe it is, that you are ſo high in her favour at preſent.—She ſwears you are a fellow of wit, though humorous; a funny jolly ſoul, though ſomewhat ſplenetic; and (bating the love of women) as honeſt as *gold*—how do you like the ſimile?—Oh, Lord! now are you going to Ranelagh to-night, and I am ſitting, ſorrowful as the prophet was when the voice cried out to him and ſaid, "What do'ſt thou here, Elijah?"—'Tis well the ſpirit does not make the ſame at Coxwold—for unleſs for the few ſheep left me to take care of, in this wilderneſs, I might as well, nay better, be at Mecca—When we find we can by a ſhifting of places, run away from ourſelves, what think you of a jaunt there, before we finally pay a viſit to the *vale of Jehoſophat*—As ill a fame as we have, I truſt I ſhall one day or other ſee you face to face—ſo tell the two colonels, if they love good company, to live righteouſly and ſoberly as *you do*, and then they will have no doubts or dangers within, or without them—preſent my beſt and warmeſt wiſhes to them, and adviſe the eldeſt to prop

up

up his ſpirits, and get a rich dowager before the concluſion of the peace—why will not the advices ſuit both, par nobile fratrum?

'To-morrow morning, (if Heaven permit) I begin the fifth volume of Shandy—I care not a curſe for the critics—I'll load my vehicle with what goods *he* ſends me, and they may take 'em off my hands, or let them alone.—I am very valourous—and 'tis in proportion as we retire from the world and ſee it in its true dimenſions, that we deſpiſe it—no bad rant!—God above bleſs you! You know I am your affectionate Couſin, LAURENCE STERNE.'

'What few remain of the Demoniacs, greet—and write me a letter, if you are able, as fooliſh as this.'

In Letter LIX. Vol. II. we are treated with the following jeſt, at the expence of a country apothecary.

'A ſenſible friend of mine, with whom not long ago I ſpent ſome hours in converſation, met an apothecary (an acquaintance of ours)—the latter aſked him how he did? why, ill, very ill—I have been with Sterne, who has given me ſuch a doſe of *Attic ſalt* that I am in a fever—Attic ſalt, Sir, Attic ſalt! I have Glauber ſalt—I have Epſom ſalt in my ſhop, &c.—Oh! I ſuppoſe 'tis ſome French ſalt—I wonder you would truſt his report of the medicine, he cares not what he takes himſelf.'

The third volume preſents us with a curioſity. It is a Letter to Mr. Sterne, from a very ſenſible Black, in the ſervice of the duke of Montague. The letter itſelf, of the authenticity of which we have had unqueſtionable proof, will explain the occaſion:

'From Ignatius Sancho, to Mr. STERNE.

'Reverend Sir,

'It would be an inſult on your humanity (or perhaps look like it,) to apologize for the liberty I am taking.—I am one of thoſe people whom the vulgar and illiberal call *Negroes* *.—The firſt part of my life was rather unlucky, as I was placed in a family who judged ignorance the beſt and only ſecurity for obedience.—A little reading and writing I got by unwearied application.—The latter part of my life has been, thro' God's bleſſing, truly fortunate—having ſpent it in the ſervice of one of the beſt and greateſt families in the kingdom—my chief pleaſure has been books—Philanthropy I adore—How very much, good Sir, am I (amongſt millions) indebted to you for the character of your amiable Uncle Toby!—I

* This word is not printed exactly according to the original Letter, which we have ſeen. Sancho wrote it *Negers*, to expreſs his contempt of the vulgar pronunciation.

declare,

declare I would walk ten miles in the dog-days, to ſhake hands with the honeſt Corporal.—Your ſermons have touch'd me to the heart, and I hope have amended it, which brings me to the point—In your tenth diſcourſe, page ſeventy-eight, in the ſecond volume—is this very affecting paſſage—"Conſider how great a part of our ſpecies in all ages down to this—have been trod under the feet of cruel and capricious tyrants, who would neither hear their cries nor pity their diſtreſſes.—Conſider ſlavery—what it is—how bitter a draught—and how many millions are made to drink of it."—Of all my favourite authors not one has drawn a tear in favour of my miſerable black brethren—excepting yourſelf, and the humane author of Sir Geo. Elliſon.—I think you will forgive me; I am ſure you will applaud me for beſeeching you to give one half hour's attention to ſlavery, as it is at this day practiſed in our Weſt Indies.—That ſubject handled in your ſtriking manner would eaſe the yoke (perhaps) of many—but if only of one—gracious God! what a feaſt to a benevolent heart! and ſure I am, you are an epicurean in acts of charity.—You who are univerſally read, and as univerſally admired—you could not fail.—Dear Sir, think in me you behold the uplifted hands of thouſands of my brother Moors. Grief (you pathetically obſerve) is eloquent: figure to yourſelf their attitudes; hear their ſupplicating addreſſes!—alas! you cannot refuſe.—Humanity muſt comply—in which hope I beg permiſſion to ſubſcribe myſelf,

Reverend Sir, &c. I. S.'

Our Readers, few of whom, we apprehend, are unacquainted with Sterne's philanthropy (that God of honeſt Sancho's idolatry!) will readily anticipate the anſwer which was given to the foregoing Letter: but here it is:

'From Mr. STERNE, to Ignatius Sancho:

Coxwould, July 27, 1766.

'There is a ſtrange coincidence, Sancho, in the little events (as well as in the great ones) of this world: for I had been writing a tender tale of the ſorrows of a friendleſs poor negro-girl, and my eyes had ſcarce done ſmarting with it, when your letter of recommendation, in behalf of ſo many of her brethren and ſiſters, came to me—but why *her brethren?* or yours, Sancho! any more than mine? It is by the fineſt tints, and moſt inſenſible gradations, that nature deſcends from the faireſt face about St. James's, to the footieſt complexion in Africa:—at which tint of theſe is it, that the ties of blood are to ceaſe? and how many ſhades muſt we deſcend lower ſtill in the ſcale, ere mercy is to vaniſh with them? But 'tis no uncommon thing, my good Sancho, for one half of the world to uſe the other half of it like brutes, and then

then endeavour to make 'em ſo.—For my own part, I never look *weſtward*, (when I am in a penſive mood at leaſt) but I think of the burthens which our brothers and ſiſters are *there* carrying, and could I eaſe their ſhoulders from one ounce of them, I declare I would ſet out this hour upon a pilgrimage to Mecca for their ſakes—which by the bye, Sancho, exceeds your walk of ten miles in about the ſame proportion that a viſit of humanity ſhould one of mere form.—However, if you meant my Uncle Toby more he is your debtor.—If I can weave the tale I have wrote into the work I am about—'tis at the ſervice of the afflicted—and a much greater matter; for in ſerious truth, it caſts a ſad ſhade upon the world, that ſo great a part of it are, and have been ſo long bound in chains of darkneſs, and in chains of miſery; and I cannot but both reſpect and felicitate you, that by ſo much laudable diligence you have broke the one—and that by falling into the hands of ſo good and merciful a family, Providence has reſcued you from the other.

'And ſo good-hearted Sancho adieu! and believe me I will not forget your letter. Yours, L. STERNE.'

This honeſt African genius, we are informed, is at this time, by the permiſſion of Heaven, earning a ſubſiſtance by keeping a little ſhop ſomewhere in Weſtminſter!

The Letter which concludes the ſeries, is poſſibly the laſt that Sterne lived to write; and we give it to our Readers as the *laſt* (epiſtolary) *words of poor Yorick:*

'To Mrs. J———.

Tueſday.

'Your poor friend is ſcarce able to write—he has been at death's door this week with a pleuriſy—I was bled three times on Thurſday, and bliſter'd on Friday—The phyſician ſays I am better—God knows, for I feel myſelf ſadly wrong, and ſhall, if I recover, be a long while of gaining ſtrength.—Before I have gone thro' half this letter, I muſt ſtop to reſt my weak hands above a dozen times.—Mr. J——— was ſo good to call upon me yeſterday. I felt emotions not to be deſcribed at the ſight of him, and he overjoy'd me by talking a great deal of you.—Do, dear Mrs. J———, entreat him to come to-morrow, or next day, for perhaps I have not many days, or hours, to live—I want to aſk a favour of him, if I find myſelf worſe—that I ſhall beg of you, if in this wreſtling I come off conqueror—my ſpirits are fled—'tis a bad omen—do not weep, my dear Lady—your tears are too precious to ſhed for me—bottle them up, and may the cork never be drawn.—Deareſt, kindeſt, gentleſt, and beſt of women! may health, peace, and happineſs prove your handmaids.—If I die, cheriſh the remembrance of me, and forget the follies which you

ſo

ſo often condemned—which my heart, not my head betray'd me into. Should my child, my Lydia want a mother, may I hope you will (if ſhe is left parentleſs) take her to your boſom?—You are the only woman on earth I can depend upon for ſuch a benevolent action.—I wrote to her a fortnight ago, and told her what I truſt ſhe will find in you.—Mr. J—— will be a father to her—he will protect her from every inſult, for he wears a ſword which he has ſerved his country with, and which he would know how to draw out of the ſcabbard in defence of innocence—Commend me to him—as I now commend you to that Being who takes under his care the good and kind part of the world——Adieu——all grateful thanks to you and Mr. J———. Your poor affectionate friend, L. STERNE.'

There is no date to the foregoing Letter, but we imagine it muſt have been written within a day or two of his death.

At the cloſe of his third volume, we find a droll paper entitled *An Impromptu*; and another of fifteen pages, ſtyled a *Fragment*. It is ſomewhat in the manner of Rabelais; but is too ænigmatical to be underſtood without a *key*.

As we concluded the former part of this article, with Mr. Garrick's epitaph on Mr. Sterne, we ſhall, in like manner, take leave, for the preſent, of this ſingular genius, with a tranſcript of ſome very pretty, though incorrect verſes prefixed to theſe Letters, and ſaid to have been written by way of "Character and Eulogium of Sterne and his writings, in a familiar epiſtle from a gentleman in Ireland, to his friend—in 1769."

'What trifle comes next?—Spare the cenſure, my friend,
This letter's no more from beginning to end:
Yet, when you conſider (your laughter, pray ſtifle)
The advantage, the importance, the uſe of a trifle;
When you think too beſide—and there's nothing more clear—
That pence compoſe millions, and moments the year,
You ſurely will grant me, nor think that I jeſt,
That life's but a ſeries of trifles at beſt.

'How wildly digreſſive! yet could I, O STERNE,
Digreſs with thy ſkill, with thy freedom return!
The vain wiſh I repreſs—Poor YORICK! no more
Shall thy mirth and thy jeſts "ſet the table on a roar;"
No more thy ſad tale, with ſimplicity told,
O'er each feeling breaſt its ſtrong influence hold,
From the wiſe and the brave call forth ſympathy's ſigh,
Or ſwell with ſweet anguiſh humanity's eye:
Here and there in the page if a blemiſh appear,
(And what page, or what life, from a blemiſh is clear?)
TRIM and TOBY with ſoft interceſſion attend;
LE FEVRE intreats you to pardon his friend;

MARIA

MARIA too pleads, for her favourite diſtreſs'd,
As you feel for her ſorrows, O grant her requeſt:
Shou'd theſe advocates fail, I've another to call,
One tear of his MONK ſhall obliterate all.
Favour'd pupil of Nature and Fancy, of yore,
Whom from Humour's embrace ſweet Philanthropy bore,
While the Graces and Loves ſcatter flow'rs on thy urn,
And Wit weeps the bloſſom too haſtily torn;
This meed too, kind ſpirit, unoffended receive
From a youth next to SHAKESPEARE's who honours thy grave!'

ART. VII. *Archæologia; or miſcellaneous Tracts relating to Antiquity.* Publiſhed by the Society of Antiquaries of London. Vol. III. 4to. 19 s. Boards. Whiſton, &c. 1775.

IN the review of this volume, which conſiſts of forty-four articles, we ſhall purſue our former method *; enumerating the ſubjects, and giving a more particular account of ſuch papers as appear to be particularly curious or intereſting.

The ſeven firſt numbers treat on ancient horns of different kinds, but more particularly as they were uſed, among other purpoſes, for transferring inheritances. Theſe horns are ſaid to have been of four ſorts, viz. thoſe uſed in drinking, in hunting, in ſummoning the people, and thoſe of a mixed kind. Mr. Pegge preſents us with general obſervations on the horn as a charter, and with a particular account of a horn in the poſſeſſion of Mr. Samuel Foxlowe of Stavely, who, in virtue of this inſtrument (which was of the ſummoning kind), enjoys the offices of feodary or bailiff in fee, eſcheator, coroner, and clerk of the market of the honour of Tutbury; but the ſecond of theſe poſts is in a manner obſolete.

The Puſey horn, now in the poſſeſſion of Mrs. Jane Allen, of Puſey, Berks, ſiſter of the late —— Puſey, Eſq; is ſtill more ancient and curious than the former. Beſide the ſilver-gilt rims and a broad ring in the middle, it is neatly mounted on two hounds feet, which ſupport the whole. An inſcription ſhews that the manor of Puſey was given to the anceſtors of the Puſey family, by the Daniſh king, Canute: we are told that Charles Puſey produced this horn in court before Lord Chancellor Jefferies, when it was admitted and proved to be the identical horn by which, as by a charter, Canute had conveyed the manor of Puſey 700 years before. It appears to have been originally intended for the purpoſes of hunting; but as a hound's head of ſilver gilt is made to ſcrew in as a ſtopper at the ſmall end, it is ſuppoſed to have been alſo a drinking horn.

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* For an account of the firſt and ſecond volumes of this work, and of the Society itſelf, ſee the 43d and 49th vols. of this Review.

The Borſtall horn falls next under notice, as the title by which one Nigel, a huntſman, held ſome land, together with the cuſtody of the foreſt of Bernwood in Bucks. This Nigel had killed a wild boar which infeſted Bernwood, and preſented its head to Edward the Confeſſor, who rewarded him with the above eſtate, to hold to him and his heirs *per unum cornu, quod eſt chartæ predictæ foreſtæ.* Upon this land Nigel built a manſion houſe, called Boreſtall, in memory of the ſlain boar.

No. 4, gives an account of a horn preſented about the year 1347, to the Gild of Corpus Chriſti, the original founders of the college which bears that name, where this curious piece of antiquity is now preſerved.

The following article conſiſts merely of an extract from the will of Thomas Earl of Ormond, dated July 31, 1515, by which he diſpoſes of a '*lytle whyte horne of ivory, garniſhed at both thends with gold, &c. which*, he ſays, *was myn aunceſtors at firſt time they were called to honour.*'

Certain charter horns in the cathedral of Carliſle are next briefly deſcribed by Biſhop Lyttleton. Theſe *horns* prove to be the *teeth* of ſome very large ſea-fiſh given by King Henry I. to the prior and convent of Carliſle, when he granted them tythes of ſome lands within the foreſt of Inglewood, to be held *per quoddam cornu eborneum.*

The moſt ornamental piece of antiquity of the above kind is the property of the Right Hon. Thomas Lord Bruce. It is an elephant's tuſh, converted to the uſe of an horn, ſuppoſed to have deſcended to the preſent noble poſſeſſor through the Seymours, by an alliance of this latter family with that of the Eſturmys; 'which family, Mr. Camden obſerves, had been ever ſince the reign of Henry the Second hereditary bailiffs and keepers of the neighbouring foreſt of Savernake, in memory whereof their great hunting horn, tipped with ſilver, is ſtill preſerved by the Seymours.' However, the deſcent of this horn appears to be a matter of uncertainty and debate. Its embelliſhments are various and remarkable, of which a particular deſcription is given in the diſſertation, and in the engravings. Indeed, the prints annexed to the above articles ſeem to be executed with ſuch exactneſs and beauty, that the Reader would hardly form a clearer idea of the ſubjects from viewing the originals; poſſibly he might be rather diſappointed at finding them inferior to the elegance of the engravings.

The Hon. Daines Barrington furniſhes the next article, in which are deſcribed two muſical inſtruments uſed in Wales, the firſt is called Crwth or *Cruth*, and ſeems to have been the origin of the violin, which was not commonly known in England till the reign of Charles I. Mr. Barrington was the more ſo-

licitous

ſcitous to preſerve the knowledge of it, as it is now perhaps on the point of being entirely loſt, ſince there is but one perſon, John Morgan of Newburgh in the iſle of Angleſey, who can play on it, and he is fifty-nine years of age. The other rude muſical inſtrument is called a Pibcorn: 'As the name, ſays our Author, ſignifies the *horn-pipe*, I have little doubt but that the muſical movement which is thus called to this day, was originally made for dances which were performed to this inſtrument.'

In the two next diſſertations we have an inquiry into the antiquity of horſe-ſhoes. Charles Rogers, Eſq; gives ſome general account of the ſubject, which Mr. Pegge treats more largely, in order to prove that 'the ſhoeing of horſes was very far from being a *general practice* among the ancients.'

Articles 11 and 12, contain a diſcuſſion of the queſtion, 'Whether England formerly produced any wine from grapes?' Something on this ſubject has before appeared in the Archaeologia, and has been controverted. Mr. Pegge, with learning and ingenuity, labours to eſtabliſh the affirmative part of the queſtion, which he thinks he has clearly proved. Mr. Barrington, in a long diſſertation, oppoſes Mr. Pegge, and appears to have the beſt ſide of the argument. Much depends, in this diſpute, on the ſenſe on which the words *vinum*, *vinea*, &c. are uſed: Mr. Barrington contends that *vinea*, though it originally ſignifies a vineyard, was indifferently applied afterwards to mean a garden, orchard, or any ſmall incloſure near a houſe for the growth of fruit trees. On the whole, we muſt conclude with this Gentleman, that as, 'in the time of Agricola, our climate was not deemed ſufficiently warm for the cultivation of vines, thoſe who contend that we have had a more benign temperature in any intermediate period, ſhould be able to ſupport their opinion by proofs abſolutely irrefragable.'

Governor Pownal preſents us with ſome entertaining and judicious remarks on the boundary ſtone of Croyland abbey. Dr. Stukeley's account of it is very ſhort, and Mr. Camden's tranſlators of the inſcription have evidently miſtaken its meaning, therefore the Governor ſubjoins the actual hiſtory of this monument from Ingulphus, which proves to be its beſt interpreter. He obſerves that 'this monument is perhaps a ſingular inſtance of any ſuch remaining for eight hundred and twenty-five years in the ſame ſtate and ſituation; the record of its being ſo placed continuing and exiſting at the ſame time.' However, it appears that a part of the inſcription is loſt, and it is curious to obſerve that the term *(AIO)* with which it now begins, has been ſuppoſed by ſome to be a Latin word, and accordingly rendered *(I ſay)* but it proves to be a proper name, the name of one of the five brothers who were inſtru-

mental in reſtoring the monaſtery at a time when it was greatly reduced. This may ſerve as a hint to antiquaries not to be too ſanguine or precipitate in their conjectures.

Mr. Pegge's remarks on Belatucader conſtitute the 14th article. Biſhop Lyttleton and Profeſſor Ward ſuppoſed him to have been a local deity, as do moſt others, but with a reference to Apollo, who was worſhipped, as they obſerve, by the Druids *. Mr. Pegge, with his uſual ingenuity, contends that 'it is highly abſurd, to look out for any other deity in Belatucardus but the god Mars.' He acknowledges that he was a local deity, peculiar in this iſland to the Brigantes, but aſſerts him to be equivalent to Mars, and to have been inveſted with the ſame powers as that god, and not to have the leaſt concern with Apollo, or any relation to him.

The ſubject of the *Deæ matres* is curious and difficult. It is here deſcanted on by Mr. Gough, but as an account of the different opinions, &c. concerning them would rather exceed our limits, we muſt paſs to the 16th number, which conſiſts of, Obſervations in a Tour through South Wales, Shropſhire, &c. by Owen Saluſbury Brereton, Eſq; from which we ſhall only inſert one paragraph as ſomewhat amuſing, almoſt lamenting at the ſame time that this remain of antiquity is now deſtroyed. 'A few miles (he ſays) north-eaſtward from Bridgenorth, I viſited the very ancient manſion of one of the oldeſt families in England, the Gatacres of Gatacre; the walls of which were very particular, on account of their being built of a dark-grey free ſtone, coated with a green vitrified ſubſtance about the thickneſs of a crown piece, a moſt effectual preſervative againſt all bad weather. The hall was nearly an exact ſquare, and truly remarkably conſtructed. At each corner, and in the middle of each ſide, and in the center, was an immenſe oak tree, hewed nearly ſquare, and without branches, ſet with their heads on large ſtones, laid about a foot deep in the ground, and with their roots uppermoſt, which roots, with a few rafters, formed a complete arched roof: the floor was of oak boards three inches thick, not ſawed, but plainly chipped. The whole, I hear, is entirely pulled down ſince I ſaw it.'

Mr. Gough's obſervations on ſome Roman altars, found in Auguſt 1771, near Graham's Dyke, form a very good article. Theſe altars are four in number, of different heights, from three feet to two feet ſeven inches, with legible inſcriptions on each, and each of them is ſaid to preſent us with ſome peculiarity unknown in the ſyſtem of Roman inſcriptions in Britain. The name of the dedicator, *M. Cocceius Firmus*, is entirely new among us: Mr. Gough apprehends theſe altars to have been

* Archæolog. I. p. 308.

the

the furniture of his *Lararium*, or of the public temple of the fort, perhaps erected by him, and which appears to have been dedicated to no leſs than eight deities. The fourth altar, Mr. Gough ſays, is perhaps the greateſt curioſity, and the moſt intereſting to us. *Genio Terræ Britannicæ* is peculiar to this place, and the only inſtance in which the *name of our iſland* is to be found in the many inſcriptions preſerved among us. *Firmus*, in the true ſpirit of his country, endeavours to make all the deities, both of his own and foreign nations, propitious to him; and after joining the reſt together, not excepting Jupiter himſelf, conſecrates one altar entirely to the genius of our iſle.

We next meet with a memoir, by the Rev. Mr. Pegge, concerning the Sac Friars, or *Fratres de pœnitentia Jeſu Chriſti*. This is followed by a long memoir on Cock-fighting; wherein the antiquity of it, as a paſtime, is examined and ſtated; ſome errors of the moderns concerning it are corrected, and the retention of it among Chriſtians is abſolutely condemned and proſcribed: this is alſo written by Mr. Pegge. He ſuppoſes the practice to have been introduced among the Greeks by Themiſtocles, who when leading the Athenian army againſt the Perſians, attended to ſome cocks fighting, and, ſtopping his troops, obſerved to them, that thoſe animals fought not for the gods of their country, nor for the monuments of their anceſtors, nor for glory, nor for freedom, nor for their children, but for the ſake of victory; and from this topic he endeavoured to inſpirit his ſoldiers: from this time an anniverſary cock-fighting is ſaid to been appointed by Themiſtocles, who had gained the victory, and deſired in this manner to commemorate it, and excite a ſpirit of valour among the Athenians. From the Grecians it paſſed to the Romans, though Mr. Pegge ſuppoſes that the latter uſed quails in fighting rather than cocks. 'The cock, he adds, was in Britain before Cæſar's arrival, but no notice of his fighting has occurred to me earlier than the time of William Fitz-Stephen, who wrote the life of Archbiſhop Becket, ſome time in the reign of Henry II.' Mr. Pegge, with juſt ſeverity, cenſures the practice, and inveighs againſt its barbarity: but notwithſtanding all that he, or, perhaps, an angel from heaven could ſay on the ſubject, it is ſtill probable there will be found a ſet of barbarians who will ſupport and continue the practice. We wonder that he has not added ſomewhat on the cuſtom of throwing at cocks, a diverſion equally cruel, unchriſtian, and deteſtable.

In the 20th article Mr. Pegge illuſtrates an inſcription in honour of Serapis, on a ſtone found in digging a cellar at York, at a place called the Friar's Garden, one of the higheſt parts of the city: it was diſcovered in Auguſt 1770.

No. 21 consists of extracts from a MS. dated "*apud Eltham, mense Jan.* 22, *Hen.* VIII." Communicated to the Society by Mr. Brereton abovementioned. The MS. is entitl'd, "Articles devised by his Royal Highness*, with Advice of his Council, for the Establishment of good Order and Reformation of sundry Errors and Misuses in his Household and Chambers." Among other orders in this MS. one is, 'Dinner to be at ten, and supper at four.' How different this from present custom! As is also the following: 'The Queen's maids of honour to have a chet loaf, a manchet, a gallon of ale, and a chine of beef for their breakfast.' Other directions are: 'The proper officers between six and seven o'clock every morning to make the fire in and *straw* his Highness's privy chamber: Coal only allowed to the King's, Queen's, and Lady Mary's chambers: Injunction to the brewer not to put hops or brimstone into the ale.' Among fowl for the tables are crocards, winders, runners, grows, and peions, but neither turky, or Guiney fowl. Among the fishes is a porpoise, and if it is too big for a horse load, a further allowance is made for it to the purveyor.

The following article, by Mr. John Reinhold Forster, contains observations on the Parthian epochas found on a coin in the Imperial cabinet at Vienna, published by Father Erasmus Froelich, in his *Elementa Numismatica*, *tab.* xiv. *n.* 6. From the ancient silver medal abovementioned, Mr. Forster derives a new and powerful argument to confirm the common opinion, that the Parthian æra, on the medals of the Parthian kings, began in the year 256 before Christ, and the 498th of Rome.

No. 23 is a dissertation on a singular coin of Nerva, in a letter to Matthew Duane, Esq; from the Rev. Mr. Ashby, President of St. John's College, Cambridge. This coin, of middle bronze, was found in Mr. Wegg's garden at Colchester, and seems to have, in this Writer's account, every kind of merit to recommend it; it is probably an unique, and unpublished hitherto, as nothing like it occurs in the books that have been turned over in hopes of gaining information. Its singularity consists in having the figure of Neptune on the reverse, with an inscription signifying its dedication to him, as having instituted the Circensian games. No deity of the higher order is said to appear so seldom on Imperial coins struck at Rome, as Neptune; and more than this, the legend which would suit every Emperor that went before or succeeded Nerva, seems to be unluckily applied to him, because it disagrees with the testimony of Dion, who tells us expressly that Nerva lessened the expences, and consequently the magnificence, of these chariot games, out

* The title of Majesty was not then given to our Kings.

of conſideration for the magiſtrates who were obliged to give them, in virtue of their offices, which had occaſioned great hardſhips to thoſe whoſe birth and merit entitled them to the higheſt employments in the ſtate. The inſcription admits of much criticiſm, and is conſidered with great learning by Mr. Aſhby, who inclines to ſuppoſe that a ſtatue might be erected in honour of Neptune, and a few coins ſtruck, having the ſtatue and inſcription on the reverſe, as a cheap mark of religious reſpect, inſtead of expenſive annual games. Hereby it was provided to obviate any ſuſpicion that the ſhows were reduced through any want of religion; and Mr. Aſhby adds, this well-judged kindneſs of a good emperor to his ſubjects deſerved to be thus indirectly celebrated by the ſenate.

[*To be concluded in our next.*]

Art. VIII. *Devotional Pieces, compiled from the Pſalms and the Book of Job. To which are prefixed, Thoughts on the devotional Taſte, on Sects, and on Eſtabliſhments* By Mrs. Barbauld (late Miſs Aikin) 12mo. 2s. 6d. ſewed. Johnſon. 1775.

Devotion, conſidered as the natural expreſſion of religious emotions, is a ſubject which hath ſeldom been treated with philoſophical preciſion. It has generally fallen into the hands either of illiterate zealots, who indulge their feelings without knowing or inquiring from whence they proceed, or of tender and feeble ſpirits, who have been better able to expreſs their devotional ſentiments in the ſoft language of love, than to explain their nature, and inveſtigate their origin. Among philoſophers it has been uſual to regard the exerciſe of the affections in religious duties as a mark of a weak and unimproved mind; and to conſider religion rather as adapted to furniſh general principles of action, and form a ſettled habit and character, than as a proper ſubject of emotions and paſſions. Perhaps this may have ariſen from obſerving the vulgar and diſguſting, or the ridiculous and childiſh appearances which devotion has aſſumed among the ſuperſtitious and the enthuſiaſtic, more than from any accurate examination of the natural influence of religious principles and ideas on the human mind.

The Author of the thoughts prefixed to theſe Devotional Pieces, clearly of opinion that this is the caſe, and deſirous to remove the diſgrace which enthuſiaſm in its ſeveral forms has brought upon true devotion, hath employed her able and maſterly pen to ſhow, that a devotional ſpirit is not beneath the attention of the moſt cultivated and philoſophical ſpirits, or in the expreſſive words which ſhe has choſen for the motto of her work, that

Praiſe is devotion fit for mighty minds.

The leading idea in these observations is, that "devotion may properly be considered as an affair of sentiment and feeling, having its seat in the imagination and passions; and that it hath its source in that relish for the sublime, the vast, and the beautiful, by which we taste the charms of poetry, and other compositions that address our finer feelings; rendered more lively and interesting by a sense of gratitude for personal benefits." And considering an inclination to indulge these perceptions and feelings, as similar to that which men discover towards other sources of elegant pleasure, and to which it has been usual to appropriate the term, *taste*, the Author not improperly adopts this term, and calls a disposition to indulge religious emotions, and affections, a devotional taste.

With her usual originality of conception and elegance of expression, she has traced out the causes of the decay of this devotional taste; and shown, that the feelings of devotion are restrained, by indulging a habit of disputing on religious subjects; by conceiving of the deity in too abstracted a manner, and dwelling only on the great and extensive views of Nature and Providence; by being too scrupulously attentive to philosophical accuracy in the public exercises of religion; by adopting a ludicrous style in speaking on religious subjects, or ridiculing those whose hearts are giving way to honest emotions; and lastly, by being too fearful of superstition. Our Readers will be pleased to see the manner in which this justly admired Writer expresses herself on the last of these particulars:

'It shews great ignorance of the human heart, and the springs by which its passions are moved, to neglect taking advantage of the impression which particular circumstances, times, and seasons, naturally make upon the mind. The root of all superstition is the principle of the association of ideas, by which objects naturally indifferent become dear and venerable, through their connection with interesting ones. It is true, this principle has been much abused: it has given rise to pilgrimages innumerable, worship of relics, and priestly power. But let us not carry our ideas of purity and simplicity so far, as to neglect it entirely. Superior natures, it is possible, may be equally affected with the same truths at all times, and in all places; but we are not so made. Half the pleasures of elegant minds are derived from this source. Even the enjoyments of sense without it would lose much of their attraction. Who does not enter into the sentiment of the poet, in that passage so full of nature and truth:

> "He that outlives this hour and comes safe home,
> Shall stand on tiptoe when this day is named,
> And rouse him at the name of Crispian:

He

He that outlives this day and ſees old age,
Will yearly on the vigil feaſt his neighbours,
And ſay, To-morrow is St. Criſpian.'

But were not the benefits of the victory equally apparent on any other day of the year? Why commemorate the anniverſary with ſuch diſtinguiſhed regard? Thoſe who can aſk ſuch a queſtion, have never attended to ſome of the ſtrongeſt inſtincts in our nature. Yet it has lately been the faſhion, amongſt thoſe who call themſelves rational Chriſtians, to treat as puerile, all attentions of this nature when relative to religion. They would

Kiſs with pious lips the ſacred earth
Which gave a Hampden or a Ruſſel birth.

They will viſit the banks of Avon with all the devotion of enthuſiaſtic zeal; celebrate the birth-day of the hero and the patriot; and yet pour contempt upon the man who ſuffers himſelf to be warmed by ſimilar circumſtances relating to his maſter, or the connection of ſentiments of peculiar reverence with times, places, and men which have been appropriated to the ſervice of religion. A wiſe preacher will not, from a faſtidious refinement, diſdain to affect his hearers from the ſeaſon of the year, the anniverſary of a national bleſſing, a remarkable eſcape from danger, or, in ſhort, any incident that is ſufficiently guarded, and far enough removed from what is trivial, to be out of danger of becoming ludicrous.'

The analogy which our Author points out between devotion and 'that fanciful and elevated kind of love which depends not upon the ſenſes,' may perhaps be juſt; but, conſidering the indecent language which has formerly been uſed upon theſe ſubjects, and the apparent tendency which there is in mankind to an improper aſſociation of the ideas of devotion and love, it may be queſtioned whether it would not be, on the whole, eligible to keep this reſemblance out of ſight.

In the ſecond part of this introductory eſſay, the Author proceeds to give her Thoughts on Sects and Eſtabliſhments: and it will be evident to all her readers that they are the thoughts, not of a contracted and bigotted ſpirit, blindly attached to a party, and determined, at all events to ſupport its credit, but of an enlarged and independent mind, capable of comprehending the moſt extenſive views, and of tracing the paſt and preſent appearances in the moral and religious ſtate of mankind to their true ſources. The account which ſuch a philoſophical ſpectator will give of men and things, may not perhaps agree with the preconceived opinions of bigots in any party, and may poſſibly incur their cenſure; but, nevertheleſs, it bids fair to be on the whole agreeable to truth, and will command attention and regard.—In the ſeveral ſtages of religious ſects, and in all religious eſtabliſhments, our Author obſerves ſome things de-

ſerving of commendation, and ſome things which merit cenſure: and ſhe paints the peculiar advantages and defects of each, with a boldneſs of deſign and colouring worthy of her pencil. She cloſes the deſcription with the following reflection, in which are moſt happily united, liberality of ſentiment, ſtrength of conception, and elegance of expreſſion.

'Thus we have ſeen that different modes of religion, though they bear little good-will to each other, are nevertheleſs mutually uſeful. Perhaps there is not an eſtabliſhment ſo corrupt, as not to make the groſs of mankind better than they would be without it. Perhaps there is not a ſect ſo eccentric, but that it has ſet ſome one truth in the ſtrongeſt light, or carried ſome one virtue, before neglected, to its utmoſt height, or looſened ſome obſtinate and long rooted prejudice. They anſwer their end; they die away; others ſpring up, and take their place. So the purer part of the element, continually drawn off from the mighty maſs of waters, forms rivers, which running in various directions, fertilize large countries; yet, always tending toward the ocean, every acceſſion to their bulk or grandeur but precipitates their courſe, and haſtens their re-union with the common reſervoir from which they were ſeparated.

'In the mean time, the devout heart always finds aſſociates ſuitable to its diſpoſition, and the particular caſt of its virtues; while the continual flux and reflux of opinions prevents the active principles from ſtagnating. There is an analogy between things material and immaterial. As from ſome late experiments in philoſophy it has been found, that the proceſs of vegetation reſtores and purifies vitiated air; ſo does that moral and political ferment which accompanies the growth of new ſects, communicate a kind of ſpirit and elaſticity neceſſary to the vigour and health of the ſoul, but ſoon loſt amidſt the corrupted breath of an indiſcriminate multitude."

With reſpect to the Devotional Pieces, the Reader will form the beſt judgment of their nature and deſign from the Compiler's own account. Speaking of the Pſalms of David, ſhe ſays: 'Such pieces are certainly proper not only to be read as compoſitions, but to be uſed as acts of devotion, either in private, or in public and ſocial worſhip. But unhappily, the very great mixture there is in theſe divine odes, renders them unfit for either of theſe purpoſes. We cannot enter into all the ſituations, and it would not be ſafe to adopt all the ſentiments of their Author; for the royal Poet had ſtrong paſſions, and was very ſenſible to reſentment, as well as to gratitude. Nor is this inconvenience ſufficiently obviated by uſing only choſen pieces; for it is not eaſy, on the ſudden, to make a ſelection: and beſides, there are in the fineſt Pſalms exceptionable paſſages, and in the moſt improper ones ſome verſes too beautiful

to

to be loſt. It was hoped, therefore, that it might be of ſervice to the cauſe of religion, to make a collection of the kind now offered to the Public. In this collection, all the Pſalms which would bear it are given entire; others, where the connected ſenſe could be preſerved with ſuch an omiſſion, have only the exceptionable parts left out; and a third claſs is formed of ſeparate paſſages ſcattered through ſeveral pieces, which are attempted to be formed into regular and diſtinct odes. With regard to their ſubjects, they may be divided into moral, devotional, and occaſional. Amongſt the occaſional ones but few have been admitted. The devotional may be ſubdivided into Pſalms of Praiſe, Penitence, and Prayer. Moſt of the prophetic pieces are excluded, as not properly entering into the idea of worſhip. The Book of Job, being ſo ſimilar in ſtyle, has been taken into the ſcheme.

Before we take our leave of this ingenious production, the Author will pardon us if we expreſs a wiſh that ſhe would not ſuffer herſelf to be ſo enamoured of David's harp, as entirely to lay aſide her own charming lyre.

ART. IX. *Sermons on ſocial Life.* By William Wood. 12mo. 3 s. bound. Johnſon. 1775.

THERE is no ſpecies of compoſition which has undergone a greater change within the preſent century, than Sermons. Inſtead of being as formerly, loaded with the tedious diſcuſſion of theological controverſies, cloathed with a peculiar ſet of words and phraſes, frittered out into endleſs diviſions and ſubdiviſions, and protracted to a tireſome length; they now treat of the plain duties of morality and religion with perſpicuity and conciſeneſs, and with thoſe ornaments of compoſition which blend agreeable entertainment with ſolid inſtruction. Our modern preachers venture into the walks of ſocial life with much greater freedom than their predeceſſors; and dwell upon the particulars of moral conduct, with a minuteneſs of detail, which in former ages would have been deemed a violation of the dignity of the pulpit.

Zealots of every order will doubtleſs diſapprove of this ſtrain of preaching: but thoſe who conſider religious inſtitutions as deriving their chief importance from their influence on the manners of individuals, and the national character, will eſteem the revolution which has gradually taken place in the mode of preaching, a real improvement. If due care be taken to avoid that affectation of ornament, thoſe attempts at wit and humour, and that vulgar familiarity, which are all equally inconſiſtent with the gravity proper to pulpit-diſcourſes; the preacher will never loſe any ſhare of his dignity or uſefulneſs, by "coming home to men's buſineſs and boſoms."

We have been led into theſe reflections by peruſing the diſcourſes now before us; in which ſeveral important topics of morality are diſcuſſed, in a manner, which will probably lead thoſe who are fond of ancient ſyſtems and forms, to throw them by, under the degrading appellation of *light moral eſſays*, but which, in our opinion entitle the Author to the character of a uſeful and elegant preacher.

Theſe diſcourſes are not indeed highly oratorical or pathetic; but they abound with manly ſentiments and judicious obſervations, expreſſed in eaſy, perſpicuous, and ſpirited language: they place ſeveral common topics of morality in a new light, and treat of ſeveral not uſually diſcuſſed from the pulpit: among theſe latter are, *courteſy, ſympathetic joy, religious converſation, the exceſs of good nature*, and *ſuch faults as on account of their ſuppoſed minuteneſs are generally overlooked.* The remaining ſubjects are, *general benevolence, mutual edification, univerſal ſympathy, compaſſion, truth, the fear of man.*

Theſe diſcourſes will, in our opinion, obtain the Author a degree of reputation among ſuch readers as he would chiefly wiſh to pleaſe, which will be ſufficient to preſerve him from the neceſſity of having recourſe to the reflection which, he ſays, would conſole him, if his well meant attempts ſhould be found unequal to his wiſhes; "that his works may not be totally uſeleſs, when they ſilently ſteal

——— *in vicum vendentem thus et odores.*"

The following extract from the Sermon on *univerſal ſympathy* will give our Readers an idea of this Writer's ſtyle and manner of thinking:

'This amiable habit of univerſal ſympathy, will incline us to form a charitable judgment, concerning the general conduct of our brethren. The nature of an action frequently depends on a little, and almoſt imperceptible circumſtance. A ſmall variation in the connexions, relations, and dependencies of an agent, will produce a great change in his general duty. A courſe of conduct, which is perfectly right in one ſituation, will be imprudent, vicious, or abſolutely impracticable in another. It is neceſſary, therefore, to be well acquainted with a man's circumſtances and relations, before we can pronounce a deciſive opinion on his conduct and character. The judgment, which we form from a knowledge of the part, will often be entirely changed, by an intimate knowledge of the whole. The actions, which at firſt appeared wrong, will aſſume a different form, and extort our approbation; thoſe, which appeared doubtful, will become clear and evident; thoſe, which appeared mixed, will be found to be altogether juſt; and thoſe, which appeared imperfect in their character, will ſeem to our better informed underſtanding, as complete as their

their various circumſtances would admit. We ſhall often be convinced, that we ought not entirely to condemn, where we find it impoſſible to beſtow the full tribute of praiſe: many alleviating particulars will ariſe, in conſequence of a nearer and impartial ſurvey; and, by the proper exerciſe of the ſympathizing habit, which is the ſubject of the preſent diſcourſe, we ſhall be inclined *to freely* forgive, though we cannot, perhaps, wholly acquit. For when we make the caſe our own—when we enter into the feelings of the agent—conſider the ſentiments that are naturally produced by his particular ſituation—recollect the temptations to which human nature is liable—and carefully weigh the difficulty of paying the exact regard which is due to every circumſtance, we ſhall find our inclination to cenſure ſuppreſſed---our own hearts will ſuggeſt the moſt favourable conſtruction---the veil of ſympathetic compaſſion will cover every imperfection.

'But let us conſider the ſubject in a more particular light, and endeavour to bring it home to our own boſoms. There are many circumſtances in our lives, which are completely known to no one, but ourſelves. Motives of prudence or delicacy forbid their publication to the world. But though the circumſtances themſelves muſt for ever remain a ſecret; the effects which they produce, cannot be hid from the obſervation of mankind. We naturally wiſh to obtain the approbation of all who are ſpectators of our conduct. But it is firſt neceſſary to ſecure the applauſe of our own hearts; we muſt follow the dictates of our own judgment, and purſue the courſe of conduct, which is required by all the circumſtances of our ſituation. Of theſe the world cannot judge; for, by an unavoidable neceſſity, they are concealed from its view. We are obliged, then, to act agreeably to our own knowledge, and to pay only a ſubordinate regard to the opinion of others. And in this we are undoubtedly right. The teſtimony of our own conſciences is ſuperior to every other conſideration; and we are ſurely the beſt judges of our own conduct. But yet we cannot ſet the opinion of mankind at defiance---we cannot willingly ſuſtain the load of unmerited cenſure. Do we not, then, naturally wiſh, that our neighbours will ſuſpend their judgment, make ſome allowance for motives with which they are not acquainted; and give a little credit to the rectitude of our intentions, and our ſuperior knowledge of our own affairs? Yes, my brethren, the wiſh is natural to us all; and whenever it is not gratified by our fellow-citizens, we accuſe them of injuſtice, and a want of charity. Surely then, we ought to ſympathize with one another in a feeling which is thus univerſal; and if, in this reſpect, we do unto others as we deſire them to do unto us, we ſhall always

be inclined to form a favourable, or at leaſt a candid judgment concerning the general conduct of our brethren.

'Farther, The Chriſtian habit, which we are now recommending, will prevent many of thoſe miſunderſtandings and quarrels which are often produced by very trifling cauſes, but are generally the ſources of great inconveniences and miſchiefs.

'The diſputes, which ſo frequently interrupt, and ſometimes intirely diſſolve the moſt agreeable friendſhips, ſcarcely ever ariſe from malignity of heart in either of the parties. The human mind is too often the ſport of caprice and ill-humour. Sometimes natural, and ſometimes accidental cauſes, will produce in it a melancholy change, and render it ſtrangely at variance with itſelf. An indiſpoſition of body—an unaccountable depreſſion of the animal ſpirits—a diſappointment in ſome darling purſuit, will make it ſuſpicious of its beſt friends; cauſe it to behold every object in the moſt unfavourable light; and incline it to wreſt every action, word, and even glance of the eye from their natural meaning. It muſt be acknowledged that theſe capricious humours are diſagreeable and hurtful; and it is incumbent upon us to avoid them as much as poſſible. But then, as we are all, more or leſs, ſubject to theſe unreaſonable fits of the ſpleen—as they frequently attack us before we are aware—as they ſometimes are ſcarcely voluntary, and are produced by conſtitutional rather than by moral cauſes, it would, ſurely, be prudent as well as friendly, to bear one another's burdens in this reſpect, that we may completely fulfil the law of Chriſt. A failing to which mankind are univerſally liable, muſt undoubtedly require univerſal ſympathy; and whenever it is wanting, we violate the golden rule of the goſpel, and ceaſe to do unto others as we wiſh that they ſhould do unto us.

'For are we not all deſirous that our friends ſhould make ſome allowance for us in this reſpect? Do we not call upon them for their ſympathetic compaſſion, and plead the weakneſs of human nature in our excuſe? The weakneſs of human nature, indeed, cannot be an excuſe for an habitual indulgence of peeviſhneſs and ill-humour. But if we wiſh that this irregular propenſity ſhould be corrected and removed, it is abſolutely neceſſary for us to bear with one another, and ſoothe rather than aggravate its unreaſonable emotions. For there is an obſtinacy in human nature, which is capable of being rendered the foundation of exalted virtue, as well as of aggravated vice. Its general deſcription is an impatience of direct oppoſition. The beſt method, then, of curing the petulant mood of a friend, is to ſubmit, for a time, to its power. And this we ſhall be naturally inclined to do, if we enter into the feelings of the perſon in whom it is found, and conſider, that we ourſelves, in the ſame ſituation, might poſſibly be affected in the

ſame

ſame manner. And with how great advantage may we point out the inconvenience and folly of ſuch a diſpoſition, when we have yielded a little to its force, and thereby deprived it of its aſperity! Indeed, this mutual ſubmiſſion to each other's failings is not only the neceſſary conſequence of a habit of univerſal ſympathy, but it is likewiſe the grand ſecret in the compoſition of ſocial happineſs, and is the only foundation for the perfection of benevolence.'

ART. X. *The Scheme of Chriſtian and Philoſophical Neceſſity aſſerted, in oppoſition to Mr.* John Weſley's *Tract on that Subject, &c.* By Auguſtus Toplady, Vicar of Broad Hembury. 8vo. 3 s. boards. Vallance and Co.

THE old controverſy concerning liberty and neceſſity has lately been renewed; Mr. *T*— avows himſelf a ſtrenuous and very poſitive champion on the ſide of neceſſity, and revives thoſe arguments, which were long ſince urged by *Spinoza*, *Hobbes*, *Leibnitz* and *Collins*, and which have been ſufficiently anſwered by *Clarke*, *Jackſon* and others. It is ſomewhat ſingular in the hiſtory of this diſpute, that thoſe who profeſs themſelves the friends of revelation ſhould ſo earneſtly contend for a ſyſtem, which unbelievers have very generally adopted and maintained: and that the doctrine of ſcripture on this head ſhould be repreſented, as coinciding with and confirming the joyleſs notion of phyſical and moral neceſſity. This appears the more ſtrange, when we conſider that the preſent aſſertors of neceſſity manifeſt a very viſible tendency to materialiſm. Fate and univerſal mechaniſm ſeem to be ſo nearly allied, that they have been uſually defended on the ſame ground and by the ſame advocates. Mr. *T*—*y* indeed admits, that the two component principles of man, body and ſoul, "are not only diſtinct, but eſſentially different from each other." But it appears in the ſequel of his reaſoning, that he has no high opinion of the nature and powers of the latter. "An *idea*, he obſerves, is that image, form or conception of any thing, which the ſoul is impreſſed with from without:" and he expreſsly denies, that the ſoul has any power of framing new ideas, different from or ſuperior to thoſe which are forced upon it by the bodily ſenſes. "The ſoul, he affirms, is in a very extenſive degree, paſſive as matter itſelf." On his ſcheme, the limitation with which he guards this aſſertion is needleſs and futile. He concludes, from the dependence of the ſoul on the body and of the body on other external beings, "That neither the immanent, nor the tranſcient acts of man (i. e. neither his mental nor his outward operations) are ſelf-determined; but, on the contrary, determined by the views with which an infinity of ſurrounding objects

jects *neceſſarily*, and almoſt inceſſantly, impreſs his intellect." The volitions of the ſoul depend on its ideas; theſe are the offspring of ſenſation, and our ſenſes "receive their impreſſions from the preſence or impulſe of *exterior beings*;" and every one of theſe beings "is dependent for exiſtence, and for operation, on God Moſt High." "Such, he adds, is the progreſſion of one argument (and 'tis but one among many) for the great doctrine of *Philoſophical Neceſſity*."

Mr. T— next proceeds to obviate the objections which his antagoniſt Mr. *John Weſley*, (or as he very politely calls him "the Biſhop, and his Lordſhip of *Moorfields*,") urges againſt the doctrine of Neceſſity: we are fully of opinion, notwithſtanding his ſingular confidence and triumph, that he is no leſs unſucceſsful in reſolving difficulties than in eſtabliſhing his favourite ſyſtem. *Phyſical* and *Moral* Neceſſity, though eſſentially diſtinct, are every where confounded, and the *motive*, *reaſon* or *occaſion* of an action is conſtantly ſubſtituted for the *efficient cauſe* of it. On theſe two fundamental errors the whole ſyſtem reſts. But ſurely if there is any difference in Nature, theſe terms expreſs very different ideas. It is not eaſy, nor, in our judgment, poſſible, to demonſtrate, on this ſcheme, that man is a moral and accountable being: *agency* and *virtue* and *moral retribution* ſeem to be abſolutely inſeparable. The power of conſcience, without liberty, is myſterious and paradoxical. An ingenious writer very juſtly obſerves, "that a man may accuſe himſelf for falling down a precipice, when puſhed by an irreſiſtible force, becauſe he has broke his leg: or condemn himſelf for killing his father, when a ruffian of ſuperior ſtrength fixed a dagger in his hand, and forced it into his father's bowels. He may, indeed, lament his condition; but conſcience can give him no pain, unleſs he was conſcious to himſelf, that he could have prevented it." We are utterly at a loſs to perceive the force of the concluſion which our Author deduces from the ſuppoſition of human liberty: he repeatedly aſſerts, and here indeed is the main ſtreſs of his cauſe, that a *ſelf-determining* power infers abſolute independence and ſelf-exiſtence. "*Lord of myſelf*, is eſſentially connected with, *accountable to none*. Farewell, then, to the very poſſibility of a judgment-day. Shall an *Independent* Being, who can have no ſuperior, hold up his hand, as a felon, at the bar?—ſhall a potent *Self-exiſter* deign to be puniſhed, for the evanid crimes of an hour?—ſhall a ſovereign *Self-determiner* ſubmit to receive ſentence from the lips of another? impoſſible. Paul was a knave for aſſerting it. And Felix was a fool, for trembling at the empty ſound."

In the two ſucceeding chapters, Mr. T— argues this point on the authority and evidence of revelation: in reply to the objection

objection taken from the gloomineſs of neceſſity and that of the decree of reprobation eſſentially connected with it, and which our Author vindicates as a ſcripture doctrine, he has ſubjoined part of a letter which he lately ſent to a very eminent Anti-calvinian philoſopher; meaning, we ſuppoſe, Dr. *Prieſtley*. "Why are Calvin's doctrines repreſented as gloomy? is it gloomy to believe, that the *far greater part* of the human race are made for *endleſs happineſs?* there can, I think be no reaſonable doubt entertained, concerning the ſalvation of very young perſons. If (as ſome, who have verſed themſelves in this kind of ſpeculation, affirm) about one half of mankind die in *infancy*; and if, as indubitable obſervation proves, a very conſiderable number of the remaining half die in early childhood;—and if, as there is the ſtrongeſt reaſon to think, *many millions* of thoſe, who live to mature years, in every ſucceſſive generation, have their names in the book of *life:* then, what a very ſmall portion, comparatively, of the human ſpecies, falls under the decree of preterition and non-redemption!' But this effuſion of humanity is, on our Author's principles, altogether *gratis dictum*. It ſhould likewiſe be remembered, that the doctrine of neceſſity is, in this view of it, not only gloomy, but highly reproachful to God and very dangerous and pernicious in its tendency with reſpect to mankind.

Mr. *T*— concludes the whole with a very ſolemn appeal, in anſwer to the argument derived from experience for the liberty and agency of man: "For my own part, I ſolemnly profeſs before God, angels and men, that I am *not conſcious* of my being endued with that ſelf-determining power, which Arminianiſm aſcribes to me as an individual of the human ſpecies. Nay, I am *clearly certain*, that I have it not. I am alſo equally certain, that I *do not wiſh* to have it: and that, was it poſſible for my creator to make me an offer of transferring the determination of any one event, from his own will to mine; it would be both my wiſdom and my duty to entreat, that the ſceptre might ſtill remain with himſelf, and that I might have nothing to do in the direction of a ſingle incident, or of ſo much as a ſingle circumſtance."

Authorities are of no great conſequence in deciding a controverſy of this kind; but, as Mr. *T.* has appealed to that of *Luther*, it may not be amiſs to obſerve, that there is great reaſon to imagine, that, before his death, he had altered his judgment with reſpect to this article: *Melanchthon* was once of the ſame opinion with *Luther*; yet we know, that he freely retracted it; "for which (ſays Biſhop *Burnet*, ſee his expoſition of the Articles, p. 151) he was never blamed by Luther."

Our

Our Author has ſubjoined a Diſſertation concerning the ſenſible Qualities of Matter, &c. in which the doctrine of the celebrated Mr. *Locke* on this ſubject is propoſed and defended by very long quotations from his *Eſſay on the Human Underſtanding*: a book, well known and in every body's hands.

FOREIGN LITERATURE

(By our CORRESPONDENTS)

FRANCE.

ART. I.

THE following piece has been publiſhed at Paris, under the title of London, *Progres de la Raiſon dans la Recherche du Vrai. Ouvrage Poſthume de Mr. Helvetius:* i. e. *The Progreſs of Reaſon in the Purſuit of Truth, &c.* Here we have *more laſt words* of Mr. HELVETIUS, if this ſtrange book be not rather the production of ſome ſtripling adventurer in the band of minute philoſophers, who has uſurped the name of one of the chiefs, and who (to uſe the words of an ingenious writer on a ſimilar occaſion) talks of *reaſon*, as the courtier who never gets farther than the antichamber, talks of the Prince in the cabinet, to make dupes imagine that he is entruſted with his ſecrets.—Now fie upon all who would perſecute ſuch writers as this poſthumous or mock *Helvetius*,—nay, fie upon all that would even treat them roughly! A good air, a ſpare diet, a few gentle purges, and a proper quantity of water-gruel, would be the moſt humane, and perhaps the moſt effectual applications for diminiſhing the morbid matter of their productions, and even for removing the malady, where it is not incurable.—We ſhall point out ſome ſymptoms of the diſorder of the preſent literary patient, that the Reader may judge whether the regimen above-mentioned be ſufficient, or whether it might not be moreover proper to breathe a vein. 'Nature, according to this Author, is nothing but *a compoſition of intelligence* and *matter*. This intelligence is the only true *God*, on whom all Nature (i. e. *God* and *Matter* agreeably to the definition) depends; ſo that according to this doctrine, *all Nature* depends on the *one half* of Nature, or, in other words, *all Nature*, which is *intelligence* and *matter*, depends upon God or intelligence, which is the *one half* of Nature.' This is our Author's ſetting out. We think we might leave him here—and we ſhould do ſo, were it not for the following *curious diſcovery*,—that every individual is a compound of atoms; that *every* atom has its particular *ſoul*; that the firſt atom contains *ſelf*, and that all the other collateral atoms and ſouls fly off (like a covey of partridges) when *ſelf*, or the *me*, *is diſſolved*. We are told however

however a moment after, that *ſelf* will ſubſiſt to eternity (as it has ſubſiſted *probably* from eternity) under new forms and without any reminiſcence of its thoughts, feelings, or ſenſations in preceding periods.—One ſample more, relative to coſmology, as the former ſample belonged to metaphyſics or natural hiſtory, we ſcarce know which: 'The ſun, moon, and ſtars are *all* animals compoſed of atoms, which live at each other's expence, and feed upon each other. We feed upon the *animal* called the earth, &c.' This is extravagant, without being new.

Hitherto we had thought this man an Atheiſt, with his *Nature* compoſed of *intelligence* and *matter*, and his innumerable atoms endowed each with a portion of *that* intelligence, which he had expreſsly called *God*. We therefore rubbed our eyes on a ſuſpicion that they ſaw erroneouſly, when we came to the chapter, which bears this title: *All proceeds from the* SUPREME *Intelligence:* we even find in this chapter the *Author of Nature* mentioned, that is, by our Writer's own definition of Nature, the Author of Intelligence (which is God) and of Matter, (which is eternal, according to his repeated aſſertions). It is time to take leave of him; but we cannot do it without obſerving, that this incoherent inconſiſtent phraſeology, this unphiloſophical habit of juggling the term *Nature*, without any warning, into a variety of contradictory ſignifications, as it anſwers an end, is the reigning tone, and indeed the great ſecret of French Atheiſm.—It would be a ſufficient refutation of the frothy book entitled, *The Syſtem of Nature**, to ſubſtitute throughout, inſtead of the term *Nature*, the definition which the Author gives of that term, at the beginning of his work. This would ſet the book in its true light, and ſhew it to be nonſenſe from one end to the other.—As to our Author, we have had a ſample of his metaphyſics and coſmology; now for his moral doctrine:—This is of a piece with the reſt;—the reſult of his reaſoning on the ſubject is, in his own words, that 'man in every inſtant of his duration is a *paſſive* inſtrument in the hands of *Neceſſity*.'—Then, *Let us drink and drive care away, drink and be merry*, as the old ſong ſays, and which is the practical application of this Helvetian diſcourſe.

II. The indefatigable and learned Compiler, Mr. SAVERIEN, to whom we are indebted for the *Lives of the Philoſophers*, Ancient and Modern; for an Hiſtory of the *Progreſs of the Human Mind in the exact* (by which he means the mathematical) *Sciences*, &c. has publiſhed, in a large volume 8vo. a work entitled, *Hiſtoire des Progres de l'Eſprit Humain dans les Sciences Naturelles & dans les Arts qui en dependent, ſavoir l'Eſpace, le*

* See Appendix to Rev. vol. xliii. p. 542.

Vuide,

Vuide, &c. i. e. *An Hiſtory of the Progreſs of the Human Mind in Natural Knowledge and the Arts that depend upon it, in which are unfolded the Opinions of Philoſophers relative to Space, a Vacuum, Time, Motion, and Place; to Matter, the Earth, Water, Air, Sound, Fire, Light, Colours, and Electricity; to phyſical Aſtronomy, the terreſtrial Globe, the Animal Oeconomy; Chemiſtry; the Art of making Glaſs, and that of the Dyer, together with an Abridgment of the moſt celebrated Authors who have treated of theſe Sciences.* This is a very good popular book, fitted for almoſt all capacities, and it will adminiſter entertainment and inſtruction to thoſe who have a mind to know ſomething, without taking much pains.

III. An anonymous Author has publiſhed a work, which clears up ſeveral diſputed points in the political juriſprudence of the French monarchy: *Eſſais Hiſtoriques ſur le Sacre & Couronnement des Rois de France, les Minorités & les Regences:* i. e. *Hiſtorical Eſſays concerning the Conſecration and Coronation of the Kings of France, Minorities, and Regencies; preceded by a Diſcourſe concerning the Succeſſion to the Crown.*

IV. Medical ſcience has made a valuable acquiſition in the following work, which derives its exiſtence from the joint labours of three eminent phyſicians of the ſame name and family: *Recherches ſur les Maladies Chroniques, leurs Rapports avec les Maladies aiguës, leurs Periodes,* &c. *An Inquiry into Chronical Diſorders, their Relation to acute ones, their Periods, their Nature, and the Manner in which they are treated and cured by the Mineral Waters of* BARÈGE *and other Fountains in Aquitaine,* by Anthony DE BORDEU, Counſellor of State, M. D. and Francis and Theophilus de Bordeu. Vol. I. 1775.—This firſt volume contains the general theory of diſorders, and the medical analyſis of the blood, which are preparatory to the execution of the extenſive plan ſo modeſtly expreſſed in the title of this work, but largely delineated in an ample preface, is placed at the head of the firſt volume. The very learned Authors are votaries of the ancient Hippocratic doctrine; and, though they do juſtice to modern diſcoveries, they are far from adopting with avidity modern refinements. They ſeem to be ſtudious obſervers of Nature, and to have eyed, with perſeverance and ardour, her procedure and operations, both in the order and diſorders of the animal œconomy.

V. M. VERDIER, Doctor of Phyſic, and one of the moſt profound adepts in metaphyſics, that we have lately met with upon the road of literature, has publiſhed the fixth number of his ſingular work, entitled, *Memoires & Obſervations ſur la Perfectibilité de l'Homme par les Agens phyſiques & moraux:* i. e. *Memoirs and Obſervations concerning the Degrees of Perfection which Man may receive from natural and moral Agents.* This book is

deſigned

deſigned for the purpoſe of education, or of communicating views relative to that important object; but the ſubtlety and depth of the Author's diſcuſſions place him far beyond the reach of the *ſcholar*, and ſcarcely within the reach even of the *maſter*, unleſs he be above the common claſs of inſtructors. The contents of the preſent volume are: *Three Conferences* on the method or art of arranging, in a proper order, the various branches of human knowledge; in which Mr. Verdier throws out ſome acute critical reflections on *D'Alembert's* famous table of the ſciences, prefixed to the French *Encyclopedie*. This is followed by a new plan or tablature of the various claſſes of the ſciences, in a new order; by an *eſſay* on the conſtruction of the French and Latin languages; and remarks upon a *mathematical dream* which had laſted a year;—that is, on the caſe of a man, who, wrapt up in mathematical ſpeculation, loſt ſight of all other objects, and of all the relations of life, during that time. M. du VERDIER is undoubtedly a deep thinker, and deſerves to ſit but a little below Mr. HARRIS in the modern ſchool of the Stagyrite. He ſheds metaphyſical tears over the neglected *categories*, and would be glad to reſtore their fading luſtre.

VI. It is proper to advertiſe our Readers that the work of the learned and moſt laborious Mr. BUCHOZ, intitled, *Correſpondence de l'Hiſtoire Naturelle ou Lettres ſur les Trois Regnes de la Nature, contenant des Obſervations ſur les Animaux, Vegetaux, & Mineraux*, in 8 Vols. is not a new production, as hath been inſinuated in ſome literary journals, but a republication, in one maſs, of a *periodical* work which has been carried on for ſeveral years under the title of *La Nature Conſideré ſous ſes divers Aſpects*. The *Correſpondence* therefore is no more than a collection of the numbers of the periodical work in favour of thoſe who had not ſubſcribed for the latter.

VII. The 6th volume of the Abbé ROZIER's collection of pieces, entitled, *Obſervations ſur la Phyſiques, ſur l'Hiſtoire Naturelle, & ſur les Arts, &c.* has been lately publiſhed; and contains a number of intereſting articles, of which the following deſerve principally to be mentioned: *Experiments relative to the Gravity of Bodies at different Diſtances from the Center of the Earth, made in the Mines of Montrelay, in Britany, by the Chevalier Dolomien—The Eulogy of Mr. Model* (a great chymiſt and a good man) *late Profeſſor of Chemiſtry at Peterſburg*, which contains his diſcoveries, and gives the moſt amiable repreſentation of his modeſty and learning—*A Memoir concerning Mr. Model's diſcovery of Selenite in Rhubarb—Bonnet's Memoir concerning Bees, in which are contained the principal Reſult of, and the Concluſions deducible from, the Experiments that have been made upon theſe Inſects.—A Memoir concerning the Fuſibility and Diſſolubility of Bodies, relative to their Maſs, pointing out the Method of drawing eaſily, and*

without Expence, an alimentary Subſtance from ſeveral Bodies not hitherto known to poſſeſs that Property, by M. Changeux—*A Deſcription of thoſe Fiſh in the Iſle of France, which produce Diſtempers among thoſe that uſe them for Food*, by M. Sonnerat, of the *Academy of Sciences—Reſearches concerning the Method of augmenting the electrical Force of all Sorts of Machines by the Means of a Capping adapted to the firſt Conductor*.—With ſeveral other pieces relative to Mechanics, Chemiſtry, &c.

VIII. Mr. LA FOSSE, famous for his excellent productions relative to the treatment of horſes, has given the quinteſſence of all theſe productions in a very uſeful and well-compoſed work, entitled, *Dictionnaire d'Hippiatrique, Cavalrie, Manage & Marechallerie*, which title may be thus tranſlated: *The Farrier's, Trooper's, Riding-Maſter's, and Horſeman's Dictionary*, in 4 vols. 8vo.—This is, perhaps, the moſt complete, the moſt learned, the moſt elegant, uſeful and entertaining collection of every thing relative to the nature, ſtructure, character, qualities, management, diſeaſes, &c. of horſes, that has ever been publiſhed. The Author ſeems to poſſeſs all the branches of knowledge that are neceſſary to give the higheſt degree of perfection to a work of this nature.

SWITZERLAND.

IX. Notwithſtanding the vaſt number of elementary books, in every ſcience, which the preſent age has produced, there are few that ſatisfy a diſcerning judgment and a truly philoſophical taſte. This is the caſe more particularly in Moral Philoſophy. We know, ſcarcely, any abridgment that contains the true ſketch of that ſcience, or the delineation of its general truths and precepts, reduced within narrow bounds, and adapted to the capacity of a pupil, at a period previous to his academical courſe. The incomparable Latin *Compendium* of Dr. *Hutcheſon*, the excellent *Elements* of the late Dr. *Fordyce*, and the Engliſh *Inſtitutes* of Dr. *Ferguſon*, are not fitted for that early period in which it is proper to inſtil the firſt principles of moral ſcience into the untutored mind. The Public is therefore obliged to the ingenious Editor, who has publiſhed at *Lauſanne* the following poſthumous work of the judicious BURLAMAQUI: *Elemens du Droit Naturel, par Jaques Burlamaqui, Profeſſeur en Droit & Conſeiller d'Etat de la Ville & Republique de Geneve. Ouvrage poſthume, publié complet pour la premiere fois.* 8vo. 1775. Theſe *Elements of Natural Law*, are compendious, clear, and are, nevertheleſs, more univerſal than the large work of Profeſſor Burlamaqui, which was publiſhed in 4to. This latter, we mean the *Principles of Natural Law*, laid *only* the metaphyſical foundations of that ſcience, and *that* in ſuch an ample manner, as muſt render them, notwithſtanding the happy perſpicuity which reigns in the ſtyle, too fatiguing for a young beginner; whereas the

the *Elements*, now before us, contain not only the foundations of moral ſcience, but alſo its application to the various ſtates, tranſactions, and duties of life: and they are contained in a ſmall octavo volume of only 351 pages. Theſe Elements were the text which Profeſſor Burlamaqui uſed in his academical lectures, and the method in which their numerous contents are arranged is remarkable for its ſimplicity and order; it is natural and philoſophical in the higheſt degree. This valuable little work is preceded by an ingenious *Preface*, a *Letter* concerning the ſtudy of the *Civil Law*, and another pointing out the ſhorteſt and eaſieſt method of acquiring, without a maſter, a competent knowledge of the elements of law, for which three judicious and excellent pieces, we are indebted to the anonymous Editor.

X. The Typographical Societies of *Lauſanne* and *Bouillon* have publiſhed a work ſimilar to the preceding, but more ample and voluminous. Its title is, *Traité de Droit Naturel & de ſon Application au Droit Civil & au Droit des Gens, &c.* i. e. *A Treatiſe concerning the Laws of Nature and their Application to the Civil Law and the Law of Nations* (a poſthumous work) by Mr. VICAT, J. U. D. and Profeſſor of Law at Lauſanne, in 4 Vols. 8vo. 1775. This is a very judicious compilation from *Gretius*, *Puffendorff*, *Barbeyrac*, *Bynkerſhoek*, &c.

XI. The Typographical Society of Lauſanne has publiſhed the firſt volume of a new edition of BUSCHING's *Geography*, conſiderably changed, and abridged to half of its enormous bulk, by the ſuppreſſion of ſuperfluous and unintereſting details. In this new French edition the ſtyle of the tranſlation made at Berlin is corrected, and the greateſt care employed to ſupply the defects, and to improve the merit of the original work, by a well-choſen collection of 30 maps. A volume will be publiſhed every two months.

GERMANY.

NUREMBERG.

XII. *Landwirthſchaffelich Reiſe, &c.* i. e. *The Travelling Huſbandman, or the Travels of Mr. Romani, a noble Wallachian, into different Parts of Europe*, compoſed in his native language, and tranſlated, with conſiderable additions, into German, by Mr. JOHN FREDERICK MAYER, Paſtor at Kupferzell. The additions and reflections of Mr. Mayer, whoſe productions in ſeveral branches of rural œconomy, are deſervedly eſteemed, increaſes greatly the merit of the Travels of M. ROMANI, which are in themſelves both intereſting and curious. The places through which Mr. ROMANI travelled are the iſlands of the Archipelago, Italy, Spain, England, Holland, and Germany, and his obſervations do not only extend to the ſtate of agriculture in theſe countries, but alſo to their civil inſtitutions and

internal government, their public ſeminaries for education, their religious eſtabliſhments, &c.

ERLANG.

XIII. The learned Mr. *Schreber* has publiſhed the firſt part of his curious work, entitled, *Die Sæmgthiere in abbildungen, &c.* i. e. *The Animals which ſuckle, accurately deſcribed and repreſented in Copper plates.* In this firſt part we have the *Woman*, the *Monkey*, the *Lemur* of Linnæus, and the *Bat*; and the Author enters into a moſt circumſtantial and particular account of the ſtructure, character, and qualities of theſe animals. The plates are remarkable for accuracy of drawing, and the engraving is excellent.

LEIPSIC.

XIV. The Common-place Book of a celebrated and learned Civilian is publiſhed and digeſted in the following work, of which only the firſt book has ſeen the light: The title is; J. L. E. PUTMANNI, *Anteceſſoris Lipſienſis Adverſariorum Juris Univerſi, Liber Primus.* 1775. This firſt book is divided into ſixteen chapters, upon ſo many different points of civil juriſprudence, that are treated with acuteneſs and erudition. Some of theſe ſubjects are univerſally intereſting, particularly thoſe that relate to teſtamentary diſpoſitions and penal laws; but theſe take up a ſmall part of this volume.

BREMEN.

XV. The firſt volume of the intereſting and important work, entitled, *Belgii Literati Opuſcula, Hiſtorica, Philologica, Theologica*, has been lately publiſhed by *Cramer*. This collection conſiſts of academical diſſertations, that are rare, as they have ſeldom been objects of commerce, and are hardly ever to be found, but in the ſales of private libraries. The number of pieces of this kind (which are generally diſtributed as preſents) is prodigious; but the collection now before us is ſelected from the maſs with judgment and choice. Some of theſe diſſertations are of ancient date, ſuch as *Reland's Oration in Praiſe of the Perſian Language, and of the other Oriental Tongues that bear an Affinity to it:* Others are modern, ſuch as, the *Philological and Theological Inquiry into the Source from whence Moſes drew the hiſtorical Relations that are contained in the Book of Geneſis.* The critical piece entitled, *Exercitatio Philologica in Car. Fr.* Houbigant *Prolegomena in Scripturam ſacram* is learned and acute.

HAMBURGH.

XVI. Profeſſor BUSCH has finiſhed, on a plan delineated by the late learned and celebrated *Reimarus*, a work, entitled, *Encyclopedie der Hiſtoriſchen, Philoſophiſchen und Mathematiſchen Wiſſenſchaften, &c.* i. e. *A Cyclopœdia of Hiſtorical, Philoſophical, and Mathematical Science.* 1775. After pointing out, in a learned

learned and ample *Introduction*, the connexion ſubſiſting between the three great branches of Science mentioned in the title of this work, the Author divides the work itſelf into two parts. The firſt contains hiſtory in general, chronology, geography, genealogy, heraldry, the knowledge of ancient medals and coins, civil and eccleſiaſtical hiſtory, letters, arts, philoſophy and its various branches, political and domeſtic œconomy, commerce, &c. The ſecond part is entirely confined to mathematical ſcience. This plan is much more ſuſceptible of philoſophical accuracy than that of a dictionary compoſed by different hands, of which the inconveniencies are palpable.

FLENSBURG.

XVII. The Truſtees of the Fund of *Stolp* at Leyden propoſed for the prize of 1773 the following queſtion, *Is there in the Nature of Man ſuch an innate Principle as the Moral Senſe?* The diſcourſe of Mr. Hennert, Mathematical Profeſſor at Utrecht, which obtained the prize, maintained the affirmative, another candidate adopted alſo the ſame ſide of the queſtion. Three candidates aſſerted the negative. Mr. EHLERS has publiſhed at Flenſburg theſe five diſcourſes under the title of *Faſciculus Diſſertationum Argumenti Philoſophici*. He has accompanied this publication with critical remarks, particularly on the piece of Mr. *Hennert*; and he has ſubjoined to the whole *Two Diſſertations*, one upon *authority* in matters of opinion, and the other concering the influence of arts and ſciences upon religion and virtue.

GOTTINGEN.

XVIII. The third and laſt volume of the medical treatiſes of the late learned Mr. *Berendel*, and other phyſicians of note, has juſt made its appearance: J. Gottf. *Berendelii, &c. Opuſcula Medica*, 1775. This laſt volume contains 15 diſſertations, in which are treated, among other things, *uſeleſs remedies*, *lethargic complaints*, the uſe of *laxative remedies* in acute diſorders, the *conſumption* and *maraſmus*, and their diſtinctive characters, the ſpring and ſummer *pleuriſy*, the *cold regimen*, *experiments* made on drowned perſons.

XIX. Mr. *Cramer*, bookſeller, has publiſhed the ſecond volume of the intereſting compilation made by the very learned Mr. OELRICHT, under the following title: *Germaniæ Litteratæ Opuſcula Hiſtorico-philologica-theologica, emendatius & auctius recenſa. Tomus Secundus cum Tabulis Æneis*, 1775. There are ſeveral pieces of great merit in this collection, particularly *Kirckmayer's* philological diſſertations on the ancient language of Europe, the *Scytho-celtic and Gothic*, and upon the origin and utility of the *Slavonic* tongue—*Voigt's* eſſay on the Syriac verſion of the New Teſtament—*Strauch's* theological hiſtory of Montanus—*Wolf's* hiſtorical diſſertation concerning Conſtantine's vi-

ſion of the Croſs, and the obſervations of the Editor on Kirckmayer's diſſertations on the *Scytho-celtic, Gothic, and Slavonian* languages.

ITALY.

XX. The Abbé CAMBIAGI has publiſhed at Florence the firſt volume of his *Hiſtory of the Kingdom of Sardinia*, in 4to, which begins with the conqueſt made of that iſland by the Romans, and comes down as far as the year 1457. The learning and judgment of this Author have already appeared in his excellent Hiſtory of Corſica, and his ſtyle is ſuch as is proper to embelliſh theſe ſolid and eſſential qualities of an hiſtorian.

XXI. *Bouchard* and *Gravier* have publiſhed at Rome the third volume, *in folio*, of a work, that muſt be intereſting to all the lovers of botanical knowledge: *Hortus Romanus, Secundum Syſtema J. P. Tourneſortii, a Nicolao Martellio, Aquilano, medico doctore, Linnæanis Characteribus expoſitus, adjectis ſingularum Plantarum Analyſi ac viribus. Species ſuppeditabat ac deſcribebat Liberatus Sabbati, Mevanias, ejuſdem Horti Cuſtos & Chirurgiæ Profeſſor. Accedunt Tabulæ Centum, propriis Plantarum Coloribus expreſſæ.* The engravings are beautiful, and the deſcriptions accurate.

MONTHLY CATALOGUE,
For NOVEMBER, 1775.

AMERICAN CONTROVERSY.

Art. 11. *The Conduct of Adminiſtration with regard to the Colonies.* 8vo. 1 s. Williams.

THE whole conduct of adminiſtration, with reſpect to the preſent troubles in America, is abſolutely condemned by this warm Writer; who inſiſts that nothing leſs will quench the flame that hath been raiſed, by our miſgovernment, in the Colonies, than a recal of the Crown troops from Boſton, a total change of meaſures and miniſters, and a diſſolution of the preſent parliament:—"and by thoſe means to call a more equal repreſentation of the people."—The Author expreſſes himſelf with more zeal than judgment.

Art. 12. *A Second Anſwer to Mr. John Weſley*; being a Supplement to the Letter ſigned *Americanus* *. In which the Idea of *Supreme Power*, and the Nature of Royal Charters, are briefly conſidered. By W. D. 12mo. 2 d. Wallis and Co.

W. D. argues ſhrewdly on the great topics mentioned in his title-page, and concludes with the following reprehenſion of Mr. Weſley:

'Do you not think the Miniſters are prone enough to carry the flame of war into America, and to ruin the trade of this country, without your aſſiſtance or advice?—You had done better to have aimed at making peace.—You ſhould have conſidered what a heavy offence it is, to charge three millions of people with the crime of rebellion, if it is not true, and of this you ought to have been quite

* See Review for laſt month, p. 350.

certain,

certain, before you took a part; for nothing, ſurely, is a greater offence both to God and man, than to be a ſower of ſtrife—to endeavour at the eſtabliſhment of tyranny—and to miſrepreſent the principles of the conſtitution to deceive the people.—I muſt add one more remark, that as to ſubmit paſſively to every oppreſſion, is a mark, not of humility, but cowardice, and a baſe ſpirit; ſo to take up arms when there is other hope of ſafety, is not rebellion, but the higheſt proof of courage and public virtue.'

Art. 13. *A Conſtitutional Anſwer to the Rev. Mr. John Weſley's Calm Addreſs to the American Colonies.* 12mo. 2d. Dilly.

This Writer alſo charges Mr. W. with having acted the political incendiary;—'I have formerly, ſays he, ſeen you, with pleaſure, in the character of a *Chriſtian Miniſter*, doing ſome good in the moral world; ſo it is, with regret, I now ſee you in the character of a *Court Sycophant*, doing much more miſchief in the political world, injuring, perhaps irreparably injuring your COUNTRY.'

As Mr. W. had urged, with ſome degree of triumph, that the charter of the Maſſachuſetts gave them an exemption from taxes for ſeven years, which implied a right of demanding taxes afterwards,—this Writer aſſures us that he has had an opportunity of conſulting that charter; in which, he declares, there is no ſuch promiſe of exemption, 'nor the leaſt expreſſion that could countenance Mr. W. in making ſo bold an aſſertion.' He adds, 'there is, however, the following clauſe, which ſufficiently demonſtrates how contrary the charters are, in expreſſion as well as ſpirit, to the idea of parliamentary taxation: "And we do give and grant that the ſaid General Court or Aſſembly ſhall have *full power and authority* to name and ſettle *annually* all civil officers within the ſaid province; and alſo to impoſe fines—and to impoſe and levy proportionable and reaſonable aſſeſſments, rates and *taxes*, upon the eſtates and perſons of all and every the proprietors or inhabitants of our ſaid province—For the neceſſary defence and ſupport of our government of our ſaid *province or territory*, and alſo for the protection and preſervation of the inhabitants *there*, according to ſuch acts as are or ſhall be in force within our ſaid province, and with a view that our ſubjects may be religiouſly, peaceably, and civilly governed."

Art. 14. *The Voice of God:* Being ſerious Thoughts on the preſent alarming Criſis, &c. By a Friend to our happy Eſtabliſhment in Church and State. 12mo. 2d. Lewis. 1775.

Conſiders our unhappy differences with America, chiefly in a religious view. The Author ſeems rather partial to the Americans; but he hopes that (to prevent the farther effuſion of Chriſtian blood) God will put it into the hearts of the Coloniſts 'ſo far to relax from their pretenſions, and relinquiſh all pertinaceous oppoſition, as may be conducive to effectuate'—the re-eſtabliſhment of 'unanimity, good-will, and a mutual and cordial intercourſe between all the members of our divided empire.' AMEN!

Art. 15. *An old Fox tarr'd and feather'd*; occaſioned by what is called Mr. John Weſley's *Calm Addreſs to our American Colonies.* By an Hanoverian. 12mo. 2d. Lewis, &c.

Our *Hanoverian* does not 'enter, ſeriouſly and argumentatively, into the merits of either ſide of the diſpute now depending between

England and America,' His intention is 'to ſhew Mr. Weſley's *honeſty* as a PLAGIARIST; and to raiſe a little ſkin, by giving the Fox a gentle flogging, as a TURNCOAT.—As a plagiariſt, he produces, againſt Mr. W. no leſs than *thirty-one* paragraphs borrowed from Johnſon's *Taxation*, &c. in the courſe of only ten pages of the *Calm Addreſs*.—As a *turncoat*, he reminds him of his *very* oppoſite * ſentiments and expreſſions, on former occaſions.—'But what,' ſays this diſpenſer of literary tar and feathers, 'are contradictions [he means ſelf-contradictions] to John Weſley?' If he would put this queſtion to Mr. Richard Hill, or Mr. Toplady, *they* would have ſomething to ſay in anſwer to it.

Art. 16. *A Wolf in Sheep's Cloathing; or, an old Jeſuit unmaſked.* Containing an Account of the wonderful Apparition of Father Petre's Ghoſt, in the Form of the Rev. John Weſley. With ſome Conjectures concerning the *Secret Cauſe* that moved him to *appear* at this *very critical Juncture*. By Patrick Bull, Eſq; 12mo. 2d. Dublin printed, London reprinted; and ſold by Mary Tricket, in Black-Friars.

Our Readers will recollect that Father Petre was a Jeſuit, and Confeſſor to our Popiſh monarch James II. The Author of this little but ſevere ſatire, conſiders Mr. W. as a *Father Petre*. But to charge Mr. W. with *Jeſuitiſm*, is no new thing; however well or ill founded may be the imputation: nor will the notion, diſſeminated in this and other publications, that he has ſolicited an American biſhopric, at all contribute to leſſen the ſuſpicions of thoſe who may have contracted prejudices againſt Mr. W.

Art. 17. *A Propoſition for the preſent Peace and future Government of the Britiſh Colonies in North America.* 8vo. 1 s. W. Davis, &c.

Our Author's Propoſition appears to be the reſult of good ſenſe, prudence, moderation, and a competent knowledge of the ſubject. He ſets out with ſtating the deſtructive conſequences that muſt inevitably flow from the preſent unhappy civil war:—abſolute ruin to the vanquiſhed, and irreparable loſs to the victors: This he judiciouſly premiſes, in order to diſpoſe both parties to afford a calm attention to his plan of reconciliation; of the plan itſelf, our Readers will form a competent judgment, from the two firſt articles:

'I. That during the ſeaſonable interruption the winter months will give to hoſtilities in America, the governors of the Colonies be directed to call the Aſſemblies of each province together, and to acquaint them with his Majeſty's gracious intentions of affording them a legal opportunity, of manifeſting the ſincerity of their deſires of a ſpeedy reconciliation with Great Britain,—by each Aſſembly chooſing a certain number of deputies (ſuppoſe) four members of the council, and twelve of the repreſentatives of each province to meet at New York or Philadelphia, and form an aſſembly of deputies.

'II. And if the majority of the ſaid deputies ſhall requeſt his Majeſty to appoint a lord-lieutenant for America, that his Majeſty

* Our Author tells us that Mr. W. has affirmed, in ſome companies, that his ſudden approbation of government meaſures, was occaſioned by the peruſal of Johnſon's 'Taxation no Tyranny.'

will

will make such appointment, to take place with all convenient speed, after their petition shall be presented, impowering the said lord-lieutenant to concur with the deputies of his provinces in such wise, just, and salutary measures, as may be thought most expedient for settling the present peace of America, and for establishing its future tranquillity and allegiance upon the most lasting foundation.'

This plan consists of seven other subordinate articles, all branching out from the first and second; and in which every possible contingency, occurring to this judicious Schemer, seems to be well provided for.

By this proposed establishment, he observes, 'the crown will maintain its constitutional weight. And what the public service requires to be communicated to the provinces, will be done to them all at once; by which means the executive power of the crown will acquire strength and dispatch. And the deputies sent from the representatives and council of each province, will bring the knowledge of the true state of all the Colonies together, and prevent any of them being injured by mistake, or favoured by partiality. The people will retain their constitutional security by the deputies who tax them returning amongst their constituents, to partake of the burthens they have laid upon them. This being the singular happiness of the subjects of the constitution of England, that they never can be oppressed but by themselves. And the whole number of deputies not being more than 144, their frequent election will be the more necessary; and the body that appoints them having to assemble yearly to attend the public business of their several provinces, those frequent elections will be more practicable than in other circumstances perhaps they might be. And the 48 deputies from the councils will be an equal security to the prerogative of the crown and the privileges of the people.'

He proceeds to expatiate on the nature, utility, and auspicious tendency of his proposal; and concludes with an alarming display of the ruinous consequences which have always attended, and, in the nature of things, ever must attend, upon disunion between great states and their remote dependencies.

As this proposal is founded on the principles of the British constitution, and is equally adapted to secure the dignity of the crown and the rights of the subject, and as the Author's reasoning appears to be every where irrefragable, we hope his advice will be duly and *immediately* attended to, by both parties,—lest WISDOM *and* REPENTANCE *should come too late.*

DRAMATIC.

Art. 18. *Songs and Choruſſes, in the new Muſical Entertainment, called May-Day; or, the Little Gipſey.* As performed at the Theatre Royal in Drury-Lane. The Muſic compoſed by Dr. Arne. 8vo. 6d. Becket. 1775.

Did we not profeſs to take notice of every publication, we might, without impropriety, defer mentioning theſe *Songs*, &c. till their appearance in print with the *accompaniments* of dialogue. Their chief merit muſt indeed be derived from their ſituation in the drama to which they belong. In that light the following Air may be conſidered

dered as a humorous and characteriſtic *rough draught* of London by a country bumkin:

I.

What's a poor ſimple clown
To do in the town?
Of their freaks and vagaries I'll none;
The folks I ſaw there,
Two faces did wear,
An honeſt man ne'er has but one.

Let others to London go roam;
I love my neighbour,
To ſing and to labour,
To me there is nothing like country and home.

II.

Nay the ladies, I vow,
I cannot tell how,
Were now white as curd, and now red;
Law! how would you ſtare,
At their huge crop of hair,
'Tis a hay-cock o'top of their head.

Let others to London go roam;
I love my neighbour,
To ſing and to labour,
To me there is nothing like country and home.

III.

Then 'tis ſo dizen'd out,
And with trinkets about,
With ribbands and ſlippets between;
They ſo noddle and toſs,
Juſt like a fore horſe,
With taſſels, and bells in a team.

Let others to London go roam;
I love my neighbour,
To ſing and to labour,
To me there is nothing like country and home.

IV.

Then the Fops are ſo fine,
With a lank waiſted chine,
And a little ſkimp bit of a hat;
Which from ſun, wind and rain,
Will not ſhelter their brain,
Though there's no need to take care of that.

Let others to London go roam;
I love my neighbour,
To ſing and to labour,
To me there is nothing like country and home.

V.

Would you theſe creatures ape,
In looks and in ſhape,

Teach

Teach a calf on his hind legs to go;
Let him waddle in gait,
A ſkim-diſh on his pate,
And he'll look all the world like a Beau.

Let others to London go roam,
I love my neighbour,
To ſing and to labour,
To me there is nothing like country and home.

VI.

To keep my brains right,
My bones whole and tight,
To ſpeak, nor to look, would I dare;
As they bake they ſhall brew,
Old Nick and his crew,
At London keep Vanity Fair.

Let others to London go roam,
I love my neighbour,
To ſing and to labour,
To me there is nothing like country and home.

Art. 19. *The Weathercock*; a Muſical Entertainment of Two Acts. Performed at Covent Garden. 8vo. 1 s. Evans. 1775.

The Weathercock is a dunghill cock. But the Author has, it ſeems, ſuffered the law at the theatre. In the dunghill of oblivion, therefore, let us bury this dead entertainment.

MISCELLANEOUS.

Art. 20. *Holland:* a *Jaunt* to the principal Places in that Country: alſo to Duſſeldorff, through Part of Flanders; and to Bergen-op zoom, Antwerp, and Calais. 8vo. 2 s. Hay. 1775.

This writer's * *Trip* to Paris, † *Excurſion* to Normandy, and *Tour* to Spa, have found (as we are told) ſo ſucceſsful a ſale, that he has been thereby encouraged to publiſh a *Jaunt* to Holland: his *Jaunt* runs in the ſame ſtrain with his *Excurſion* and his *Tour*; is amuſing, and as a directory, will, without doubt, be uſeful. He obſerves, that, in reſpect to accommodation in Holland, the treatment in general is equal to that in France, and that he found only two charges rather higher than in England. We are ſomewhat ſurprized, that he has not added more particulars concerning the rates of carriages, proviſions, perquiſites, &c. &c. as theſe are articles on which travellers often need inſtruction. We hinted at the ſame defect in his former publications: an attention to the hint might poſſibly contribute to increaſe the ſale of theſe excurſions, jaunts, and tours.

Art. 21. *A Trip to Calais*; a Medley maritime Sketch. Being the poetical, proſaical Production of Timothy Timbertoe, Eſq; Dedicated to a Ducheſs. 8vo. 1 s. 6 d. Bew. 1775.

Some jolly fellows, lovers of ſailing, and of the true Trinculo ſtamp, agreed to venture on a trip from Black-friars Bridge to Calais, in the Hawke, a ſmall veſſel, of about 7 tons. The journal of this voyage is merrily related, in a kind of water-wit

* Vid. Review, Vol. xlix. p. 402. † Vol. li. p. 163.

ſtyle;

ſtyle; and the particulars are, the entertainment they met with at Margate, Dover, Dunkirk, St. Omer's, and Calais. The narrative is interrupted by ſeveral convivial ſongs, ſung by theſe frolickſome blades, at their ſuppers, &c. and which ſeem to have been written on purpoſe to enliven the voyage. The whole expedition was completed in a fortnight; at the end of which theſe choice ſpirits found themſelves ſafe again at Black-friars Bridge.

Art. 22. *A plain and circumſtantial Account of the Tranſactions between Capt. Roche and Lieut. Ferguſon*, from their firſt Meeting to the Death of the Lieutenant. To which is added, the Trial and Depoſitions at the Cape of Good Hope, where Capt. Roche was acquitted: alſo his ſecond Apprehenſion, and the judicial proceedings of the Governor and Council of Bombay. With every other Circumſtance attending this remarkable Caſe, duly authenticated. 8vo. 2 s. 6 d. Allen. 1775.

If the Repreſentations contained in this detail of facts, can be fully ſupported at the captain's enſuing trial, there is no doubt of his being moſt juſtly and honourably acquitted.

MILITARY AFFAIRS.

Art. 23. *A New Syſtem for the Eſtabliſhment, Pay, Cloathing, Proviſions, &c. &c. &c. of the Army*; addreſſed to the Right Honourable Lord North. By an Officer. 8vo. 1 s. Almon. 1775.

This officer premiſes, that from the nature of the countries which compoſe the Britiſh dominions, as well abroad as at home, infantry are much preferable to cavalry either for offenſive or defenſive ſervice. According to this idea, he propoſes that all our horſe and dragoons, four regiments of light horſe excepted, be diſbanded, that the military eſtabliſhment conſiſt of 102 regiments of foot, equal in every reſpect, with rotation of ſervice, to familiarize them to all our varieties of climate, and to be ſupported and ſtationed as follows;

		Light Horſe.	Infantry.
England		2	30
Scotland			6
Ireland		2	24
Gibraltar, Minorca	paid by England		6
			6
Weſt India iſlands viz.	Grenada		1
	St. Vincent		1
	Dominica		1
	Antigua		1
	Jamaica		2
			6
America			24
	Total, horſe 4		Foot 104

Theſe are the outlines of the plan, the detail of his ſubordinate arrangements would carry us beyond our proper limits.

RELIGIOUS

RELIGIOUS and CONTROVERSIAL.

Art. 24. *Divine Revelation the only Teſt of ſound Doctrine:* or, a further Reformation wanted in the reformed Churches: being an Attempt to prove, that the Doctrine of the Trinity, as commonly held and taught, is not revealed in the holy Scriptures, and conſequently is no Article of the Chriſtian Faith. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 3 s. Dilly, &c. 1773.

Concerning this work, and its Author, a correſpondent has given us the following curious particulars. 'Mr. Elliot, an independent miniſter in London, was formerly a moſt rigid Trinitarian. It happened, that one of his hearers, on reading the Bible with a view to eſtabliſh his faith in the peculiar doctrines of the goſpel, diſcovered the total ſilence of the ſacred writers concerning the Trinity. Communicating his doubts to ſome of his brethren, an information was lodged againſt him before the church. The honeſt heretic made his appeal to the miniſter; who, giving the ſubject a cloſe examination, became a convert to his own diſciple, and gave a verdict in his favour.'—This change in his opinions, Mr. Elliot has honeſtly declared to the world, in the preſent work; in which he has at large, and in a clear and ſatisfactory manner, diſcuſſed the doctrine of the Trinity. The limits of our work will not allow us to give a particular account of the arguments by which he ſupports his opinions on this ſubject, and the manner in which he explains the great variety of texts which are generally ſuppoſed to have a relation to it. We ſhall therefore only in general inform our Readers, that Mr. Elliot does not exactly adopt either the Socinian or Arian doctrine concerning the perſon of Chriſt; but thinks that his human ſoul exiſted before his appearance on earth, and that the eternal Father united himſelf to Chriſt, and made him the medium of his operations in the creation of the world, and in his ſucceeding diſpenſations to mankind. He eſpouſes the Socinian doctrine concerning the holy Spirit; that it is not a diſtinct perſon, but the power or agency of the Deity.

From the candour which this writer diſcovers, we conclude, that if, in his future examination of theological ſubjects, he ſhould ſee reaſon to call in queſtion other *dogmas* which at preſent appear to conſtitute a part of his creed, he will make the ſame frank and ingenuous acknowledgment, as he has done on the preſent queſtion.

Art. 25. *Scripture Sufficiency*; or, the Bible-Chriſtian's Plea; wherein the principal objections of Mr. J. Weir to the Scripture Teſtimonies of Jehovah and his Chriſt, as ſet forth in a book entitled, Divine Revelation the only Teſt of ſound Doctrine, are duly conſidered and refuted. By R. Elliot, A. B. 8vo. 6 d. Lewis. 1774.

In this pamphlet the Author refutes the objections of his opponent, which are many of them indeed extremely weak and futile, with ſolid argument, and at the ſame time with candour and good temper.

Art.

Art. 26. *The Scripture Teſtimony of Chriſt*; or, a Demonſtration from the ſacred Books, that Jeſus Chriſt in his complete Perſon is truly and properly the begotten Son of the only living and true God; being an Anſwer to the Rev. Mr. Romaine's celebrated Sermon entitled, The Self-exiſtence of Jeſus Chriſt. In a Letter to the Author. By R. Elliot, A. B. 8vo. 1 s. Johnſon. 1775.

Mr. Romaine, in the ſermon to which this Letter is a reply, adviſes his Readers to conſult the ſacred books concerning the doctrine of Chriſt's ſelf-exiſtence, and examine the matter ſtrictly and ſolemnly. Mr. Elliot declares he has done ſo, preſents Mr. Romaine with the reſult of his enquiries, and calls upon him to refute the arguments he has made uſe of to ſhew that Mr. Romaine's ſyſtem has no foundation in ſcripture. In the courſe of this Anſwer the weakneſs of Mr. Romaine's reaſonings is ſo plainly laid open, many of his poſitive aſſertions are ſhown to be ſo abſurd and groundleſs, and he is ſo evidently convicted of inconſiſtency and ſelf-contradiction, that we apprehend he will decline entering the liſts with his antagoniſt—at leaſt on the ground of argument and reaſon.

POLITICAL.

Art. 27. *Thoughts on the preſent Times*; with a View of compoſing Party-heat and Animoſity. 8vo. 6 d. Law. 1775.

We ſee nothing in this little piece that ſeems to have the leaſt tendency toward compoſing party-heat and animoſity. It contains little more than a few ſtale invectives againſt America, and her advocates on this ſide of the water.

SCHOOL BOOK.

Art. 28. *An eaſy Introduction to Engliſh Grammar*, intended for the Inſtruction, Encouragement, and Uſe of young Learners. By Thomas Joel. 12mo. 1 s. Law. 1775.

The multiplication of grammars within this few years is become burdenſome, and we are tired of peruſing them. Mr. Joel's profeſſed reaſon for increaſing the number is, that *all* the Engliſh grammars he has ſeen might more properly be ſtyled treatiſes, being rather fit for the improvement (as he ſays) of *Adepts* in language, than for the eaſe and encouragement of *young Learners*. He has therefore been induced to make this attempt for the uſe of the latter; and flatters himſelf, that when they are maſters of his *ſhort introduction*, they will advance ſwiftly towards the attainment of claſſical learning, and arrive at the more difficult particulars of grammatical ſcience with eaſe and pleaſure. Mr. Joel's introduction may, no doubt, be uſed with advantage by the learners for whom it is calculated.

SERMONS.

I. Preached at St. Bride's, Fleet-ſtreet, April 24th, and at St. Martin's in the Fields, July 2, 1775, to recommend the Inſtitution for the Recovery of Perſons apparently drowned. By Richard Harriſon, Miniſter of Brompton Chapel, and Lecturer of St. Peter's, Cornhill. 4to. 1 s. Rivington.

Although this Sermon is by no means deſtitute of merit as a compoſition for the pulpit, it chiefly calls for the attention of the Public

Public on account of the humane inſtitution which it is intended to recommend, the ſociety lately eſtabliſhed for the recovery of perſons apparently dead by drowning or ſuffocation. It will be a pleaſure to the charitable and compaſſionate to be informed, that, by means of this inſtitution, which has ſubſiſted but little more than twelve months, no leſs than twenty-four perſons have been ſaved, after they had lain for many minutes under the water, and were apparently dead: and one of theſe, after having been under the water at leaſt a quarter of an hour, and upwards of forty minutes had elapſed before any proper aſſiſtance could be procured. At the cloſe of this Sermon we are informed, that it is the intention of the ſociety to diſtribute through the kingdom, a printed account of the proper manner of treating perſons in ſuch circumſtances; and that they offer a reward of four guineas where life is reſtored, two guineas for every unſucceſsful attempt in which the proper mode of treatment has been uſed for two hours, and one guinea to publicans, &c. who receive the bodies readily into their houſes. They alſo propoſe to reward thoſe medical aſſiſtants who ſucceed in reſtoring life with an honorary medal. We ſhall be excuſed, if in this inſtance we ſo far deviate from our plan as to adverti ſe our Readers that ſubſcriptions to this uſeful deſign are received by *James Horſfall*, Eſq; Middle-Temple; Dr. *Cogan*, Paternoſter row; and Mr. *Hawes*, apothecary, Strand.

II. *A good Character better than a great Fortune.* A Diſcourſe, preached in London, *May* 28, 1775. By Hugh Worthington, *Jun.* 8vo. 6*d*. Buckland.

Mr. Worthington is a young diſſenting miniſter, of very promiſing abilities; and there is no doubt but he will make a reſpectable figure among his brethren, as a writer; eſpecially when he has learned to prune the luxuriances of his pen, and to check the redundancies of an imagination which ſeems fond (as young and lively authors generally are) of metaphorical imagery; ſuch writers would do well to bear in mind Mr. Pope's hint, that perſpicuity is rather apt to ſuffer, than to receive aid, from ornament. They ſhould, alſo, take care of being miſled by the obſervation of an excellent writer *, that *a ſermon, like a tool, may be poliſhed till it has no edge*; for proper and ſkilful poliſhing will improve the edge of the inſtrument, and make it cut ſo much the finer.

III. *Falſe Pretenſions to Science pointed out, and true Knowledge recommended.*—Before the Univerſity of Oxford, at St. Mary's, on Act-Sunday, July 9, 1775. By Richard Nicoll, D. D. Rector of Drayton in the Dioceſe of Oxford, and late Fellow of Lincoln College, Oxford. Printed at the Clarendon Preſs, and ſold by Rivington in London.

IV. *The Duty of ſtanding faſt in our ſpiritual and temporal Liberties.*—Preached July 17th, 1775, before the Firſt Battalion of the City and Liberty of Philadelphia; and publiſhed at their Requeſt. By the Rev. Jacob Duché, M. A. Philadelphia, printed; London reprinted, by Evans in Pater-noſter-row.

Dr. Smith and Mr. Duché are animated by kindred ſpirits, with reſpect to temporal aims; and they eſpouſe the ſame cauſe. Of the

* Vid. Pref. Advertiſement to this Diſcourſe.

Doctor's

Doctor's Sermon we gave an account in the Review for Auguſt. The preſent diſcourſe is equally calculated, with the Doctor's, to fan the flame of American patriotiſm. It is pathetic, as well as argumentative; and is introduced by a ſuitable prayer: of which the following petition may be given as a ſpecimen:

'—— We pray that thou would'ſt be in a peculiar manner preſent with all thoſe who are entruſted with our great American cauſe, as well in council as in the field! give them wiſdom to deviſe, and firmneſs to execute, ſuch meaſures for the reſtoration of public peace and harmony, as may conſiſt with that true liberty, which is equally removed from baſe licentiouſneſs on the one hand, and as baſe ſubmiſſion and ſlavery on the other.'

V. *The Goſpel Meſſage illuſtrated, and the Duty of Chriſtian Miniſters enforced*:—at the Viſitation of the Archdeacon of Leiceſter, held at Melton Mowbray, May 18, 1775. By Thomas Ford, LL. D. Vicar of Melton Mowbray. 6 d. Mathews, Keith, &c.

VI. *The Boldneſs and Freedom of Apoſtolical Eloquence recommended to the Imitation of Miniſters.*—On the Death of the Rev. and learned James Bate, M. A. late Rector of St. Paul, Deptford. By Colin Milne, LL. D. Rector of North Chapel in Suſſex. 6 d. Burnet.

VII. *The Priſoner relieved*—preached in the Marſhalſea Court-Houſe, by the Rev. Thomas Denden, Oct. 21, 1775. Printed for the Benefit of the Author, now a Priſoner in the Marſhalſea, and ſold by Cooke in Pater-noſter-row.

VIII. At the Aſſizes at Wells, Aug. 22, 1775. By the Rev. William Keate, M. A. Prebendary of Wells, and Rector of Launton, Somerſet. 4to. 1 s. Payne.

CORRESPONDENCE.

A Letter, without any ſignature, was received about two or three months ago, relating to a branch of our work which we have the pleaſure to find, has given general ſatisfaction to the Public. This Letter might have been ſooner acknowledged, had we thought it incumbent on us to take any very reſpectful notice of a Correſpondent who diſcovers ſo great a want of candour, and ſo little diſpoſition to be pleaſed.

☞ We have had the honour of hearing from the Fiery Welch Bard who lately favoured the Public with a poem, entitled "The Head of the Rock *." His Letter is profuſely filled with *compliments*, and ſuch high encomiums on the Authors of the M. R. as their modeſty will not allow them to repeat.—In return for ſuch tranſcendent civility, we can only ſay, that we ſhall ever be as proud as we ought, of meriting the *warm* applauſes of a *gentleman* ſo *wiſe*, ſo *learned*, and ſo *polite* as Mr. William Williams of Penbrokeſhire, Author of *the Head of the Rock*.

* See Rev. Aug. Art. 53 of the Catalogue.

THE MONTHLY REVIEW,

For DECEMBER, 1775.

ART. I. *Judah Reſtored*; a Poem in Six Book. By Dr. Roberts, of Eton College. 8vo. 2 Vols. 6s. Wilkie. 1774.

THERE has always appeared to us ſomething exceedingly poetical in the idea of the Babyloniſh captivity of the Jews, occaſioned at firſt, probably, by that beautiful elegy, the 137th pſalm. There is ſomething intereſting, likewiſe, and reſpectable, in the hiſtory of a people ſo inſeparably attached to their country and original ſtate, that, during a captivity of more than half a century, they cheriſhed the memory of it with the greateſt and moſt affecting tenderneſs, refuſed to aſſimilate or aſſociate with their conquerors, and thought even the indulgence of innocent mirth, in ſuch circumſtances, a kind of impiety.

Dr. Roberts has made choice of this ſubject for a poem in blank verſe, of ſome length and conſequence. It commences with the evening preceding the feaſt of Belſhazzar, of which, and of the death of that prince, mention is made by Daniel; and concludes with the return of the Jews, and laying the foundation of their temple.

The Author, after propoſing his ſubject, with great ingenuity intereſts the Reader in favour of his captives, by exhibiting a very poetical and pathetic view of their ſituation:

> On the trees,
> That o'er the waters bend, their untun'd harps,
> Harps, which their fathers ſtruck to feſtal hymns,
> Hang uſeleſs. 'Twas the hill, 'twas Sion's hill,
> Which yet Jehovah lov'd. There once he dwelt;
> There ſtood his temple; there from ſide to ſide
> The * cherub ſtretch'd his wings, and from the † cloud

* 1 Kings vi. 29. † 1 Kings viii. 10.

Beam'd bright celeſtial radiance. Thence though driven
In early childhood to a ſtranger's land
Or born ſad heirs of ſlavery, ſtill they caſt
An anxious look from † Peruth's willowy vale,
Toward Jordan, ſacred ſtream; and when the ſun
Sunk in the weſt, with eager eye purſued
His parting beams; and pointed to the place,
Where from their ſight the faint horizon hid
Thoſe hills, which § round deſerted Salem's walls
Stood like a bulwark. And as ſome tired ‖ hart,
Driven by keen hunters o'er the champain wild,
Pants for the running brook, ſo long the tribes
Of captive Judah for their native clime,
Again to ſing the ſtrains of Jeſſe's ſon,
Again to raiſe a temple to their God.

Whether the ſame judgment is ſhewn in the following paſſage we are ſomewhat doubtful. It is taken from the account of the celebrated feaſt of Bel, or Baal, in the 3d of Daniel:

The King, the nations, and the * languages
Fall proſtrate on the ground. But not a head,
But not one head in all thy faithful bands,
O Judah, bows. As when the full orb'd moon,
What time the reaper chaunts his harveſt ſong,
Riſes behind ſome horizontal hill
Flaming with reddeſt fire; ſtill, as ſhe moves,
The tints all ſoften, and a yellower light
Gleams through the ridges of a purple cloud:
At length, when midnight holds her ſilent reign,
Chang'd to a ſilver white, ſhe holds her lamp
O'er the belated traveller; ſo thy face,
Belſhazzar, from the crimſon glow of rage,
Shifting through all the various hues between,
Settles into a wan, and bloodleſs pale.

Whatever reverence may be due to authorities (though certainly there is none due beyond the limits of Taſte and Nature) we apprehend that the compariſon of the changes of Belſhazzar's countenance with thoſe of the moon's aſpect is rather inflated, and the diſparity of the two objects, and the diſproportion of their natural conſequence too violent. This leads to and verges cloſely upon the burleſque and the bombaſt. Beſides, the ſimile does not ſeem to be juſt. The moon, when

Chang'd to a ſilver white, ſhe holds her lamp
O'er the belated traveller——

exhibits a chearful and a pleaſant appearance. Belſhazzar, on the contrary, whoſe countenance

Settles into a wan, and bloodleſs pale,

gives us a very different aſpect.

† Euphrates.
‖ Pſ. xlii. 1.
§ Pſ. cxxv. 2.
* Dan. iii. 7.

That

That ſublime propheſy of Iſaiah, chap. xiv. which has been ſo beautifully rendered into a Latin alcaic ode by Dr. Lowth, and into an Engliſh ode by Mr. Maſon, is thus paraphraſed:

——————— Hell beneath
Is moved to meet thee. See the mighty dead,
The kings, that ſat on golden thrones approach,
The chief ones of the earth. O Lucifer.
Son of the morning, thou that vaunting ſaid'ſt
" I will aſcend the heavens; I will exalt
" My throne above the ſtars of God, the clouds
" Shall roll beneath my feet," art thou too weak
As we? art thou become like unto us?
Where now is all thy pomp? where the ſweet ſound
Of viol, and of harp? with curious eye
Tracing thy mangled corſe, the reſcued ſons
Of Solyma ſhall ſay, " Is this the man
" That ſhook the pillars of the trembling earth,
" That made the world a deſert?" all the kings,
Each in his houſe intomb'd, in glory reſt,
While unlamented lie thy naked limbs,
The ſport of dogs, and vultures. In that day
Shall theſe imperial towers, this haughty queen,
That in the midſt of waters ſits ſecure,
Fall proſtrate on the ground. Ill-ominous birds
Shall o'er the unwholeſome marſhes ſcream for food!
And hiſſing ſerpents by ſulphureous pools
Conceal their filthy brood. The traveller
In vain ſhall aſk where ſtood Aſſyria's pride:
No trace ſhall guide his dubious ſteps; nor ſage,
Vers'd in hiſtoric lore, ſhall mark the ſite
Of deſolated Babylon.

Here Dr. Roberts has evidently laboured to retain the Engliſh verſion of Iſaiah as literally as poſſible: but has he not by the ſame means hurt the dignity and the harmony of his verſe?

—— Art thou become like unto us?

Is there any thing ſacred in this or any other mode of expreſſion that entitles it to be reverenced and adopted? Nothing, ſurely. It is the matter, not the phraſe, that claims our reſpect. The latter is merely human.

Deſcription of the Walls of Babylon.

——————— Thoſe walls, within
Whoſe large incloſure the rude hind, or guides
His plough, or binds his ſheaves, while ſhepherds guard
Their flocks, ſecure of ill: on the broad top
Six chariots rattle in extended front.
For there, ſince Cyrus on the neighbouring plain
Has mark'd his camp, the inclos'd Aſſyrian drives
His foaming ſteeds, and from the giddy height
Looks down with ſcorn on all the tents below.

Each ſide in length, in height, in ſolid bulk,
Reflects its oppoſite; a perfect ſquare;
Scarce ſixty thouſand paces can mete out
The vaſt circumference. An hundred gates
Of poliſh'd braſs lead to that central point,
Where through the midſt, bridg'd o'er with wondrous art,
Euphrates leads a navigable ſtream,
Branch'd from the current of his roaring flood.

Some of the ſpeeches of the Jewiſh council, when they conſulted on petitioning Cyrus for their diſmiſſion, are very poetical, have much characteriſtic and deſcriptive merit, and all that natural *pathos* which their ſituation muſt have ſuggeſted. We ſhall ſelect thoſe of Othniel, an apoſtate, who wiſhed to continue in Babylon, Zorobabel, whoſe name we wiſh the Author had, for the bare poſſibility of pronunciation, accented on the third ſyllable, and of the venerable Miſael. Thus Othniel:

"Well haſt thou ſpoken, Joſhua; well thy words
Become thy ſacred ſtation; nor, I truſt,
Are others leſs impatient to be free.
For me, though linen girdle ne'er ſhall bind
My waiſt, nor golden mitre grace mine head,
For me be witneſs all the hoſt of heaven
How oft at midnight's lateſt hour mine eyes
Have burſt the bonds of ſleep, how oft my voice
Has cried to heaven, that Judah may return.
Nor ſhould Chaldæa's wealth, nor all the gems
Which the ſun ripens in his eaſtern beds,
Nor ſhould the weight of gold, which Solomon
Coffer'd in * Lebanon's umbrageous houſe,
Spoils of rich merchants and Arabian kings,
Induce me for a moment to protract
Theſe hours of bondage. But let zeal be check'd
By wiſdom; never yet did ſafety ſpring
From raſh impetuous counſels. Shall we then
Surround the victor, on his new-earn'd throne
Scarce ſeated, and with inauſpicious ſuit
Diſturb his opening reign? rather by ſlow
Degrees, and ſoft inſinuation, win
His favour, if ſo he may ſend us home
Safe convoy'd by a bold and numerous hoſt
Of ſlingſmen, and of archers. Long the way,
And perilous, which from Chaldæa leads
To Salem's ruin'd walls. Remember what
Our fathers ſuffer'd, when in haſte they fled
From Rameſes, and forty tedious years
Travers'd the pathleſs deſart. Did a man,
Say did one man in all that † number'd hoſt,
Save Joſhua ‡, and Caleb, preſs the grapes,
Or drink the milk of Canaan? Famine §, thirſt ‖,

* 1 Kings x. 14—17. † Numb. i. 2. ‡ Numb. xxvi. 65.
§ Exod. xvi. 3. ‖ Exod. xvii. 3.

And

And fiery ſerpents * hiſſing in their tents,
And † peſtilence deſtroy'd their miniſh'd tribes.
Beſides what enemies by force, or wile,
In center, or in rear, attack'd their troops
Fatigu'd with toil, and vigils; Baſan's ‡ king,
And Sihon §, whom from Arnon's watry banks
To Hermon, which Sidonians ‖ Syrion call,
The Ammorite obey'd; and that dread name
Huge ** Amalek; and what other powers their march
Infeſted, from the day when firſt they pitch'd
In †† Succoth, to that hour when from the hills
Of Abarim ‡‡, they ſaw the extended plain
Of Moab, and the walls of Jericho,
By Jordan, pleaſant ſtream. Ills great as theirs,
Or greater may aſſail us. Sweet the name
Of Sion, and to every Jewiſh ear
There is a magic in the ſound, which charms
More than a thouſand Babylonian ſpells.
But ſhall we ever reach this happy land,
Unaided, and encumber'd on our march
With all our ſtores? Our wives, our helpleſs babes,
Can they protect us from the lawleſs rage
Of all the aſſaſſins, who perchance infeſt
The way, and like a torrent from the hills
In ſavage clans come pouring o'er the plain?
Can they ſecure us from the parching drought
Of unſlak'd thirſt, or 'mid the famine ſtop
Our cries for bread? Then ſhall we curſe in vain
Our haſty counſels, and with anxious eye,
Such as our fathers caſt towards Palæſtine,
Look back for loſt Euphrates. Let us go,
When freedom calls, nor wiſdom diſapproves."
He ended, and Zorobabel began.
" §§ Who ſpeaks not what he thinks, even as the gates
Of hell my ſoul deteſts him. Foul deſigns
Varniſh'd with ſpecious words, are doubly foul.
Dar'ſt thou rehearſe the miſeries of our ſires
Laden ‖‖ with Egypt's ſpoils, and yet forget
The hand that led him through the wilderneſs,
Far from the houſe of bondage? " Yoke my cars,
Prepare my chivalry," the Memphian cried;
In vain; the waves, that like ¶‖ two mountains rear'd
Their humid walls, when Iſrael paſs'd between,
Clos'd on his routed hoſt. What though unknown

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* Numb. xxii. 6. † Ibid. xvi. 49. ‡ Ibid. xxi. 33.
§ Ibid. xxiii. ‖ Deut. iii. 9. ** Exod. xvii. 8.
†† Numb. xxxiii. 5. ‡‡ Deut. xxxii. 49.
§§ Ἐχθρὸς γάρ, &c.
Who dares think one thing, and another *tell*,
My heart deteſts him as the gates of hell. Pope's Iliad, B. 9.
‖‖ Exod. xii. 36. ¶‖ Ibid. xiv. 22.

And intricate the path? haſt thou not heard
Of that bright * cloud which marſhal'd them by day?
And when dark night hid all her choir of ſtars,
Roſe not the fiery pillar? What though thirſt,
Though famine preſs'd them ſore; guſh'd not a ſtream
Of freſheſt beverage from the riven rock?
And when the barren earth witheld her ſtores,
Fell not ſweet † bread from heaven? Did Amalek,
Did Og, did Sihon, triumph o'er the tribes
Of way-worn Iſraël? To all the males,
Save two, which Moſes number'd by the foot
Of Sinai, ſacred mount, I grant, the fields
Of promiſe were denied: But ſay, whence ſprung
The fatal prohibition? through their camp
Spread not the ſound of murmur, and diſtruſt?
Forſook they not their living ſtrength, ſeduc'd
By groſs idolatries? Hence, as a cloud
Eclipſes the bright ſun, what time his orb
Flames in the chambers of the ſouthern ſky,
His countenance grew dark; the ſons of Dan
Were ſtricken, Simeon wept, and Aſhur ſhook
Through all his tents. But when to him they mourn'd,
Ne'er did they mourn in vain. Crimes, rank as theirs,
Have fix'd us here awhile, till exile purge
Our ſins away. That hour is come; and now
Why ſtand we loitering thus in dull debate?
Hath not his prophet ſaid? ſhall we diſtruſt
His power? or kindle his fierce wrath again
By murmurs, by ſedition? Shall we leave
The Holy One of Iſrael, and fall down
To Belus, or to Mithras? Go, enquire
Of Cuſhan, or of ‡ Kedar; aſk the iſles,
Will ye forſake your Gods? Tell, Mighty King,
God of our fathers, tell, why thou alone
Haſt ſeen thy ſhrine forſaken, while a cloud
Of never-ceaſing incenſe wafts perfume
To Moloch, and to Dagon? Never more,
Ah! never may thy choſen ſervants rouſe
Thy ſlumbering vengeance! For thee, Othniel, go,
Go falſe diſſembler; ſpread through all the tribes
Affliction, and diſmay; bid them remain
In Babylon; record, as thou wert wont,
The dangers of the way; but ſhould they hear
Thy voice, ſhould even this venerable ring
Of ſages, and of elders, ſhrink with fear,
Unguarded, and alone, myſelf will go."
"No, not alone, ſaid Miſael; take at leaſt
An old man with thee: zeal will ſpeed my ſteps,
Though time hath drawn his furrows o'er my brow.
My wife, my children gone, behold I ſtand

* Exod. xiii. 21. † Ibid. xvi. 12. ‡ Jeremiah, ii. 10.

Like

Like an old oak, whoſe branches all are ſcath'd
By heaven's red lightning, but whoſe knotty trunk,
By tortuous roots bound to the ſolid earth,
Remains immoveable. Though bow'd by age,
Though loſt to every other human joy,
Sion is dear as ever to my ſoul.
O Othniel, hadſt thou heard the fatal craſh,
When God's own houſe fell from its rocky baſe;
O hadſt thou ſeen the tears, and mark'd the ſighs
Of the firſt captives, driven from all they lov'd,
Thou wouldſt not brook delay; nor even the warmth
Of young Zorobabel would equal thine.
For me, could I but once again behold
Thy brook, O Cedron; could I ſee the ſtones,
Though now perchance with moſs o'ergrown; or trace
The remnant of one cedar beam, that join'd
Its firm ſupport to prop that holy pile,
Among the ruins would I reſt mine head,
And ſleep in peace. Who knows but yet again,
As in the days of Solomon, the tribes
May all unite, and reſcued Judah throw
His fond fraternal arms round Iſrael's neck,
And welcome him to Salem? Then, oh then,
From Aſcalon to Gilead, from the mount
Of northern Lebanon to the Aſphaltic lake,
The land ſhall all be ours: our herds ſhall range
On Baſan, and on Carmel; Ephraim's brow
Shall whiten with the fleece of new-waſh'd ſheep;
The daughter of Jeruſalem ſhall drink
From Jacob's fountain, and Samaria's nymph
Recline on Rachel's tomb. Soft is the dew,
Which evening * ſheds on Hermon; ſweet the oil
Which drip'd down Aaron's ſacerdotal veſt,
Even to his ſkirts; but ſweeter far, my friends,
To live in unity, and mutual love.
'Twas thus your fathers cheer'd the gloomy hours
Of exile; all was peace. One heart was theirs;
One intereſt, to reſtore the captive tribes;
One wiſh, to ſee Jeruſalem again."

In the fourth book Daniel relates to Cyrus the hiſtory of the Jews, from Abraham. In the introduction to the narrative, the Author has cloſely copied Virgil, and maintained a claſſical ſtyle and ſpirit throughout. We are not, however, ſatisfied with his deſcription of Eſau:

——— The firſt was rough
With hairy ſhag, like lion's brindled cub,
Or Indian tiger's whelp——

Both the language and the ſimilitude ſeem too low for the object. And, a little further, in the following verſe,

* Pſalm cxxxiii.

Maugre their bitter toil, through every nome,

there appears to be an unneceſſary indulgence of obſolete expreſſion.

Dr. Roberts has, in our opinion, been leſs ſucceſsful in his ſimilies than in any other circumſtance of his work.

The fifth book opens in the following manner:

> Meanwhile with inſult rude, and clamorous threats,
> Even at the gate, impatient for the event,
> Stands Othniel, breathing vengeance on the head
> Of every Jewiſh chief. Scarce had their ſhouts
> Proclaim'd the imperial edict, when loud cries,
> And ſhrieks, and ſavage hiſſes, interrupt
> The voice of glad deliverance. Yet, (ſo vice
> Ay ſhrinks appall'd if virtue deign appear,)
> Still ſilence through the ranks, when Daniel
> Stood like the ambaſſador of heaven, proclaim'd
> His worth ſuperior: not the fainteſt breath
> Paſs'd through that rabble rout, ſo valiant late,
> So abject now. As when the luſcious juice
> Of Antigonian, or Barbadian cane,
> Forc'd by alchymic heat, in eddying waves
> Heaves to the caldron's brim; if chance the fat
> Of newly ſlaughter'd ox, or unctuous caul
> Torn from the bleeding ſwine, on the hot lake
> Be caſt, at once the boiling ſea ſubſides,
> And ſmooths his level ſurface; ſo the herd,
> The clamorous hoſt of Othniel, crouch'd at once
> Beneath their prophet's eye.

Now, we apprehend that to compare the influence and effect of a virtuous man's appearance on a vicious and unruly mob, to the effect of hog's fat thrown into a ſugar boiler, is infinitely to degrade the object compared, and to induce a burleſque idea, as much, in this inſtance, by falling too low, as, in the compariſon of Belſhazzar's countenance to the moon, by ſoaring too high. This, indeed, is the more unfortunate ſimile of the two; and we doubt not but, in a future edition, the Author will expunge it entirely.

In the beginning of the ſixth book Zorobabel is repreſented as mourning over the grave of Miſael; upon which we have the following ſimile:

> ——————— O'er the tomb
> With folded arms and downcaſt eye he ſtands,
> Like monumental mourner, whom the ſteel
> Of dædal artiſt from the Parian rock
> Hath hewn ———

This, too, appears to be faulty: for the principal object is degraded, whilſt the real mourner is compared to the ſtatue of a mourner. This cannot be juſtified by the authority of that image

image where the ſufferer is likened to 'Patience on a monument.' The imperſonated quality is ſuppoſed to be a being of a ſuperior kind.

The ſame hero being miſſing for a night in the camp, the joy of his brethren on his return is thus deſcribed:

——— And though but one night loſt,
Such tranſport ſwells their ſouls, as when a ſhip
With ſails and enſigns torn, bears ſafe to port
Some mariner, whom ſtorms and adverſe winds
Had driv'n to deſart iſle or continent
For many a year deem'd loſt ———

The laſt line would have ſtood better,

Deem'd loſt for many a year ———

For thus the identity of the expreſſion in the firſt quoted line, its contraſt, would have been avoided, and the emphaſis better ſupported.

Dr. Roberts has annexed to his work, notes and illuſtrations; and, previous to theſe, a poetical addreſs to the Jews, inviting them to acknowledge the Author of our religion; but theſe people are deaf to the voice of the charmer, charm he never ſo wiſely!

ART. II. *Concluſion of the Account of Mr. de Lolme's Conſtitution of England.* See Review for October.

IN the firſt book of this valuable work, the ingenious Author hath diſplayed the reſources of the different parts of the Engliſh government for balancing each other, and explained in what manner their reciprocal actions and reactions produce the freedom of the conſtitution. In the ſecond book, he propoſes to ſhew, that the particular nature and functions of theſe ſame conſtituent parts of the government, which give it ſo different an appearance from that of other free ſtates, are moreover attended with peculiar and very great advantages, which have not hitherto been ſufficiently obſerved. 'The firſt peculiarity, ſays he, of the Engliſh government, as a free government, is its having a king,—its having thrown into one place the whole maſs, if I may uſe the expreſſion, of the executive power, and having invariably and forever fixed it there. By this very circumſtance, alſo, has the *depoſitum* of it been rendered ſacred and inexpugnable. By making one great, very great, man in the ſtate, has an effectual check been put to the pretenſions of thoſe who otherwiſe would ſtrive to become ſuch; and diſorders have been prevented, which, in all republics, ever brought on the ruin of liberty; and, before it was loſt, obſtructed the enjoyment of it.'

The diſorders to which republican governments are incident, are ſet forth by Mr. de Lolme; after which he obſerves, that the Engliſh government has prevented the poſſibility of misfortunes of this kind. By diminiſhing the power, or rather the actual exerciſe of the power, of the people; (which, in fact, has been attended with a great increaſe of their liberty,) and by making them ſhare in the legiſlature

only by their repreſentatives, the irreſiſtible violence has been avoided of thoſe numerous and general aſſemblies, which, on whatever ſide they throw their weight, bear down every thing.—Amidſt the agitations which are the unavoidable attendants of liberty, the royal power, like an anchor which reſiſts both by its weight and the depth of its hold, inſures a ſalutary ſteadineſs to the veſſel of the ſtate.

One effect of the king's prerogatives, largely illuſtrated by our Author, is, the impoſſibility of any citizen's ever riſing to a dangerous greatneſs. In diſcuſſing this matter, having firſt conſidered the caſe of birth, he takes notice, that the only man, who, to thoſe who are unacquainted with the government of England, might appear to put it in danger, would be a man who, by the greatneſs of his abilities, and public ſervices, had acquired in a high degree the love of the people, and obtained a great influence in the Houſe of Commons. 'But how great ſoever, continues Mr. de Lolme, this enthuſiaſm of the public may be, barren applauſe is the only fruit which he whom they favour can expect from it. He can hope, neither for a dictatorſhip, nor a conſulſhip, nor in general for any power under the ſhelter of which he may at once ſafely unmaſk that ambition with which we might ſuppoſe him to have been actuated; or, if we ſuppoſe him to have been hitherto free from any, grow inſenſibly corrupt. The only door which the conſtitution leaves open to his ambition, of whatever kind it may be, is a place in the adminiſtration during the pleaſure of the king. If, by the continuance of his ſervices, and the preſervation of his influence, he becomes able to aim ſtill higher, the only door which again opens to him, is that of the Houſe of Lords.—But this advance of the favourite of the people, towards the eſtabliſhment of his greatneſs, is at the ſame time a great ſtep towards the loſs of that power which might render him formidable.

The Author purſues the ſubject in an ingenious manner, and, in doing this, he ſeems evidently to have had Lord Chatham in his mind. He confirms his ſentiments, likewiſe, by the inſtance of the Duke of Marlborough in Queen Anne's reign; and by the ſtate of things at the time of the Revolution. If, at that period, the ſplendor and long eſtabliſhed power of a crown had not beforehand prevented the people from accuſtoming themſelves to fix their eyes on ſome particular citizens, and in general, had not prevented all men in the ſtate from attaining any conſiderable degree of power and greatneſs, the expulſion of James might have been followed by events ſimilar to thoſe which took place at Rome, after the death of Cæſar.

'God forbid, however, concludes Mr. de Lolme, that I ſhould mean that the people of England are ſo fatally tied down to inaction, by the nature of their government, that they cannot, in times of oppreſſion, find means of appointing a leader. No; I only meant to ſay, that the laws of England open no door to thoſe accumulations of power, which have been the ruin of ſo many republics: that they offer to the ambitious no poſſible means of taking advantage of the inadvertence, or even the gratitude, of the people, to make themſelves their tyrants; and that the public power, of which the King has been made the excluſive depoſitary, muſt remain unſhaken in his

hands, as long as things continue to keep in their legal order; which, it may be obſerved, is a moſt ſtrong inducement to him conſtantly to endeavour to maintain it.'

Another benefit, pointed out by our Author, which ariſes from the unity of the executive power, is, that, in this caſe, the executive power is more eaſily confined: and then he proceeds to ſhew, that the ſecond peculiarity which England, as an undivided ſtate and a free ſtate, exhibits in its conſtitution, is the diviſion of its legiſlature. 'It is, ſays he, without doubt, abſolutely neceſſary, for ſecuring the conſtitution of a ſtate, to reſtrain the executive power; but it is ſtill more neceſſary to reſtrain the legiſlative. What the former can only do by ſucceſſive ſteps, (I mean ſubvert the laws) and through a longer or ſhorter train of enterpriſes, the latter does in a moment. As its will alone can give being to the laws, its will alone can alſo annihilate them: and if I may be permitted the expreſſion, the legiſlative power can change the conſtitution, as God created the light.

'In order therefore to inſure ſtability to the conſtitution of a ſtate, it is indiſpenſably neceſſary to reſtrain the legiſlative authority. But here we muſt obſerve a difference between the legiſlative and executive powers: the latter may be confined, and even is the more eaſily ſo, when undivided: the legiſlative, on the contrary, in order to its being reſtrained, ſhould abſolutely be divided. For, whatever laws it may make for reſtraining itſelf, they never can be, relatively to it, any thing more than ſimple reſolutions.—In a word, the ſame kind of impoſſibility is found, to fix the legiſlative power, when it is *one*, which Archimedes objected againſt his moving the earth.

'And ſuch a diviſion of the legiſlature not only renders it poſſible for it to be reſtrained, ſince each of thoſe parts, into which it is divided, can then ſerve as a bar to the motions of others; but it even makes it to be actually reſtrained. If it has been divided into two parts, it is probable that they will not in all caſes unite, either for *doing* or for *undoing*:—if it has been divided into three parts, the chance that no changes will be made, is thereby greatly increaſed.

Nay, more; as a kind of point of honour will naturally take place between thoſe different parts of the legiſlature, they will thus be led to make, to each other only ſuch propoſitions as will at leaſt be plauſible; and all very material changes will thus be prevented, as it were, before their birth.

'If the legiſlative and executive powers differ ſo greatly with regard to the neceſſity of their being divided in order to their being reſtrained, they differ no leſs with regard to the other conſequences ariſing from ſuch diviſion.

'The diviſion of the executive power neceſſarily introduces actual oppoſitions, even violent ones, between the different parts into which it has been divided; and that part which in the iſſue ſucceeds to abſorb, and unite in itſelf, all the others, immediately ſets itſelf above the laws. But thoſe oppoſitions which take place, and which the public good requires ſhould take place, between the different parts of the legiſlature, never are any thing more than oppoſitions between contrary opinions and intentions. All is tranſacted in the regions of the underſtanding; and the only contention that ariſes is wholly

wholly carried on with thoſe inoffenſive weapons, aſſents and diſſents, ayes and noes.

'Beſides, when one of theſe parts of the legiſlature is ſo ſucceſsful as to engage the others to adopt its propoſition, the reſult is, that a law takes place which has in it a great probability of being good:—when it comes to be defeated, and ſees its propoſition fall, the worſt that can reſult from it is, that a law is not made at that time; and the loſs which the ſtate ſuffers thereby, reaches no farther than the temporary ſetting aſide of ſome more or leſs uſeful ſpeculation.

'In a word, the reſult of a diviſion of the executive power, is either a more or leſs ſpeedy eſtabliſhment of *the right of the ſtrongeſt*, or continued ſtate of war:—that of a diviſion of the legiſlative power, is either truth, or general tranquillity.

'The following maxim will therefore be admitted: That the laws of a ſtate may be permanent, it is requiſite that the legiſlative power ſhould be divided,—that they may have weight and continue in force, it is neceſſary that the executive power ſhould be *one*.'

In the farther purſuit of the ſubject, Mr. de Lolme illuſtrates the truth of theſe principles, from the hiſtory of the Engliſh legiſlature.—Thoſe various prerogatives by which the component parts of the legiſlature are made to balance each other, are all, he thinks, ſo intimately connected with the ſtate, and depend ſo much upon the viciſſitudes of public proſperity and adverſity, that whatever particular oppoſitions may take place among thoſe parts, there never can ariſe any, when the greateſt welfare is really in queſtion. If, he obſerves, we caſt our eyes on the debates of the two houſes for a long ſucceſſion of years, and ſee the nature of the laws which have been propoſed, both thoſe which have paſſed, and thoſe which have been rejected, as well as of the arguments that have been urged on both ſides, we ſhall remain convinced of the goodneſs of the principles on which the Engliſh legiſlature is formed.'

A third circumſtance, inſiſted upon by our Author, as peculiar to the Engliſh government, is, the having the power of propoſing laws lodged in the hands of the people. In moſt of the ancient free ſtates, the ſhare of the people in the buſineſs of legiſlation, was to approve, or reject, the propoſitions which were made to them, and to give the final ſanction to the laws. The function of thoſe perſons, or in general thoſe bodies, who were intruſted with the executive power, was to prepare and frame the laws, and then to propoſe them to the people. In a word, they poſſeſſed that branch of the legiſlative power which may be called the *initiative*, that is, the prerogative of putting that power in action. This expedient our ſagacious writer finds, upon examination, to be attended with inconveniencies equal to the evils it is meant to remedy. 'But, ſays he, as the capital principle of the Engliſh conſtitution totally differs from that which forms the baſis of republican governments, ſo it is capable of procuring to the people advantages that are found unattainable in the latter. It is the people in England, or at leaſt thoſe who repreſent them, who poſſeſs the *initiative* in legiſlation; that is to ſay, who perform the office of framing laws and propoſing them. And among the many circumſtances in the Engliſh government, which would appear

pear entirely new to the politicians of antiquity, that of ſeeing the perſon intruſted with the executive power, bear that ſhare in legiſlation which they looked upon as being neceſſarily the lot of the people, and the people that which they thought the indiſpenſable office of its magiſtrates, would not certainly be the leaſt ſubject of their ſurpriſe.'

As it will be objected, that the king of England, having the power of diſſolving, and even of not calling parliaments, thus enjoys a prerogative which has been repreſented as dangerous, Mr. de Lolme proceeds to anſwer the objection. Having done this in a ſatisfactory manner, he confeſſes indeed, that it ſeems very natural, in the modelling of a ſtate, to intruſt the important office of framing laws, to thoſe perſons who may be ſuppoſed to have before acquired experience and wiſdom in the management of public affairs. 'But, continues he, events have unfortunately demonſtrated, that public employments, and power, improve the underſtanding of men in a leſs degree than they pervert their views; and it has been found in the iſſue, that the effect of a regulation, which, at firſt ſight, ſeems ſo perfectly conſonant with prudence, is to confine the people to act a mere paſſive and defenſive part in legiſlation, and to deliver them up to the continual enterpriſes of thoſe who, at the ſame time that they are under the greateſt temptations to deceive them, poſſeſs the moſt powerful means of doing it.—It was a matter of indiſpenſable neceſſity, that things ſhould be ſettled in England in the manner that they are. As the moving ſprings of the executive power are in the hands of the king, a kind of ſacred *depoſitum*, ſo are thoſe of the legiſlative power in the hands of the two houſes; the king muſt abſtain from touching them, in the ſame manner as all the ſubjects of the kingdom are bound religiouſly to ſubmit to his prerogatives. When he ſits in parliament, he has left, we may ſay, his executive power without doors, and can only aſſent or diſſent. If the crown had been allowed to take an active part in the buſineſs of making laws, it would ſoon have rendered uſeleſs the other branches of the legiſlature.'

In the fifth chapter, an inquiry is made, whether it would be an advantage to public liberty, that the laws ſhould be enacted by the votes of the people at large; and the queſtion is determined in the negative, with great variety of argument, and great ſtrength of reaſon.

By the determination of this queſtion, the Author paves the way for ſhewing the benefits that accrue to the people from appointing repreſentatives, which ſubject is purſued by him through three chapters. In the firſt of theſe chapters, ſome general advantages are mentioned; and then Mr. de Lolme endeavours to prove that the benefits accruing to the people from their appointing repreſentatives, would be very inconſiderable, if they did not alſo entirely delegate their legiſlative authority to them; after which, he diſplays the effects that, from this circumſtance, have reſulted in the Engliſh government; part of what is advanced upon theſe heads, we ſhould, with pleaſure, have laid before our Readers, had our limits permitted it.

In the ninth chapter, a farther diſadvantage of republican governments is conſidered; which is, that the people are neceſſarily betrayed by thoſe in whom they truſt: and from this topic our Author paſſes on to a fundamental difference between the Engliſh and the ancient

re-

republican governments. 'In what manner, ſays he, has the Engliſh conſtitution contrived to find a remedy for political evils, which, from the very nature of men and things, ſeem to be irremediable? How has it found means to oblige thoſe perſons, to whom the people have given up their power, to make them effectual and laſting returns of gratitude?—thoſe who enjoy an excluſive authority, to ſeek the advantage of all?—thoſe who make the laws, to make only equitable ones? It has been by ſubjecting them themſelves to thoſe laws; and, for that purpoſe, by excluding them from any ſhare in the execution of them.

'Thus, the parliament can eſtabliſh as numerous a ſtanding army as it pleaſes;—but immediately another power comes forward, which takes the abſolute command of it—which fills all the poſts in it, and directs its motions at its pleaſure.—The parliament may lay new taxes;—but immediately another power ſeizes upon the produce of them, and alone enjoys the advantages and glory ariſing from the diſpoſal of it. The parliament may even, if you pleaſe, repeal the laws on which the ſafety of the ſubject is grounded; but it is not their own caprice and arbitrary humours, it is the caprices and paſſions of other men, which they will have gratified, when they ſhall have overthrown the columns of liberty.

'And the Engliſh conſtitution has not only excluded from any ſhare in the execution of the laws, thoſe in whom the people truſt for the enacting of them, but it has alſo taken from them what would have had the ſame pernicious influence on their deliberations, the hope of ever invading that executive authority, and transferring it to themſelves.

'This authority has been made in England one ſingle, indiviſible prerogative. It has been made for ever the unalienable attribute of one perſon, marked out and aſcertained beforehand by moſt ſolemn laws and long eſtabliſhed cuſtom; and all the active forces of the ſtate have been left at his diſpoſal.—From this unity; and, if I may ſo expreſs myſelf, this total ſequeſtration of the executive authority, this advantageous conſequence, in the firſt place follows, that the attention of the whole nation is directed to one and the ſame object. The people, beſides, enjoy this moſt eſſential advantage, which they would vainly endeavour to obtain under the government of many,—they can give their confidence, without giving power over themſelves, and againſt themſelves: they can appoint truſtees, without at the ſame time giving themſelves maſters.'

As the executive authority has been made, in England, the indiviſible, unalienable attribute of one alone, all other perſons in the ſtate are, *ipſo facto*, intereſted to confine it within its due bounds. Liberty is thus made the common cauſe of all. The laws that ſecure it are ſupported by men of every rank and order; and the Habeas Corpus act, for inſtance, is as zealouſly defended by the firſt nobleman in the kingdom, as by the meaneſt ſubject.—In conſequence of this diſpoſition of things, great men are engaged to join with the people in reſtraining the exceſſes of the governing power; and, what is no leſs eſſential to the public welfare, they are alſo, from this ſame cauſe, compelled to reſtrain the exceſs of their own private power or influence; and a general ſpirit of juſtice thus diffuſes itſelf throughout

out all parts of the ſtate.—In fine, it is the throne above all; it is this jealous power, that makes the people ſure that its repreſentatives will never be any thing more than its repreſentatives; and it is the ever-ſubſiſting Carthage which vouches to it for the duration of their virtue.

Our author next examines the powers which the people themſelves exerciſe: and, having briefly treated on the right they have to elect members of parliament, he proceeds to that important ſubject, the liberty of the preſs, which he ſets in a very ſtrong light. After ſome ingenious and juſt obſervations on the cenſorial power ſo much applauded by ſeveral eminent writers; he obſerves, that we may look upon it as a farther proof of the ſoundneſs of the principles on which the Engliſh conſtitution is founded, that it has allotted to the people themſelves the province of openly canvaſſing and arraigning the conduct of thoſe who are inveſted with any branch of public authority. By this means the exerciſe of the cenſorial power is delivered into the hands of the people at large. Every ſubject in England has a right to lay his complaints and obſervations before the Public, by the means of an open preſs. A formidable right this, to thoſe who rule mankind; and which, continually diſpelling the cloud of majeſty by which they are ſurrounded, brings them to a level with the reſt of mankind, and ſtrikes at the very being of their authority.

'In what, ſays Mr. de Lolme, does this liberty of the preſs preciſely conſiſt? is it a liberty left to every one to publiſh any thing that comes into his head; to calumniate, to blacken, whom he pleaſes? no! the ſame laws that protect the perſon and the property of the individual, have alſo ſecured his reputation; and they decree againſt libels, when really ſo, puniſhments of the ſame kind as are eſtabliſhed in other countries. But, on the other hand, they do not allow, as in the other ſtates, that a man ſhould be deemed guilty of a crime for merely publiſhing ſomething in print; and they appoint a puniſhment only againſt him who has printed things that are criminal, and who is declared guilty of ſo doing by twelve of his equals, appointed to determine upon his caſe, with the precautions we have before deſcribed.

'The liberty of the preſs, as eſtabliſhed in England, conſiſts therefore, (to define it more preciſely) in this, that neither the courts of juſtice, nor any other judges whatever, are authoriſed to take any previous notice of writings intended for the preſs; but are confined to thoſe which are actually printed; and muſt in theſe caſes proceed by the trial by jury.—It is the latter circumſtance which more particularly conſtitutes the freedom of the preſs.'

The advantages ariſing from the news-papers, are admirably deſcribed by our Author; and he is of opinion, that whoever conſiders what it is that conſtitutes the moving principle of what we call great affairs, and the invincible ſenſibility of man to the opinion of his fellow creatures, will not heſitate to affirm that, if it were poſſible for the liberty of the preſs to exiſt in a deſpotic government, and (what is not leſs difficult) for it to exiſt without changing the conſtitution, this liberty of the preſs would alone form a counterpoiſe to the power of the prince.

Another

Another effect, and a very conſiderable one, of the liberty of the preſs, largely inſiſted upon by Mr. de Lolme, is, that it enables the people effectually to exert thoſe means which the conſtitution beſtows on them, of influencing the motions of the government. Upon the whole, he concludes, that though the complaints of the people do not always meet with a ſpeedy and immediate redreſs, (a celerity which would be the ſymptom of a fatal unſteadineſs in the conſtitution, and would ſooner or later bring on its ruin) yet, when we attentively conſider the nature and the reſources of this conſtitution, we ſhall not think it too bold an aſſertion to ſay, that it is impoſſible but that complaints in which the people perſevere, that is, to repeat it once more, well-grounded complaints, will ſooner or later be redreſſed.

In the fourteenth chapter, the Author examines the right of reſiſtance; ſhews that this is an acknowledged principle in the Engliſh government; takes notice, that it is with reſpect to this right, that the advantage of a free preſs appears in a moſt conſpicuous point of view, and eſtabliſhes the following concluding remark: 'The power of the people is not when they ſtrike, but when they keep in awe; it is when they can overthrow every thing, that they never need to move; and Manlius included all in four words, when he ſaid to the people of Rome, *Oſtendite bellum, pacem habebitis.*'

The three ſucceeding chapters produce proofs, drawn from facts, of the truth of the principles laid down in the preſent work. In the firſt place, an enquiry is made into the peculiar manner in which revolutions have always been concluded in England. Secondly, the manner is conſidered after which the laws for the liberty of the ſubject are executed in England. And thirdly, a more inward view is taken of the Engliſh government, than has hitherto been offered to the Reader: under which head Mr. de Lolme explains the total difference between the Engliſh monarchy as a monarchy, and all thoſe with which we are acquainted. Theſe three chapters are entirely new, and conſtitute a moſt valuable addition to the treatiſe before us. Many ingenious obſervations are contained in them; the ſtate of things at Rome, and in other countries, is amply diſcuſſed; and ſeveral important circumſtances, relative to the conſtitution and hiſtory of England, are farther illuſtrated. It is particularly ſhewn, that the co-exiſtence of the two aſſemblies which concur to form the Engliſh parliament, contributes, in a high degree, to the ſecurity of the crown, and the liberty of the people.

The next queſtion, conſidered by our Author, is, how far the examples of nations that have loſt their liberty, are applicable to England? In diſcuſſing this queſtion, he controverts the celebrated poſition of Monteſquieu, that "the conſtitution of England—will periſh; that it will periſh when the legiſlative power ſhall have become more corrupt than the executive;" and he proves, that no true compariſon can be made between the Engliſh conſtitution, and the government of any other ſtates. Since it evidently inſures, not only the liberty, but the general ſatisfaction in all reſpects, of thoſe who are ſubject to it in a much greater degree than any other government ever did, this conſideration alone affords ſufficient ground to conclude without

without looking farther, that it is alſo much more likely to be preſerved from ruin.

If Mr. de Lolme were required to point out the principal events which would, if they were ever to happen, prove immediately the ruin of the Engliſh government, he would anſwer, that the Engliſh government will be no more, either when the crown ſhall become independent on the nation for its ſupplies, or when the repreſentatives of the people ſhall begin to ſhare in the executive authority; and he thinks, that if, at any time, any dangerous changes were to take place in the Engliſh conſtitution, the pernicious tendency of which the people were not able at firſt to diſcover, reſtrictions on the liberty of the preſs, and on the power of juries, will give them the firſt information.

The concluding chapter contains ſome ſenſible and judicious obſervations on the nature of the diviſions that take place in England.

Upon a careful review of this work, we can venture to pronounce that it is an admirable performance. The view given of the Engliſh conſtitution is exact and perſpicuous: and the peculiar advantages of it are pointed out with uncommon ſagacity and penetration. The writer hath derived benefit, in this reſpect, not merely from his own excellent underſtanding, but from the circumſtance of his being a foreigner. It is hence that he hath been enabled to behold ſome peculiarities of the Britiſh government in a ſtronger light than the natives of this country, who are not ſo powerfully ſtriken by objects which are continually before their eyes. In ſhort, we entirely agree with Junius, that Mr. de Lolme's treatiſe is deep, ſolid, and ingenious. At the ſame time, we would not intimate that it is totally without defect. We have obſerved in it a few errors and miſtakes. Perhaps the Author refines, now and then, rather too much in his compariſons between England and other ſtates; and we are afraid that he is far too ſanguine in his expectations of the ſtability and durableneſs of the Engliſh conſtitution. We ſhall, however, take notice only of one inſtance, wherein we differ from him; becauſe a bad uſe hath been made of it, in the preſent critical and intereſting ſituation of Great Britain and her colonies.

In the firſt book of this work, we find the following note:

'As the fatal advantages which we have ſaid to accrue to the executive power, when it has to treat with diſtinct ſeparate parts of the ſame nation, reſult from the very nature of things, they will obtain at all times and places; and it may be laid down as an undoubted maxim, that a ſovereign who depends, with regard to ſupplies, on ſeveral aſſemblies, in fact depends upon none. An Agent for the American colonies, in his examination before the Houſe of Commons, (A. 1766) has even ſuggeſted in three words the whole ſubſtance of what I have endeavoured to prove on that ſubject, when he ſaid, "The granting aids to the crown is the only way the Americans have of *recommending themſelves to their ſovereign.*" Nothing, therefore, could be more fatal to Engliſh liberty (and to American liberty in the iſſue) than the adoption of the idea, cheriſhed by the Americans, of having diſtinct independent aſſemblies of their own, who ſhould treat immediately with the king, and grant him ſubſidies, to the utter

annihilation of the power of thoſe ancient, and hitherto ſucceſsful, aſſerters of general liberty, the Britiſh parliament.'

Ingenious and plauſible as this reaſoning may appear, it will not be able, we apprehend, to ſtand the teſt of a ſtrict inquiry. In the firſt place, the very unity of parliament, though in general extremely deſirable, may be prejudicial in certain caſes, if the parliament, at any time, ſhould become remarkably corrupt; a ſuppoſition which few Engliſhmen will regard as wholly abſurd. This unity of parliament may be peculiarly hurtful to diſtant colonies, when the legiſlators have a ſeparate intereſt from that of thoſe whom they govern; when, for inſtance, they tax a part of their fellow-ſubjects, without taxing themſelves.

Secondly, the fact, with reſpect to the Britiſh dominions in America, is directly contrary to Mr. de Lolme's apprehenſions. The Engliſh colonies, from the beginning, till within theſe late years, have been taxed by their own aſſemblies; and yet they were not ſubjugated to the arbitrary power of the crown, nor was there the leaſt likelihood that this would ever be the caſe. The ſpirit of liberty will certainly be allowed to have riſen high enough among them: the common complaint is, that it hath ariſen too high. Indeed, the fear that the Americans would be rendered the inſtruments of tyranny in the hands of the prince, and endanger the freedom of the mother-country, if they continued to be governed as they were governed before 1763, ſeems, at preſent, a very idle terror. This fear is the more ridiculous, as the acknowledged tendency of the colonies is rather to independency than to ſlavery.

Thirdly, the inſtances referred to by our Author, of the provinces which have been united to the crown of France, and though they retain their particular aſſemblies, have, nevertheleſs, been rendered ſubſervient to the regal power, will not apply to the ſtate of Britiſh America. Theſe provinces became ſubject to the French king in comparatively ignorant and barbarous times, and by the advantage of peculiar circumſtances, and ſingular occaſions. They were annexed to the crown one by one, when the different parts of the kingdom had little connection with each other, when they were incapable of clearly foreſeeing the future conſequences of events, and when there was no ſufficient means and opportunities of exciting and ſpreading a ſpirit of union. But the ſituation of things, with regard to the Engliſh colonies, is extremely different. We live in a period of general knowledge, and free communication. Our American fellow-ſubjects are thoroughly enlightened upon the head of liberty; and it is impoſſible that any attack could be made upon it, in a ſingle provincial aſſembly, without raiſing an immediate and univerſal alarm. Add to this, that their vaſt diſtance from the ſeat of government gives them peculiar advantages, and renders it very unlikely that they ſhould ever be reduced to the kind of ſubjection apprehended by Mr. de Lolme.

Theſe are only a few general hints. To do full juſtice to the queſtion, would require a diſtinct examination of many hiſtorical facts: and we have no doubt but that ſuch an examination would diſſipate our Author's fears, even were we to take in the additional inſtances mentioned by Dr. Tucker, in his laſt intemperate publication.

ART.

ART. III. *Hints to Gentlemen of Landed Property.* By Nathaniel Kent of Fulham, 8vo. 5 s. Boards. Dodsley. 1775.

THE diſtinguiſhed promotion of agricultural ſcience is among the many honourable characteriſtics of the preſent age; though, poſſibly, it may have ariſen out of the prevailing luxury of the times. There is hardly any ſituation more to be pitied than that of the country gentlemen of ſmall fortune, of a patrimony of three, four or five hundred pounds a-year: in ſuch circumſtances, to keep up the port of his own character, and the idea of anceſtry, he muſt have other recourſes than his little rents would afford him;—he muſt take upon him the farmer;—he muſt apply the advantages of education to the culture of a ſcience neceſſary to his ſupport;—he muſt make agriculture his ſtudy;—he is, in ſome meaſure, under a neceſſity of ſo doing; and hence it is that this ſtudy has been ſo effectually promoted *.

It is for the uſe of gentlemen in this line of life, that theſe hints are thrown out by a very ſenſible man, who has, without any parade or theoretic affectation, brought before us the ſubſtance of his practical knowledge.

'The Reader, ſays he, is cautioned not to expect any thing ſyſtematical in the ſubſtance, or ſtyle of the following remarks. They are ſimply ſuch as have ariſen in the courſe of a three years reſidence, and obſervation in the Auſtrian Netherlands, and an extenſive practice ſince in the ſuperintendance, and care of ſeveral large eſtates, in different parts of England. Nothing is borrowed from books, or built upon hearſay-authority; what little they contain is, chiefly a deſcription of ſuch practical points of huſbandry as may be adopted in many parts of England to great advantage. And as theſe hints are publiſhed from no motive of intereſt whatever, but merely to enable gentlemen of landed property to be competent judges whether their eſtates are properly managed or not, it is hoped they will meet with a candid and favourable acceptance.'

The circumſtances of huſbandry, of which Mr. Kent has treated, are ſo various as to take in almoſt the whole compaſs of the ſcience. He begins with the right application of the ſoil, and the great buſineſs of draining; he then conſiders natural and artificial graſſes: and of the culture of the latter he pre-

* It is obſerved by Dr. Percival, at the concluſion of his Eſſay on the *Orchis Root*, "That the taſte for experiment which characteriſes the preſent age, and which has ſo amazingly enlarged the boundaries of ſcience, now animates the RATIONAL FARMER, who fears not to deviate from the beaten track, whenever improvements are ſuggeſted, or uſeful projects are pointed out to him. Much has been already done, he adds, for the advancement of agriculture, but the earth ſtill teems with treaſures which remain to be explored. The bounties of Nature are inexhauſtible, and will for ever employ the art, and reward the induſtry of man."

ſents us with an account which we were tempted to tranſcribe, but the extract would be too large for our limits.

This diſcerning writer next takes into conſideration the different methods of improving meadow and paſture lands, the great advantage of a ſuitable ſtock of cattle, (on which ſubject he has ſhewn conſiderable judgment) and the nature and application of manures. He then lays down maxims relative to ploughed lands; calculates improvements and their expences; conſiders waſte lands, and ſuggeſts ſuitable improvements. After theſe, he treats of the culture of turneps, rapeſeed, and hops. Theſe uſeful ſubjects are followed by obſervations relative to buildings and repairs, under which head the deficiency of timber is particularly conſidered, and the moſt uſeful ſorts of it are characteriſed; different methods of planting are ſuggeſted, and ſome valuable hints are thrown out, reſpecting the management of timber in general. After theſe matters, Mr. Kent, in a manner that does equal honour to his judgment and benevolence, conſiders the advantages reſulting from SMALL FARMS, and deſcribes thoſe of the moſt profitable ſize, reflects on the great importance of cottages, and concludes with obſervations on the diſtreſs of the poor, and the increaſe of the rates for their aſſiſtance. As this laſt point is expected ſhortly to come before parliament, we need not apologiſe to our Readers for laying before them this ſenſible Writer's reflections.

"*Thou ſhalt not muzzle the ox when he treadeth out the corn,*" is a divine law, figuratively ſignifying, that the poorer race of people, who are the inſtruments by which the earth is cultivated, ought to enjoy a reaſonable portion of its produce.

'The landlord, tenant, and labourer are intimately connected together, and have their reciprocal intereſt, though in different proportions; and when the juſt equilibrium between them is interrupted, the one or the other muſt receive injury. At preſent the balance is conſiderably againſt the labourer; and yet, though it ſeems a paradox, the other parties ultimately derive no advantage from it.

'The great increaſe in the Poor-rates may be accounted for in a few words. The riſe upon land and its produce together is at leaſt ſixty per cent. the riſe upon labour not above twenty. The difference is, of courſe, againſt the working hands; and when their earnings are inſufficient for the abſolute neceſſaries of life, they muſt inevitably fall upon the pariſh; which is bound, in that caſe, to make up the deficiency. So that if we conſider this matter properly, we muſt diſcover a great want of policy in beating down the value of labour, not to mention the inhumanity of ſuch an action. For it is much better for a farmer to give an induſtrious man, who has a large family half-a crown a week more than is generally given, being only 6*l.* 10 *s.* a year, than to load a farm with that additional incumbrance in the rates; becauſe when once a poor man is obliged to have recourſe to the pariſh, he thinks it no greater diſgrace to be beholden to it for a crown, than a ſhilling; and therefore, when he cannot wholly

wholly ſupport his family by labour, he will not care how little he contributes towards it.

'If owners and occupiers of land would conſent to raiſe the price of labour, in proportion to the increaſe of their profits, a great part of the diſtreſs among the poor would be removed. At preſent they cannot live by their labour; let us examine their condition. We will firſt ſuppoſe that the rent of the cottage is paid, by the extra-earnings of the family, in time of harveſt: and then we may allow fourteen pence a day, as a medium of wages for the man, which is nearly the preſent rate of wages, taking one place with another. The wife we will ſuppoſe to earn three pence a day beſides attending upon her children. This will be eight ſhillings and ſixpence a week between them. If they happen to have five ſmall children, which is no uncommon number, how are they to ſupport themſelves? If we allow the man a pound and an half of bread every day, and the wife and children three quarters of a pound, one with another, which is about the quantity they will require, this will be forty-two pounds a week; and the price of it cannot be eſtimated at leſs than three halfpence a pound. This brings the article of bread alone to five ſhillings and three pence a week; and there remains only three ſhillings and three pence for all the other neceſſaries of life, which muſt be greatly inſufficient. While the preſent high price of proviſions continues, it is impoſſible that ſuch a family can eat any thing except bread, which is a very cruel caſe upon a poor man, whoſe whole life is devoted to hard labour. On the contrary, were he allowed eighteen pence a day, which would be nearly the ſame proportion as the increaſe in the value of land, and price of proviſions, their income would be together ten ſhillings and ſixpence a week; which, under proper management, would enable them to clothe themſelves decently, and add about eight or ten pounds of coarſe meat to their bread, which they are ſurely entitled to by the laws of nature, and the ties of humanity.

'There is ſtill another cauſe which greatly heightens this diſtreſs, and that is, the diſadvantage theſe poor objects labour under, in carrying their dear-earned penny to market. Formerly they could buy milk, butter, and many other ſmall articles in every pariſh, in whatever quantity they wanted. But ſince ſmall farms have decreaſed in number, no ſuch articles are to be had; for the great farmers have no idea of retailing ſuch ſmall commodities, and thoſe who do retail them, carry them all to towns. A farmer is even unwilling to ſell the labourer who works for him a buſhel of wheat, which he might get ground for three or four pence a buſhel. For want of this advantage he is driven to the meal-man, or baker, who in the ordinary courſe of their profit, get at leaſt ten per cent. of them, upon this principal article of their conſumption; which they might ſave, if their employers would ſupply them with corn at the common market-price. In ſhort, they labour under every diſcouragement. For the very perſons who have the advantage of their labour, and whoſe duty it is to make their ſituation comfortable, are often their greateſt oppreſſors; and as the principal farmers of every pariſh are generally the overſeers of the poor, their complaints are frequently made to a deaf ear.

'It will doubtleſs be aſked, how ſhall we obviate all theſe evils, and where is the remedy for them? To theſe queſtions every one has a different anſwer, according to the difference of his ideas. My anſwer is, Let gentlemen of fortune take upon them the ſuperintendance, and regulation, of country buſineſs more than they do. Let them act as guardians to the poor, by conſidering their eſtates as in good, or bad condition, only in proportion to the comfortable, or miſerable condition of the labourers who cultivate them. Let them reduce the ſize of their farms, in order to increaſe the ſmaller articles of proviſions, and to throw them into more channels. Let them increaſe the price of labour, in proportion to the riſe upon land, and the price of proviſions. By ſuch encouragement, the induſtrious poor will find a comfortable ſupport. I ſay the induſtrious; becauſe I do not know any ſcheme, or any law that can alter the diſpoſition, and force people to be induſtrious whether they will or no. And from hence, I conceive, it has, in part, happened, that much wiſer heads than mine have been puzzled how to make any effectual amendment to our Poor-Laws. The late Earl of Hardwicke, and Sir Richard Lloyd, it is well known, had this point long under conſideration; and the reſult was, that with all their large experience, and confeſſed abilities, they were obliged to leave the matter juſt as they found it. The loud cries of the poor have now afreſh excited the attention of the legiſlature. Houſes of induſtry, as they are called, ſeem now to be the favourite object; and they have lately been recommended with a ſpirit of ingenuity, and humanity, that will ever do honour to the able Author of "Obſervations on the Poor-Laws, &c." I wiſh ſucceſs to every ſcheme that tends to ſpread general happineſs; and if houſes of induſtry ſhould be adopted by parliament, may no untoward accident prevent the good deſign of the projectors! May the diligence and zeal of future overſeers ever keep an even pace; and a good intention not fail, as it has ſometimes done, with the novelty of it! In the mean while, as ſuch a capital change muſt be a work of time, let it be endeavoured, to make the poor as comfortable as may be, in their own pariſhes. From the general demolition that has happened, other houſes will be wanting for their accommodation, beſides houſes of induſtry; and the poor are not leſs attached to domeſtic endearments than the rich. Let mine, or any other plan be adopted for this purpoſe. It matters not who is the projector, provided the induſtrious man receive due encouragement to continue his labour. But I am perſuaded that every gentleman will find his account, in purſuing the humane and juſt meaſures I have ventured to recommend. His eſtate, by being ſo materially eaſed in the article of the poor's tax, will not pay him a farthing leſs than it does at preſent; and he will be honoured, and diſtinguiſhed in his neighbourhood, by the nobleſt appellation, ſuperior to all titles, that of being the POOR MAN'S FRIEND.'

There may be thoſe whoſe intereſt or different mode of thinking may lead them to diſapprove the policy of theſe ſuggeſtions. The humanity by which they are diſtinguiſhed muſt be approved by all.

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* Written by the Rev. R. Potter. See the laſt vol. of our Review, P. 315.

ART. IV. *A Treatiſe of a Cataract, its Nature, Species, Cauſes, and Symptoms; with a diſtinct Repreſentation of the Operations by Couching and Extraction:* alſo Mr. Daviel's Comparative View of their reſpective Merits; together with ſome Hints concerning Means for preventing its formation, and ſuperſeding the Neceſſity of either Operation; extracted from the beſt Authors. With Copper-Plates. By George Chandler, Surgeon. 8vo. 2 s. 6 d. ſewed. Cadell. 1775.

THE preface to this work begins with the following extraordinary remark on the *Noſologia Methodica* of Dr. Sauvage, viz.

'Mr. Sauvage's very learned, very comprehenſive, and very elaborate ſyſtem of diſeaſes, of all kinds and ſpecies, falling into my hands, and its being a work entirely new in its way, and voluminous, I was tempted to run it over, and take a curſory view of the plan he proceeded upon, and of the order and method in which it was carried on; in doing which, I could not but obſerve, in his arrangement of the diſeaſes, under their ſeveral claſſes, orders, genera and ſpecies, the neceſſity which the execution of his plan laid him under, of ſcattering the ſeveral diſeaſes, relating to one and the ſame part of the body, here and there at very wide diſtances one from the other; ſo that in order readily to turn to any particular diſeaſe, his ſyſtem muſt be firſt thoroughly examined and well underſtood; and even in that caſe, the reader would, I apprehend, be every now and then at a loſs, under what genus or ſpecies to ſearch for it: I made this obſervation more particularly, in regard to the various diſeaſes of the eye, which lie very widely diſperſed from each other, according as it was neceſſary to diſpoſe of them under the ſeveral heads of *Vitia, Veſaniæ, Debilitates, Spaſmi, &c.*

'On contemplation of which, I was induced to ſearch diligently through the whole work, and to bring down the ſeveral diſtinguiſhing appellations of the diſorders pertaining to this part, together, that they might be ſeen at one view, referring to the pages where they were treated of; in order afterwards, to take each of them into a more particular conſideration.'

Mr. Chandler, however, might have ſaved himſelf the trouble of this ſearch, and thereby have eſcaped the blunder of imputing to Mr. Sauvage, a defect which exiſts only in his own imagination; for by turning to the index of that celebrated work *, under the word *Oculi* he would have found.

Oculi Elephantiaſis; expreſſio; magnitudo nimia; prolapſus, i. 173 *Oculi Lachrymoſi* ii. 373. *Gramioſi* 375.

Oculorum Dolor inflammatio ii. 58, *Morbi externi* 706, *interni* 705; and by referring to page 705, he would have found an ample catalogue of the diſeaſes of the eyes, internal as well as external; and by the index, he might have been directed to the pages containing their ſeveral deſcriptions.

* Amſt. 1768.

Mr. Chandler's treatiſe is chiefly compiled from the more eminent writers on this ſubject, and it is divided into ſeventeen ſections, under the titles of 1ſt, Deſcription of a Cataract. 2d, The various Species of Cataracts. 3d, The Cauſes of a Cataract. 4th, Of thoſe Cataracts which more readily admit of relief. 5th, Of doubtful, dangerous, or irremediable Cataracts, &c. &c.——In treating of the 'Cauſe of a Cataract,' the Author informs us, that theſe are various; and he enumerates among them, obſtructions of the minute chryſtalline veſſels, defluxions from the head and eyes, immoderate weeping, vexatious and tedious cataracts, and '*dry noſtrils*, not uſed to void their mucus;' alleging that 'that Pituita, which cannot find its way through the noſtrils, may ſometimes be turned into the eye.' We are, however, totally unable to comprehend how this ſhould happen, ſo as to produce a Cataract; and are much ſurpriſed that Mr. Chandler ſhould have admitted a poſition of this inſupportable kind, though it has indeed received the ſanction of Platner.

Our Author, in his ſixth ſection, treats of the adminiſtration of internal remedies, and on this topic he delivers ſeveral hypothetical notions, and ſome practical directions, which muſt provoke a ſmile from any one who is duly acquainted with the *preſent improved ſtate* of medical knowledge. Indeed Mr. Chandler's chirurgical education does not ſeem to have qualified him to treat this part of his ſubject with advantage; and it would, doubtleſs, have been moſt prudent in him to have confined himſelf entirely to that part of the ſubject, of which, as a ſurgeon, he was better able to give an account.

The laſt ſection contains an hiſtorical account of the introduction and progreſs of 'the operation on the Cataract by extraction,' and of the various improvements therein, as propoſed by *Daviel*, Garengeot, Poyett, Sharp, and Warner; and it concludes, with an examination of its ſeveral advantages and diſadvantages compared with thoſe of *couching*:—as a ſpecimen of his ſtyle and manner, we ſhall extract a part of what he delivers on this topic, viz.

'Mr. Daviel himſelf very candidly acknowledges, that this manner of operating by extraction is liable to ſome accidents peculiar to it: his words are,

'Whatever preference I think I ought to give to this manner of operating, I cannot but agree that it has its particular accidents, but they are of ſuch a nature as to be eaſily relieved, and there are ſome of them which may be prevented; for example,

'It may happen, during the operation, that a portion of the vitreous humour may flow out of the eye; but one may be almoſt ſure to avoid it, by preſſing but very lightly upon the globe, whilſt one is endeavouring to make the chryſtalline come forth.

'One

'One meets with cases where it appears necessary to employ a stronger pressure; and if the membrane of the chrystalline adheres to the iris, then this adherence must be destroyed with the little spatula, and the pupil yields by little and little to the issue of the chrystalline.

'If it happens by a wound made in the iris, that blood should flow into the anterior chamber, it runs off easily through the incision; nor does that in any manner retard the operation; as he had experienced in a case where Messr. Le Dran, Morand, La Faye, and several others were witnesses to the fact, that the eye was not the worse for it, and the patients saw objects as perfectly as with the other.

'If the needle appointed to open the cornea, be too hastily withdrawn, the iris may follow the aqueous humour, and this membrane may be found pinched between the two lips of the little wound; but it is very easy to disengage it by softly lifting up the cornea with the little spatula; sometimes even the natural motions of the eye, of themselves, oblige it to retreat into its own place.

'In the course of the cure, the iris may again escape through the opening, and form a *staphyloma*; but it is very easy to remedy it, in causing the iris to retreat back again; and it may be almost surely avoided, by observing, in dressing up the eye, not to bear too tight on it with the bandage, as this accident is most commonly the consequence of too violent pressure.

'Mr. Daviel imagines, that it will be readily admitted, that the accidents of which he has here spoken, are of very little importance, in comparison with those which may happen from the ordinary way of operating, and he has drawn a parallel between the two methods of operating, in order to point out the advantages of that by extraction.

'But I must not omit to mention, that Mr. Warner adds two other accidents to those which Mr. Daviel has remarked from this way of operating, viz. that the pupil is subject to be lacerated by the cataract's forcing its way suddenly through the pupil, whence sometimes a total contraction of it afterwards; secondly, he mentions a sinking down of the globe of the eye, a deformity and an irrecoverable loss of sight, proceeding from the too great evacuation of the vitreous humour, at the time of operating.

'In order to form a proper judgment between the two operations, the Reader must bear in mind what has been already mentioned; he will particularly remember what happened in the Hermit's case, where the chrystalline was broke to pieces, by a fruitless endeavour to depress the cataract, many portions of which passed into the *anterior chamber*. At other times, those fragments of the chrystalline, broken into pieces by the needle, passed through the pupil into the *internal chamber*: sometimes he found it to be got between the *retina* and the *choroid*, and both these membranes rent in several places.

'He observes in regard to needles in general, that the fine pointed ones, can do nothing but prick or puncture, and therefore that they must be the occasion of all those accidents pertaining to the pricking of very sensible and delicate parts. Those which have sharp edges, cut the vessels, and often cause an effusion of blood into the eye, which hinders the finishing of the operation: those which are flat, blunt, and rounded, may bruise and lacerate the internal membranes of the eye, and produce grievous accidents.

'He

'He found it ſometimes impoſſible to effect a depreſſion of the cataract, and the attempt miſchievous; and he mentions in the very caſe which determined him to purſue the method of extracting it, that after a fruitleſs and miſchievous attempt to depreſs a cataract, he ſucceeded happily in the extraction.

'He takes notice of the neceſſity of waiting till the cataract be ſolid, before a depreſſion be attempted, which in ſome caſes never happens; but a cataract may be extracted even from its beginning, and without waiting for its maturity.

'A depreſſed cataract may riſe again, and that after the beſt performed operation, nay even a long time after; and it is well known that this has ſometimes happened. But when a cataract has once made its eſcape out of the eye, it can never appear again.

'A cataract ſometimes either wholly or in part, paſſes through the hole of the pupil, into the anterior chamber in the time of the operation; and it is known to have happened ſeveral years after; in which caſe, the chryſtalline being an extraneous ſubſtance in this place, its reſidence there muſt be very incommodious, and may even draw after it, the loſs of the eye; or at leaſt it will require another operation: but by extraction the cataract is drawn quite out of the eye, being cauſed for this purpoſe to paſs through the pupil.

'In operating by depreſſion, on a ſoft cataract, the operation becomes often imperfect, by the fragments of the lacerated membrane; and moreover charged with ſome ſlimy portions of the chryſtalline, which may block up the pupil, and oppoſe the ſame obſtacle to the rays of light, as the entire cataract. But Mr. Daviel ſays, he has drawn out ſoft cataracts: he has taken out ſome reſembling hydatids, and has detached others which were adherent.

'To depreſs a cataract by the old method, it becomes neceſſary to traverſe the vitreous humour, and to break in upon the cellules, which are ſometimes lacerated by the more or fewer repeated movements of the needle; but which cannot be done without important conſequences; and which cannot be avoided, although a needle be employed, which has neither point nor edge; but this accident never can take place in the method by extracting.

'In couching, ſays Mr. Warner, the needle is paſſed through all the coats, which are concerned in compoſing the external, as well as the internal parts of the eye, except the cornea and the iris, viz. the conjunctive, albuginea, ſclerotica, choroid, and retina; and that thoſe temporary retchings to vomit, and ſevere pains in the head, which are ſometimes known to ſucceed this operation, probably ariſe from wounding the retina: he ſays moreover, that the border of the iris is liable to be wounded by the couching needle's being directed too forward.'

Notwithſtanding the faults we have mentioned in this treatiſe and a few inaccuracies of language which we have overlooked, it is but juſt to recommend it altogether as an uſeful compilation.

ART.

ART. V. *A conciſe hiſtorical Account of the preſent Conſtitution of the* Unitas Fratrum, *or Unity of the Evangelical Brethren, who adhere to the Auguſtan Confeſſion.* Tranſlated from the German, with a Preface, by the Rev. B. La. Trobe. 8vo. 1s. Lewis. 1775.

THE ſect of the *Unitas Fratrum*, more commonly known by the names of Herrnhutters and Moravians, was at firſt formed by Nicholas Lewis, Count of Zinzendorf, at Barthelſdorf in Upper Luſatia, in the year 1722. Finding his followers increaſe, particularly from Moravia, he built an houſe, in a wood, near Barthelſdorf, for their public meetings; and before the end of the year 1732, this place grew into a village, which was called Herrnhuth, and contained about ſix hundred inhabitants, all of them following Zinzendorf, and leading a kind of monaſtic life. From this time the ſect has ſpread its branches from Germany, through all the Proteſtant ſtates in Europe, made conſiderable eſtabliſhments on the continent of America, and Weſtern Iſles, and extended itſelf to the Eaſt Indies, and into Africa. In England, Moravian congregations are formed, at London, Bedford, Ockbrook near Derby, Pudſey near Leeds, Duckenfield in Cheſhire, Leominſter, Haverford-weſt, Briſtol, Kingſwood, Bath, and Tetherton.

A ſect which has made ſo rapid a progreſs, and which its followers are ſo induſtrious to propagate, muſt form no inconſiderable object of attention in the eccleſiaſtical hiſtory of the preſent age; and it may be deſerving of inquiry for other reaſons, than merely to gratify curioſity, on what principles theſe ſocieties are founded, by what regulations they are conducted, and what rites and ceremonies are in uſe among them.

This conciſe account of the *Unitas Fratrum* is evidently written by one of the brethren, with a view to give the world a favourable idea of their inſtitution. But there are ſo many marks of artful concealment, and ſo many eſſential omiſſions, in the account, that it ſeems worthy of little regard. The writer aſſerts, that their body receives the Auguſtan confeſſion, and ſuffer no doctrines repugnant to it to be taught in their congregations. At the ſame time he ſays, that they account the holy ſcriptures as the *only* ſtandard and rule, both of their doctrine and practice. But that both theſe aſſertions are as far from the truth, as they are from each other, *Rimius* hath ſufficiently ſhewn in his candid narrative of the riſe and progreſs of the Herrnhutters, written in 1753. From the ſermons of the founder himſelf, he quotes many paſſages, which plainly prove, that he expected his followers to regard his judgment, either as ſuperior to the authority of ſcripture; or (which amounted to the ſame thing) as their ſole guide in determining its meaning; that he inſtructed them—that religious regards are due to Chriſt alone,

alone, excluſive of the Father—that the uſe of reaſon and philoſophy in religion is to be rejected—that Chriſt can make virtue to be vice, and vice virtue—and that, among the brethren, all thoſe ideas and actinos, which are generally conſidered as ſenſual and impure, are conſecrated, and acquire a myſtical and ſpiritual meaning.

Theſe doctrines, ſo contradictory to common ſenſe, inconſiſtent with all rational principles of religion, deſtructive of good morals, and dangerous to the peace and order of ſociety, the writer of this account has paſſed by without notice. He has indeed, with much artifice, and probably with a view to inveigle ſuch as are diſpoſed to think favourably of the ſect, thrown out a vague and unmeaning declaration concerning Count Zinzendorf; 'that he thought it was neceſſary he ſhould reviſe his writings before he could be ſatisfied with them, but was prevented by the multiplicity of his other buſineſs, and his being called into the joy of his Lord; and that as to his private opinions, which are uttered in his writings, he entreated all, and each of his brethren, twenty years ago, and at the ſynod, that they would not aſſert, or defend them to any one.' If the Count meant any thing farther by theſe declarations, than to caſt duſt in the eyes of ſtrangers, why did he not require his brethren, not to embrace and retain theſe opinions, as well as not to aſſert and defend them to others? Why did he not particularly ſpecify the opinions, which his maturer judgment diſapproved, and publicly recant the errors he had propagated? What buſineſs could he have to tranſact, ſo important to the credit of his cauſe, or ſo neceſſary to prepare him for the joy of his Lord, as to free his ſyſtem from ſuch abſurd, licentious, and dangerous principles as thoſe above-enumerated? Or what right has the world to take it for granted, that theſe are the opinions which he meant to recant, and which his followers renounce, unleſs they openly and explicitly make this declaration? When they are publicly called upon to vindicate themſelves from ſuch charges as theſe, the only reply which remains for them, is that which they have learned from their maſter; 'You meddle with affairs you are entirely ſtrangers to, and have none of thoſe qualifications which are requiſite for arguing about things that concern us.'

Equally evaſive and unſatisfactory is the account which this apologiſt gives of a pretended reformation in their hymns, which have been long known to abound with ideas of the moſt laſcivious kind. 'Some hymns, ſays he, which a quarter of a century ago were either made uſe of in the congregation, or printed in collections of hymns, have been long ſet aſide and diſuſed, though they never bore the meaning, which was affixed to them, partly out of mockery, and partly out of miſunderſtand-

ing; but as ſome of them were not adequate to the ſimplicity and ſeriouſneſs of the divine truths, and were interwoven with a play upon words, which ſunk into trifling, therefore they are laid aſide.'

What kind of reformation has actually taken place in this reſpect, and how far the hymns, *at preſent in uſe*, are 'adequate to the ſimplicity and ſeriouſneſs of divine truths,' let the Reader judge from the following *fact*. Leſs than two years ago, a perſon, who went into the Moravian chapel at Pudſey, taking up one of their hymn-books, which lay in public for daily uſe, accidentally opened upon a hymn, containing lines, with which we ſhould not offend our Readers delicacy, did it not ſeem neceſſary, in order to give them a true idea of the Moravian worſhip in its preſent ſtate:

'And ſhe ſo bleſſed is,
She gives him many a kiſs:
Fix'd are her eyes on him;
Thence moves her every limb;
And ſince ſhe him ſo loves,
She only with him moves:
His matters and his blood
Appear her only good.'

We have been the more particular in our remarks on this pamphlet, becauſe we apprehend that it is artfully contrived, to delude thoſe who are ignorant of the true hiſtory and principles of Moravianiſm, and to ſtrengthen the intereſts of a ſect, which hath erected its ſtandard againſt decency, virtue, and religion.

ART. VI. *Miſcellaneous Diſſertations on Rural Subjects.* 8vo. 5s. Boards. Robinſon. 1775.

THESE Diſſertations are upon ſubjects of conſiderable importance in rural œconomy. In the firſt, relating to Fences, the ſeveral methods of fencing lands of various kinds, and different ſituations, in different counties, are deſcribed. The principal uſes of a fence are for ſhelter to lands and cattle; and as a ſecurity from damages. A moderate quantity of wood, properly diſpoſed, anſwers both purpoſes of ſhelter and defence; and cheap methods are here laid down to attain both. To render this article the more generally uſeful, the beſt practical methods of ſecuring lands from floods, and encroachments of rivers, or other contiguous waters, are alſo deſcribed.

The Author proceeds to treat of the various kinds of manures; without the aid of which, as he juſtly obſerves, lands would ſink greatly below their preſent value. Farms that are much deficient in manure, are generally low rented; but where manures abound, the tenant, having the means of improvement at hand, can afford to pay a higher rent. He may, notwith-

withſtanding, uſe too much manure, or apply it improperly. Plants cultivated for their ſeed, as corn and pulſe, may ſoon be too highly manured; for a large quantity of manure promotes the growth of ſtraw more than grain; but there *is* not the ſame danger in cultivating natural, or artificial graſſes; though too much manure will be apt to make them rot at bottom, and lodge.

The qualities of manures, and in what manner they operate, are points of inquiry that merit the attention of all cultivators of land. This conſideration rendered it neceſſary to enter into a diſcuſſion of the nature and operation of ſome of the principal manures; among which, marle is, deſervedly, to be ranked. Marles differ much in their qualities; and, as other earths, pernicious to land, are ſometimes found to reſemble them; the following eaſy methods are laid down to diſtinguiſh genuine marle with certainty:—'Firſt, put a little freſh dug marle into a glaſs, and pour upon it as much water as will cover it; the marle, if genuine, will ſoon diſſolve in the water into a ſoft ſoapy ſubſtance; or if expoſed ſome time to the air, it will fall into a fine powder. Secondly, marle effervesces with all acids; a little of it [being] put into a glaſs with vinegar, a briſk motion will immediately be excited; it will effervesce, riſe like wine or cyder, and air-bubbles will continue to riſe, till the acidity of the vinegar is deſtroyed. Some *other* kinds of earth [indeed] will fall in water or air; but whatever body has *this* property, and *alſo* effervesces with acids, the farmer may [ſafely] conclude to be marle.'

Chalk, our Author ſays, is much of the ſame nature as marle, particularly ſuch as is ſort, ſoapy, and unctuous; yet chalk, till of late, has been eſteemed a manure proper only for ſtrong land, as marle was for light. But chalk [he adds] is now found to be a great improver of *both* ſorts, light as well as ſtrong.

The opinions concerning lime, are ſo various and contradictory, that many have been deterred from uſing it: though the ill conſequences that have attended a plentiful liming, ſeem not, in this writer's opinion, to have ariſen from the lime, but from an injudicious management of the land afterwards, as may appear from this Diſſertation; wherein the Reader will find ſeveral other points diſcuſſed, relating to manures, in order to ſettle a juſt theory of their opinion.

The third Diſſertation, on drill-ſowing, relates *principally* to the new huſbandry; though that manner of ſowing is not limited *wholly* to hoed crops. The drill-plough is undoubtedly an excellent invention; as a great deal of ſeed is ſaved by it. By the regular planting in rows, hoes of various ſorts are admitted to cleanſe the intermediate ſpaces from weeds; and by frequently ſtirring the earth, both crop and land are improved. Mr. Tull's drill-

drill-plough, though a very good one for ſuch light land as moſt of *his* was, is indeed too ſlight to be uſed upon ſtrong land: but by one of a different conſtruction, here deſcribed, that inconveniency is ſaid to be removed.

Our Author treats, in the fourth Diſſertation, upon the force of running water; a ſubject of extenſive uſe: as much more buſineſs might frequently be done with the ſame water, if applied in the beſt manner, than common huſband-men, and farmers, ſeem to be aware of.

Though the *whole* of the work before us abounds in uſeful obſervations, on the different ſubjects treated in it; yet as the *ſecond* Diſſertation (upon the different kinds of manures) ſeems to be of the moſt extenſive concern, to the community at large, we ſhall ſubjoin an extract from that part, as a ſpecimen of the Author's manner of treating his ſubject, and in his own words:

Of MANURES.

'The uſe of manures is to enrich land, or to correct its too great ſtiffneſs, looſeneſs, or other natural imperfections.—Many different ſubſtances are made uſe of for theſe purpoſes; and it is found by experience, that moſt kinds of matter, which ferment, corrupt, or fall into powder in the ſoil, are improvers of it.

'Manures are commonly divided into three claſſes, viz. vegetable, animal, and foſſil.

'Vegetable manures are whole plants, or parts of them, ploughed into the land, while in a growing ſtate, and in full ſap; as clover, peaſe, vetches, buck-wheat, ſea-weeds, &c. and the ſeveral parts of plants, their roots, branches, leaves, bark, and ſeed. Alſo ſaw duſt, malt-duſt, pot-aſhes, wood-aſhes, [and why not *coal*-aſhes too?] ſoot, rape-duſt, kelp, vegetable ſalts and oils, &c.'—All this may be very well; but ſtill we ſhould apprehend that moſt farmers would be apt to think it rather for their intereſt to let a *good* crop of clover, peaſe, or even vetches, ſtand till fit to cut for winter-food for their cattle, than to plough them down, merely as manure. And as for a *bad* crop of any of theſe, *it* would tend but little towards meliorating the ſoil upon which it grew: not near ſo much, perhaps, as the dung of the cattle which fed upon it. By this latter mode of proceeding, however, a *double* end is anſwered; the cattle are ſupported, and the land improved, in ſome degree, at leaſt, at the ſame time.

'Animal manures are the ſeveral parts of animals, their fleſh, fat, blood, inwards, hair, bones, horns, hoofs; and the dung and urine of animals, horſes, black-cattle, ſheep, hogs, pigeons, poultry, human ordure and urine, woollen rags, &c.

'Foſſil manures [conſiſt of] ſeveral kinds of earth, clay, ſand, chalk, marle, ſhells, lime, limeſtone-gravel, common ſalt, &c.—All theſe, and mixtures of them, as ſoap-boilers aſhes,

aſhes, tanners bark, lime rubbiſh, &c. are found uſeful for improving and enriching of land.'

With regard to the manner in which the different manures operate, towards reſtoring the fertility of lands exhauſted by repeated crops [a point in which different writers are by no means agreed], he argues thus:—'It is a general property of manures, to ferment in the ſoils with which they are mixed. This fermentation excites an inteſtine motion in the ſoil, divides and ſeparates the parts of it; which is apparent from its ſwelling and crumbling: the fermentation does not, however, make any addition to the vegetable food of the ſoil; for that remains the ſame, whether it is divided into many or few parts: but a minute diviſion is an excellent preparation of the ſoil, to *receive* a new ſupply of vegetable food from the atmoſphere, which is ſtored with variety of matter neceſſary for the nouriſhment of plants. Fermentation therefore opens the ſoil, and multiplies the pores of it: the air, dews, and rain, find an eaſy entrance into theſe pores, and depoſit there the nutritious particles; and, at the ſame time, render the ſoil pervious to the tender fibrous roots, into the pores of which they extend, and thence collect nouriſhment.

'The vegetable food [of plants, from whence ſoever it comes] enters but a little way into the land, unleſs it is opened by tillage or manure; the richeſt ſoils are ſo only near the ſurface; if dug or ploughed deeper than uſual, though the deeper earth is *naturally* as good as the ſurface, yet it will not produce ſo good crops, *till* it is opened by tillage or manure; and alſo expoſed for ſome time to the influences of the atmoſphere, and receives from thence the vegetable food.

'Land of a deep ſtaple, that has been ploughed deeper than uſual, requires, it is obſerved, more than the uſual quantity of manure to keep up its fertility. If tilled to the depth of *eight* inches, it will require more manure to enrich ſo large a quantity of earth, than it did when tilled but to *ſix* inches deep; but this additional expence, the Author reaſonably preſumes, will be overpaid by an increaſe in the crops.

'Fermentation is [certainly] *one* of the *principal* means, ſays our Author, whereby the earth is enriched, and is not the effect of manures *only*, but is alſo excited, in *ſome* degree, by every change in the temperature of the air; by heat, cold, dryneſs, or moiſture, the particles of the ſoil are put in motion, divided, and new pores or cavities opened, into which the nutritious aliment is depoſited from the atmoſphere. Without ſuch a continual ſupply, the earth would ſoon be reduced to a ſtate of barrenneſs; as the plants that grow upon it are continually draining it of the vegetable food.'

But

But though manures act *principally* by fermentation, they *may*, and probably *do*, operate in *other* ways upon the ſoil, of which no certain account can be given, as we are not furniſhed with the neceſſary experiments to determine them. Yet of ſuch undoubted importance to agriculture is the knowledge of manures, their different natures, and manner of operation; that, as our ſenſible Author very juſtly thinks, an inquiry into theſe particulars, ſo far as we have facts to proceed upon, cannot be without its uſe, in this neceſſary ſcience. He next proceeds, therefore, to conſider what ſome of the moſt ingenious modern authors have ſaid upon this ſubject, and to take notice how far their reſpective theories appear to be well founded, or may ſeem defective. In this detail, however intereſting, it is not poſſible for us to follow him; we ſhall therefore content ourſelves with tranſcribing the concluſions, drawn from the different experiments adduced by the different authors whoſe ſyſtems are here brought under conſideration: viz.

1. That the great ſource of vegetable nouriſhment is from the atmoſphere: from whence the earth is [chiefly] ſupplied with it.

2. As all ſorts of earth are liable to be exhauſted of the vegetable nouriſhment, by the plants that grow upon them, and are again repleniſhed with it from the atmoſphere; the difference between rich and poor ſoils appears to conſiſt in their *aptneſs to receive* more or leſs of that nouriſhment.

3. This *aptneſs*, or diſpoſition in different ſoils, to receive from the atmoſphere different degrees of fertility, ariſes from the number, ſize, and qualities of the particles whereof thoſe ſoils are compounded.

4. Rich earths are found to conſiſt of innumerable fine particles, which, when opened and divided by tillage, manure, or the fermentation excited in them by the viciſſitudes of heat and cold, drought and moiſture, are thereby prepared to receive large proportions of the vegetable food from the atmoſphere: whereas poor earths, containing a great deal of groſs parts, ſtones, gravels, and large ſands, not fit to receive the nutritious matter; and but a very ſmall proportion of fine particles, are [therefore] not adapted to receive or retain the vegetable food in any conſiderable quantity, and are alſo much ſooner *exhauſted of it* than rich earths.—Hence appears the real ſource of the vegetable food.

Having thus endeavoured to explain the operation, our Author proceeds to enumerate many different ſorts of manures; among the reſt, he very juſtly obſerves, that the dung of ſheep is an excellent manure for all ſorts of lands; and that the ſummer folding of ſheep upon arable land, has been found ſo very advantageous, that ſome farmers (it ſeems) are coming into a

practice of winter-folding their breeding ewes: a method, certainly, much too hazardous to be recommended or approved of.—For the land is then generally wet and cold; ſo that confining them in a fold upon ſuch land, during the ſnow or cold rains of that rigorous ſeaſon, if it does not immediately kill them, will probably lay a foundation for the rot, or other dangerous diſeaſes.

After obſerving, that all ſorts of cattle thrive beſt when ſheltered from the inclemencies of the weather; he recommends a method they have in Herefordſhire, and ſome other counties, of *houſing* their ſheep in winter, which really appears to be greatly preferable to *winter* folding. The beſt way of doing this, he ſays, is to allow the ſheep a ſeparate yard, with covered ſheds round it; under which are to be racks or cribs to put their hay, or other food in, as turnips, cabbages, &c. that they may feed and lie dry, and yet have the liberty of going into the yard at pleaſure. The yard ſhould alſo be near to ſome ſmall incloſures, of ſound dry paſture, to which the ſheep ſhould have acceſs in the day-time, and be ſhut up in their yard at night.—In order to increaſe the quantity of manure, to be procured from this practice, he recommends that the yard ſhould be covered with a moderate ſtratum of good mould, upon which ſhould be laid ſome ſtraw, or dry fern, by which means the urine, as well as dung, of the ſheep will be ſaved. Theſe layers of mould and ſtraw may be occaſionally repeated; and thus a great deal of valuable manure be obtained, which will enrich the land it is laid upon, in a higher degree than *winter*-folding.

Conſidering, therefore, the hazard of winter-folding, that it may occaſion the loſs of ſome of the flock, and endanger the whole by the rot, and other contagious diſtempers; our Author deems it much the ſafeſt way, and moſt profitable for the farmer, to houſe his ſheep in winter, as above-mentioned; by which he may be *almoſt* certain of preſerving his flock in health, and high condition, and [*abſolutely* ſo of] collecting a large quantity of excellent manure.

The foregoing, and many other equally uſeful obſervations, will render this judicious Diſſertation upon manures, worthy the peruſal of every well wiſher to the rational improvement of agriculture. The Diſſertation upon fences, too, contains a great deal of uſeful matter; but as it conſiſts chiefly of a number of inſtructions, reſpecting the ſubject under conſideration, it will not ſo well admit of either abridgment, or extracts, as the former; but is, nevertheleſs, highly deſerving the practical farmer's diligent attention.

In the third Diſſertation, on drill-ſowing, the writer candidly acknowledges, that it cannot be truly aſſerted (as has been

been done by ſome,) that horſe-hoed crops of wheat are in general greater than crops ſown broadcaſt, upon land of equal goodneſs; or even ſo great. The profit of the drill-huſbandry, as he alleges, does not altogether conſiſt in the ſuperiority of the crops above thoſe of the common huſbandry; but principally in its reducing the expence of cultivation, and ſaving that of manure: of which none, or very little, is neceſſary in the horſe-hoeing huſbandry for corn. This is, it muſt be owned, an important article; and, in the common huſbandry, a neceſſary and very expenſive one. It is therefore no ſmall advantage in the hoeing-huſbandry, that all, or moſt of the manure uſually beſtowed upon the wheat-crop, may be ſaved for other lands; for the improvement of meadows, and graſs-grounds, and for the crops cultivated for cattle, as turnips, carrots, cabbages, &c. Here we beg leave to enter a *caveat* againſt the uſe of ſtable-dung as a manure for *carrots*, as it tends to render them cankered; but its excellence, in the cultivation of turnips, or cabbages, muſt be univerſally acknowledged.

The extenſive uſe of water for mills, and other machines, is generally known; but the manner of conſtructing ſuch machines, and the application of the water to produce the greateſt effect, is not always ſufficiently underſtood and attended to; the conſtruction of them being, for the moſt part, left to perſons not well ſkilled in the principles of mechanics, and the force of running water. To give ſome aſſiſtance to thoſe who would erect or improve works of this kind, that they may receive the full benefit of the water, is the profeſſed intention of the fourth and laſt Diſſertation. But as the arguments, here made uſe of, depend greatly upon calculation, and are therefore not ſo likely to pleaſe the generality of Readers, we ſhall refer thoſe whom it may more particularly concern, to the Diſſertation itſelf; and now take our leave of this inſtructive work; in the peruſal of which we have met with conſiderable entertainment and ſatisfaction. As to inaccuracies of expreſſion, they will readily occur to the Author, on a reviſal of his book, ſhould a ſecond edition be called for.

ART. VII. *The Hiſtory of the Caſes of controverted Elections, which were tried and determined during the firſt Seſſion of the fourteenth Parliament of Great Britain.* XV. Geo. III. By Sylveſter Douglas, Eſq; of Lincoln's Inn. 8vo. 2 vol. 10 s. Boards. Robinſon. 1775.

THE ingenious Mr. de Lolme, who is ſtrongly perſuaded of the preſent ſtrength, and the future duration of the free conſtitution of England, is of opinion, that the ſame principles of liberty, and the ſame cauſes which have hitherto reſtrained the undue influence of the crown, are powerful enough to produce new precautions againſt it, whenever circumſtances ſhall

point out the neceſſity of them. He refers to Mr. Grenville's bill as the proof of his aſſertion; and it cannot be denied, that it is an inſtance very proper to his purpoſe. That bill forced its way againſt all miniſterial oppoſition; and it hath introduced a moſt important alteration and improvement in the parliamentary law of this country. The effects of it have already been conſiderable, and they will probably be experienced hereafter in a ſtill greater degree.

From the new mode of trying elections, conſtituted by this bill, many points have been diſcuſſed, and many cuſtoms of boroughs examined, which have occaſioned determinations that will be of ſingular uſe, and of great authority in future proceedings. A faithful and well-digeſted hiſtory of theſe caſes muſt, therefore, be a work of no little importance and utility. Hence will ariſe a freſh ſpecies of reports, which muſt often be referred to, and which will be of eminent ſervice in the regulation of ſubſequent trials. This taſk hath been undertaken by Mr. Douglas, with regard to the controverted elections of the laſt winter; and we are much pleaſed to find, that the buſineſs hath fallen into the hands of ſo ingenious and able a Writer.

The Author hath prefixed to his hiſtory an introduction, of conſiderable length, which is divided into three ſections. The firſt ſection is upon the juriſdiction of the Houſe of Commons, in the trial of controverted elections. Here Mr. Douglas gives a conciſe and judicious view of the progreſs of the conſtitution; ſtates the different modes of determining conteſted elections which prevailed from time to time; and expoſes the illegal, inconſiſtent, and contradictory deciſions that took place before the paſſing of Mr. Grenville's bill.

In the ſecond ſection, the Writer treats on the authority of precedents in caſes of controverted elections. At the beginning of laſt winter, it was very generally thrown out in converſation, both at the bar and in the houſe, that the deciſions of the committees appointed by the ſtatute of the 10th George III. would probably, in the progreſs of the ſeſſion, aſcertain many important points of election law, which had continued hitherto in a fluctuating and uncertain ſtate. Influenced by the opinion of many perſons, on whoſe judgment he ſets the higheſt value, the Editor of this collection reſolved to attend thoſe committees very regularly; and determined to commit to writing, in as faithful and complete a manner as he could, the proceedings in all the different election cauſes. This he hoped might be of uſe to himſelf, to his friends, and perhaps to the public. In the courſe of the ſeſſion, however, this hope was often damped by many hints which fell on different occaſions, from gentlemen, in their different arguments at the bar, and were adopted by others in private, and much enlarged upon, tending to eſtabliſh

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a doctrine which would have rendered the labour of his intended compilation entirely nugatory and uſeleſs.

'This was no other, continues our Author, than that the proceedings and determinations of one committee cannot, and ought not to be of any authority, to bind any future committee, in the trial of ſimilar queſtions: in ſhort, that they are not to be conſidered, in any reſpect, as precedents, in the nature of adjudged caſes in the courts of law. This doctrine he was unwilling to adopt, not merely becauſe it would have fruſtrated what was now become a favourite deſign, but, he believes, for much better reaſons. He thought, that if it prevailed, it would entirely defeat what he looks upon to be by far the moſt important object of the new judicature, and indeed of all tribunals of every ſort, in as much as the eſtabliſhment of fixed and invariable rules of law, in which every individual of the commonwealth is intereſted, is of more ſerious conſequence than the mere deciſion of a particular diſpute between individuals; the main end of all civil polity being, rather to prevent litigation, than to put an end to it when it has ariſen. He was deſirous, however, to examine upon what foundation ſo inauſpicious a ſyſtem was built; and the reſult of his reflexions on the ſubject have been, that, to his underſtanding, it is ill ſupported by reaſon, and would be highly inconvenient and impolitic in its conſequences.

'A committee for trying controverted elections, differs in one reſpect from moſt other courts of juſtice in this kingdom: becauſe the members of it unite in them the double capacity of judges and jurymen. They are to inquire into facts, as well as to determine the law. Now, as to that part of their proceedings, which may be compared to a verdict at common law, where they declare, upon their oaths, what the facts of the caſe are, I agree that ſuch declaration can have no binding authority in other caſes, or in other committees. But neither can the verdict of one jury ever bind another. This is an obvious conſequence of the nature of the thing. The facts are to be found from the evidence, which is, and muſt be various, in every different caſe. Beſides, every fact is a ſpecific, individual, diſtinct thing, different from every other fact. But the evidence of the law does not vary. It is, or ought to be, the ſame. A rule of law is a general, abſtract, permanent maxim, equally applicable to innumerable individual caſes; and one court cannot declare it to be different from what another court has determined it to be, without the one, or the other, being in the wrong.

'It is therefore only in the character of judges, and as men appointed, upon oath, to declare and expound the law of elections, that I think the members of one committee are (under certain reſtrictions) bound to adhere to former deciſions of the ſame queſtions.

'Thoſe who think differently, muſt build their opinion upon one of two grounds: believing, either, that the reaſons, which render precedents of authority in the courts of Weſtminſter hall, will not apply to committees of the Houſe of Commons; or (if they ſhould apply), that the proceedings and determinations of thoſe committees cannot be preſerved and reported, in ſo complete and authentic a manner, as thoſe of courts of law.

'On the firſt of thoſe heads, it will be proper to examine what the reaſons are, which give to precedents of caſes adjudged in the courts of law, the authority which they undoubtedly poſſeſs. "If," ſays the Commentator on the laws of England (1), "it is aſked how the "general cuſtoms or Maxims, which form the law of the land, are to be known, and by whom their validity is to be determined, the anſwer is, by the judges, in the ſeveral courts of juſtice. Judicial deciſions are the principal and moſt authoritative evidence that can be given, of ſuch a cuſtom as ſhall form part of the common law. It is therefore an eſtabliſhed rule to abide by former precedents, where the ſame points come again in litigation; as well to keep the ſcale of juſtice even, and not liable to waver with every new judge's opinion; as alſo, becauſe the law, in that caſe, being ſolemnly declared and determined, what before was uncertain, and, perhaps, indifferent, is now become a permanent rule, which it is not in the breaſt of any ſubſequent judge to alter, or vary from, according to his private ſentiments, he being ſworn to determine, not according to his own private judgment, but according to the known laws and cuſtoms of the land; not delegated to pronounce a new law, but to maintain and expound the old one."

'Now does not every one of thoſe reaſons apply, with equal force, to courts for trying controverted elections? Do they not equally apply to all courts of juſtice, in every free country? They certainly do. And why? Becauſe they are founded, not on any poſitive regulations of the courts of Weſtminſter-hall, nor any arbitrary written inſtitutions, but on the univerſal and immutable baſis of juſtice, ſenſe, and policy. Indeed, it is an obſervation well warranted by hiſtory, that juſtice has been impartially, and conſiſtently adminiſtered in different countries, and in different tribunals, in proportion to the authority which has been given to former deciſions, in the trial of ſubſequent cauſes. It is that alone, which can keep the ſcale of juſtice even, and both prevent it from wavering with the different opinions of different judges, and from riſing or falling with their different prejudices, and biaſſes, either of inclination or intereſt. Nay, we may go farther, and ſay, that it is to that, more than any other cauſe, that we owe the admirable uniform ſyſtem of law, which diſtinguiſhes the Engliſh conſtitution ſo much, from that of moſt other countries. To attain the ſame uniformity and conſiſtency in the law of elections, which prevails in every other branch of our law, was, I am perſuaded, one of the great objects of the legiſlature, when they paſſed the ſtatute of the 10th of Geo. III. and therefore it is to be wiſhed, that a doctrine may never be countenanced, either by lawyers, or members of parliament, which would effectually deſtroy that chief purpoſe of the ſtatute.

'But it will be ſaid, that men choſen by ballot, and; therefore, many of them unacquainted with the law, cannot be competent judges of it, and that, conſequently, it would be abſurd, to give, to a deciſion of theirs, equal weight with a ſolemn determination of a court of common law, compoſed of men who have the advantage of the *viginti annorum lucubrationes*, and, by their perſonal knowledge of the deciſions of their predeceſſors, and the *præteritorum memoria eventorum* are enabled to declare what the law is, and has been.

'In anſwer to this, in the firſt place, ſome, perhaps, will think, that men of good ſenſe, whoſe minds have been enlarged by education, aſſiſted by the nice diſcuſſion which able counſel, oppoſed to each other, always give to every litigated queſtion, are nearly as capable of deciding a new point, as men of more practice and experience; and that, with the ſame aſſiſtance, when the point is not new, they will have the precedents laid before them; and will then, in like manner, be equally capable of ſquaring their's with the former determinations. In the mean time, if the deſign of the preſent imperfect undertaking ſhould ſtimulate others, more able than I am, to continue to report the deciſions of ſucceeding committees, future committee-men will have themſelves to blame, if they are not acquainted with them. Young members will recur to the experience of the old; and every general election will produce a ſort of public ſchool of election law, where they may, by degrees, become poſſeſſed of the *præteritorum memoria rerum*, as much as the judges of Weſtminſter-hall.

'In the ſecond place, it is to be conſidered, that many points are, as to the public, indifferent in themſelves, and, therefore, it is not of much conſequence how they are firſt decided, though it is of the utmoſt conſequence, once they are decided, not to alter them. In Weſtminſter-hall, the judges have been ſo ſenſible of this, that, when points have been determined, in times leſs enlightened, or by judges of leſs liberal minds, than their own, in a manner which they have thought unreaſonable, yet, becauſe they were ſo determined, they have held themſelves concluded, and bound by them.'

To illuſtrate this, Mr. Douglas mentions two remarkable examples, which, among innumerable others, prove how concluſive precedents are in the courts of common law, and how unwilling the judges are to break through the uniformity of deciſion, even when they diſapprove of the original determination; and he aſks, what reaſon can be given for their ſcrupulous adherence, in ſuch caſes, to what has been done by their predeceſſors, which will not, in ſimilar inſtances, apply to election committees, and to every court of juſtice?

'Indeed, ſays our Author, I think it may be fairly aſſerted, that the legiſlature itſelf, by the ſtatute of the 2d of Geo. II. has declared and eſtabliſhed the authority of precedents, in matters of election law. For what is the meaning of making the laſt determination of the houſe final? Is it not ſaying, that an adjudged point (however improperly determined at firſt) ſhall be concluſive, and binding, in all ſucceeding caſes? And this too regards the moſt important of all points, that could come before the houſe in its judicial capacity, viz. the right of election. It is probable that, ſince the late act paſſed, there will be few, or no determinations of the houſe on that right, in places which ſtill continue what are called maiden boroughs; for ſuch determinations can hardly be made, unleſs in conſequence of a ſpecial report on the ſubject, from a committee to the houſe; and ſpecial reports ſeem to meet with ſo little encouragement, that one may venture to foretel that they will not be very frequent. But, this being the caſe, ought not committees to give the more particular weight to

reſolutions and deciſions of preceding committees, on queſtions concerning the right of election, as the only means now left of preſerving the ſpirit of the ſtatute of Geo. II. which otherwiſe will be loſt, with all its advantages, and, in a manner repealed, by the 10th of Geo. III. as far as concerns the maiden boroughs juſt mentioned; though ſurely nothing was farther from the intention of the perſon who imagined that act, or of the parliament that paſſed it?

Having endeavoured to prove that precedents ought to bind committees of elections, in their deciſions, this doctrine will not at all be impeached by what I am ready to acknowledge, that their authority is, and ought to be, ſubject to many qualifications and reſtrictions. They muſt not be *flatly unjuſt, or abſurd*; they muſt be deciſions of points immediately before the court, and abſolutely neceſſary to the determination of the cauſe; they muſt not be haſty opinions, formed, and adhered to, before the queſtion has been argued by the counſel on both ſides; they will have moſt weight when agreeable to general principles, and conſonant to other determinations; a ſucceſſion of ſimilar deciſions will, as they accumulate, give a growing authority to the firſt adjudication; and a point ſo confirmed will be much more irreſiſtible than the firſt judgment of a committee, acting in the infancy of this new tribunal; finally, there is no doubt, but that the comparative learning and merit of the majority of thoſe who compoſe different committees, will reflect a comparative luſtre and credit on their reſpective proceedings; in like manner, as a deciſion of a Coke, a Hale, or a Holt, carries with it a ſort of authority much more forcible than that of more obſcure, or leſs virtuous judges.[3]

Theſe limitations to the authority of the precedents of election committees, are peculiarly juſt and reaſonable; and they will appear the more ſo, when it is conſidered, that the committees are not courts of record, and that ſome of their earlier determinations may poſſibly be partial or miſtaken. It would therefore be a great hardſhip, to give to manifeſt error and prejudice, the ſanction of truth, and the force of law. Our Hiſtorian himſelf is not a little diſſatisfied with the reſolution of the committee, in the caſe of the county of Clackmannan.

The ſecond head of objection to the authority of precedents in election caſes is, that their hiſtory cannot be preſerved in a manner equally complete and authentic, with that of the caſes decided in the courts of common law. But, Mr. Douglas ſhews, that there is not much foundation for ſuch an opinion, by conſidering the nature of our law-reports, which (next to the ſtatutes and judicial records) are of the greateſt authority in Weſtminſter-hall.

After this, he ſtates the pains he has taken to give credit and value to the preſent publication; and then he proceeds, in the third ſection, to deſcribe, in a clear and accurate manner, the conſtitution of committees for trying controverted elections, and the manner of proceeding in them.

The introduction to this work is accompanied with a number of learned notes, one of which, relative to the power of the crown

crown in creating or reviving parliamentary boroughs, we ſhall tranſcribe for the entertainment of our Readers.

'The different inſtances of parliamentary boroughs created, or revived, as well by the crown, as by act of parliament, previous to the reign of Charles II. are collected in one of Lord Somers' State Tracts, and may be ſeen at the end of the preface to Glanville's Reports. In that reign, before the caſe of Newark happened, the prerogative of the King, in this reſpect, was called in queſtion. Prynne, in his Brevia Parliam. rediviva, though one of his great objects in that book ſeems to have been to raiſe the prerogative, and depreſs the authority of the Houſe of Commons, ſays, p. 156, 158, "that he is clear, that ſince the ſtatutes of 5 Richard II. cap. 4. 1. Hen. V. cap. 1. and 23 Hen. VI. cap. 25. no boroughs can be *created* (or revived) but by ſpecial acts of parliament, ſuch as thoſe of the 27 Hen. VIII. cap. 26. 34 Hen. VIII. cap. 18. and 35 Hen. VIII. cap. 11. which enabled and authoriſed the Welſh ſhires, cities, and boroughs, and the county and city of Cheſter, to ſend knights and burgeſſes to parliament." See alſo p. 238. b. Whitelock, on the contrary, in his Commentary on the Parliamentary Writ, admits the power of the crown. The King," ſays he, "may give *by patent*, to as many towns as he pleaſes, the privilege of ſending burgeſſes to parliament." Vol, ii. cap. 103. p. 372. See alſo the ſame Author, vol. i. p. 500. as cited in the caſe of Pontefract. It is obſervable, that both theſe works are dedicated to Charles II. In the caſe of Newark, the queſtion was diſcuſſed in the houſe. The debate aroſe on the occaſion of a petition of Mr. Henry Saville, who had been elected, under the new charter, for that place. Journ. vol. ix. p. 389. col. 1. 21 March, 167⅞. Three objections were taken to the charter. Firſt, it was ſaid, that the King had not the power at all: ſecondly, that, if he had, ſtill he could not limit the right of election to a partial number of the members of the corporation, which had been done in that caſe; and, thirdly, that he could not grant ſuch a charter while the parliament was ſitting. A. Grey's Debates, vol. iv. p. 297, to 304. The queſtion being put, "That, by virtue of the charter granted to the town of Newark, the town of Newark hath right to ſend burgeſſes to parliament," on a diviſion it paſſed in the affirmative 125 to 73. Journ. loc. cit. This caſe ſeems to have confirmed and eſtabliſhed the prerogative of the King, although it was never afterwards exerciſed. After the revolution it is recognized by Lord Holt, in the famous cauſe of Aſhby and White. His words are, "When the right of election is *granted* within time of memory, it is a franchiſe that can be *given* only to a corporation," and a few lines afterwards, adopting the words of the judges in the caſe of Dungannon, "If the King grant to the *inhabitants* of Iſlington, to be a free borough, and that the burgeſſes of the ſame town may elect two burgeſſes to ſerve in parliament, ſuch a grant of ſuch privilege to burgeſſes not incorporated is void; for the inhabitants have not capacity to take an inheritance." He therefore did not doubt of the King's power to grant the privilege in queſtion to a borough properly incorporated.

The

The caſe of Aſhby and White happened before the Union. Since that time, it ſeems to be underſtood, that the King cannot beſtow a new right of ſending members to parliament. By the treaty of Union, Art. XXII. there can be only forty-five members for Scotland, in the Houſe of Commons. To encreaſe the number of members for England above five hundred and thirteen, of which the houſe conſiſted at that period, would be to alter the proportional ſhare of the nation in the legiſlative body, which proportion is one of the moſt important parts of the contract between the two kingdoms.'

The hiſtory of the caſes, which are twenty-four in number, is well written: ſome of them are entertaining. The arguments of the counſel on both ſides, appear to be ſtated with great perſpicuity, force, and correctneſs. Indeed, we are authoriſed to aſſert this, from the opinion of the ableſt lawyers, who, in conſequence of having been employed in moſt of the election cauſes, muſt be the beſt judges of the ſubject. The notes to the caſes contain much parliamentary knowledge; and that upon bribery is worthy of peculiar attention.

This book cannot fail of being acceptable to members of parliament, gentlemen of the law, agents for counties and boroughs, and, in general, to all who are concerned in election matters: and we are glad to hear that the Author intends to continue his hiſtory, by giving us the proceedings of future committees.

Art. VIII. *An Account of Puerperal Fevers,* as they appear in Derbyſhire, and ſome of the Counties adjacent. By William Butter, M. D. Fellow of the Royal College of Phyſicians in Edinburgh. 8vo. 2 s. 6 d. Payne. 1775.

AS Dr. Butter profeſſes to write from experience, 'without copying in the leaſt from other Authors,' his obſervations have a ſtrong claim to the attention of medical practitioners; but as they ſeem to have been made under the influence, and are now publiſhed in ſupport of, a *very favourite hypotheſis*, the judicious Reader will cautiouſly receive them. We do not intend by this remark to impeach the Author's veracity in any degree, but only to hint that the facts adduced in ſupport of theſe obſervations may have been diſcoloured by an imagination previouſly biaſſed, of which he himſelf was not probably aware.

'It hath long been my opinion, ſays the Author, that fever, properly ſo called, originates in the firſt paſſages—that it conſtitutes but one genus—that this genus comprehends only three ſpecies, the ephemeral, the remittent, and the intermittent fevers—and that all other fevers are varieties of theſe. As this doctrine of fever is ſupported by numerous obſervations, and as it hath been of the greateſt uſe to me in practice, it muſt be owned that I am ſtrongly impreſſed with the belief that it is founded in nature.

'When

In treating of the cauſe and nature of this fever, the Author obſerves, that 'when a peculiar ſtate of the air, a neglect of cleanlineſs, or other cauſes, conſpire to promote a great degree of putrefaction in the bowels, the diſeaſe will be very dangerous, and ſoon end fatally; as the whole habit muſt be tainted, and ſome parts abſolutely corrupted, by the inteſtinal putrid fomes, long before it can be carried off by any degree of purging conſiſtent with the ſtrength of the patient: for ſuch are the convolutions and length of the inteſtinal tube, and ſuch the clotted and viſcid nature of its contents, that conſiderable accumulations cannot generally be carried off in leſs than three or four weeks, and ſometimes not ſo ſoon.

'When there is an offenſive ſmell about the patient, we have reaſon to ſuſpect, that there is a great tendency to putrefaction in the humours: but, we are certain that this is the caſe, when the urine drops a crude grey ſediment. However, in many caſes of this fever, there are no ſymptoms of putrefaction. As it is a remittent fever, it will be allowed, of courſe, to approach very nearly to the nature of an intermittent. I, therefore, conſider this as a ſtrong argument in proof of what I have advanced in another work, that all intermittent diſorders have their ſeat in the inteſtines. And as this fever, through continuance, but more readily from other cauſes, becomes highly putrid, the notion of a putrid diſeaſe being produced in the guts is thereby illuſtrated and inforced. Indeed, were this a proper place for ſuch a diſquiſition, I could advance many arguments to prove, that all fevers originate in the ſtomach and guts; or, in other words, that fever is nothing but an aſſemblage of ſymptoms depending either immediately or mediately on the ſtomach and guts.'

From this opinion of the nature of puerperal fever, the two following indications of cure are given; viz. 'The firſt or primary one is to promote two, three, or four ſtools daily, in a manner ſuited to the ſtrength of the patient, till ſuch time as they put on a natural appearance. This indication is beſt anſwered by a bolus, conſiſting of ten grains of rhubarb, and as much cordial confection, given every night, adding, or diminiſhing, a few grains according to the effect. When the bolus fails, at any time, of its deſired effect, it can immediately be aſſiſted by a clyſter of a pint of warm water impregnated with a large ſpoonful of common ſalt.

The ſecond indication is to relieve all uneaſy ſymptoms.

For the heat, thirſt, and ſcarcity of urine, the following julep will be found very uſeful.

Take of mint-water, five ounces; camphorated julep, two ounces; ſyrup of orange-peel, an ounce; pure nitre, forty grains: mix them.

Of

Of this the patient is to take a fourth part every ſix hours; and it is to be repeated daily.

With the ſame views the patient muſt drink plentifully of thin cooling liquors, as barley water, and gruel: and ſhe ſhould abſolutely be confined to theſe, and ſmall broth, by turns, for all her food during the courſe of the fever; taking this kind of nouriſhment often, and particularly at thoſe times when ſhe happens to be low.

In caſe of great lowneſs, and when the food does not anſwer the purpoſe of a cordial, a large ſpoonful of the following mixture may be given now and then with advantage.

Take of mint water, ſeven ounces; ſyrup of orange-peel, one ounce; volatile ſalt of hartſhorn, 32 grains: mix them.

If this mixture prove too heating, it may be uſed without the ſalt.

Both the julep and mixture, beſide anſwering the purpoſes aſſigned to them, often diſpel wind; and ſo relieve not only the breath, but the pains of the head and belly.

If the headach continue obſtinate, notwithſtanding the above means, a bliſter applied between the ſhoulders, or to the arm, will always give relief; and commonly, at the ſame time, procures refreſhing ſleep.

When the patient is troubled with vomiting, or retching, which is a fruitleſs effort to vomit, ſhe ſhould drink chamomile tea plentifully. If, in that manner, the ſtomach ſeem not to be cleanſed, eight or ten grains of ipecacuanha muſt be given. It is never neceſſary to give a vomit, in this fever, till a natural retching, or vomiting, come on.

Reſpecting the five following caſes, we are conſtrained to declare that they afford us no conviction of the truth of the hypotheſis *adopted* by Dr. Butter, and importing, 'that the proximate cauſe of puerperal fever, is a ſpaſmodic affection of the firſt paſſages, together with a morbid accumulation there.' On the contrary, ſo inacute are our perceptive faculties, that we cannot perceive them to be any more fitted to prove the exiſtence of a ſpaſm in the inteſtines, than in the *extremities of the arterial ſyſtem.*

ART. IX. *Remarks on Dr. Balguy's Sermon, preached in Lambeth Chapel, at the Conſecration of the Biſhops of Lichfield and Coventry, and of Bangor, February* 12, 1775. In a Letter to that Gentleman. By a Petitioning Clergyman. 8vo. 1 s. Johnſon. 1775.

THOUGH Dr. Balguy hath made one conceſſion in his laſt ſermon, which ſomewhat qualifies and ſoftens the exceptionable things advanced in his former publications; yet he ſtill lays himſelf ſufficiently open to animadverſion and cenſure. Accordingly, this taſk hath been undertaken by the preſent Writer, and it is executed with ſpirit and judgment.

ment. Beſides many other pertinent remarks, he has ſhewn, that *the ſubmiſſion of ourſelves to every ordinance of men for the Lord's ſake*, inſiſted upon by Dr. Balguy, muſt ever be conſidered with theſe two limitations; firſt, that ſuch ordinance of man be not claimed or exerciſed where all authority of men is precluded; and, ſecondly, that ſuch ordinance be not, in any wiſe contradictory to what is, either poſitively or by plain conſequence, the ordinance of God.

The Doctor having ſaid, ſpeaking of the clergy, *if we are not at liberty to execute the truſt repoſed in us, we are ſurely at liberty to lay it down*, our Author has made the following obſervations; which we ſhall inſert, on account of their affinity with what is advanced upon the ſame ſubject, in the ſeventh Article of our Review for October:

'This, Sir, is beginning upon a tender ſubject to many worthy and excellent miniſters in our eſtabliſhment, and it would have been more worthy of your advanced ſtation to have moved ſlowly and fairly; to have calmed the troubled ſpirit, rather than to have inſulted the diſtreſſed minds of ſome of your brethren. The alternative is not only a cruel one, but alſo one by no means ſo univerſally agreed in as you may be pleaſed to ſuppoſe. Many do not think themſelves any more at liberty by the laws of God, than they are by the laws of the land, to renounce their miniſtry, or to quit their preſent ſtations. And this being no new caſe, you ought not only to have been more cautious in what you advanced, but have accompanied it, if poſſible, with ſatisfactory and concluſive reaſons.

'Many there are among our brethren, valuable, worthy, and no wit leſs conſcientious than others their fellows, who refuſe to proceed forward in their advancement, but who cannot ſatisfy themſelves in relinquiſhing their engagement to our national church, ſeeing the principle of that church is no other than the principle of their ideal earthly Jeruſalem. And who further in conſcience think it their duty to continue in their membership and miniſtry, and labour therein for her amendment.—Theſe men, not leſs uſeful in their generation, content themſelves in that liberty which even Dr. Balguy allows them in the *thinking for themſelves, ſpeaking what they think, and even writing, where the importance of the occaſion may ſeem to demand it, and no weightier reaſon forbids it.*

'With reſpect to the *criminality of breaking through the moſt ſolemn engagements*, pointed, without doubt, at the declaration of conformity, it may deſerve to be remarked, that a ſubmiſſion to the penalties of diſobedience, have by ſome been conſidered as equivalent to the diſcharge of the engagement. The weight of this argument depends upon its influence on the minds of each, and with thoſe concerned it muſt be left; but it ſhould be here noted, that you ſeem little appriſed of the general deſertion

ſertion in the buſineſs of conformity, not from what is uſual in the preſent practice, but from the expreſs letter of our eccleſiaſtical law.'

We ſhall add one paſſage more relative to the effects of religious diviſions:

'You proceed, Sir,' ſays the Remarker, 'to pour forth your lamentations over the dire effects of *religious diviſions, as having produced much miſchief in the world, and likely to produce much more.* All is granted you in its fulleſt extent, ſo far as concerns the days that are paſt;—but ſince the power of the church is every where declining, and the clergy not held in ſuperſtitious veneration, it is not only to be hoped, but to be expected, that ſuch miſchiefs as have heretofore abounded, and covered the world with deluges of blood, will be no more repeated. Even the *odium theologicum* is but the child of human impoſition in matters of faith and doctrine, and when the eſtabliſhment ſhall confine itſelf to its original platform, and mutual toleration ſhall be allowed by the municipal law, we ſhall mutually feel the full force of the ſpirit of the goſpel, in all our debates on queſtions which concern religion. Controverſy will then be the infallible means of diſcovering the truth, and each diſputant will candidly argue with that freedom and temper, which will bring the debate to a ſpeedy iſſue, and crown the laudable endeavours of both with ſucceſs.'

ART. X. *Archæologia; or miſcellaneous Tracts relating to Antiquity.* Vol. III. concluded. See our laſt.

THE 24th number in this collection, contains an hiſtorical deſcription of an ancient picture in Windſor Caſtle; repreſenting the interview of Henry VIII. with Francis I. between Guiſnes and Ardres, in 1520. This ingenious diſſertation conſiſts of more than forty pages. It was often uſual with our anceſtors to perpetuate the memory of remarkable occurrences by ſculpture, or painting; and as Sir Joſeph Ayloffe, the Author, obſerves, however intrinſic the merits of theſe performances might have been, the ſatisfaction they afforded at the time of their being completed, was much inferior to the advantages of which ſuch as ſtill remain have ſince been productive. Their utility to antiquaries, and the light which they have thrown on many ſubjects of hiſtorical inquiry, have been much greater than could have been originally apprehended. To this the conduct of the artiſts, employed on ſuch occaſions, evidently contributed, and that in no ſmall degree. Inſtead of loading their compoſitions with allegory, fiction, and emblems; they confined themſelves, with the greateſt attention, to truth, reality, and accuracy. They repreſented perſons and things, exactly in the ſame mode, form, attitude, habit, colour, ſituation, and

and condition, as they actually ſaw them; and that without any diſguiſe, diminution, addition, or other alteration; and, by drawing from the life every principal figure in the piece, exhibited exact portraits of the perſonages concerned in that particular tranſaction, which they endeavoured to commemorate. Hence it is, that ſuch pieces, whilſt they diſplay the grandeur and magnificence of former ages, and point out the taſte, faſhions, cuſtoms, and manners of our anceſtors; at the ſame time ſhew us the armour, weapons, habits, furniture, implements, and ornaments, which they uſed; give us real and faithful views, not only of their towns, churches, palaces, and other buildings, as they actually were, but of the decorations of their ſeveral parts; ſet before us a variety of intereſting particulars, unnoticed by our hiſtorians; and convey to us a clearer idea of the whole, than can be attained by reading the moſt elaborate and deſcriptive narrative.

Sir Joſeph illuſtrates and confirms the above obſervations, by adding in the note, a catalogue of ſeveral remains of this kind. In regard to the picture immediately under conſideration, the account will not admit of abridgement; we can only obſerve, that the deſcription is minute and entertaining, and appears to have been drawn up with labour and attention. The painting has been aſcribed to Hans Holbein; but there are reaſons to think that a miſtake. Mr. Walpole, who juſt mentions it, deems it beneath his excellence; but Sir Joſeph apprehends, that a careful examination would ſatisfy an obſerver, that if Holbein painted it, his reputation will ſuffer nothing from this performance. Sir Joſeph acknowledges the great civility of the count de Guiſnes, in inquiring for ſome monuments of this famous interview between Henry and Francis, which might be remaining in France, but no others could be met with than the carvings in bas relievo, on five marble tables, which Francis cauſed to be placed in the front of the houſe of the Procureur General at Rouen, where they are ſtill preſerved.

Of this remarkable picture, an excellent engraving, by Baſire, was lately publiſhed, at the charge of the Society; on a ſize much ſuperior to that of any print ever before executed in England, or than was deemed practicable. The frame for making the paper is two feet, ſeven inches, by four feet, four; and was conſtructed on purpoſe for this work, at the expence, it is ſaid, of fifty pounds. The whole coſt of the plate muſt have been very great!

In the following article, Mr. Tyrwhit preſents us with obſervations on ſome inſcriptions on three ancient marbles, ſaid to have been brought from Smyrna, and now in the Britiſh Muſeum. Two of theſe inſcriptions have been already publiſhed by Montfaucon; Mr. Tyrwhit corrects a miſtake, into which he thinks that writer had fallen in his account of them.

The

The third has not been made public before, and receives ſome criticiſm. Beſide the inſcriptions, theſe marbles exhibit ſome ſculpture, which is given us in the engravings, but we find no remarks on it in the article.

A Roman ſtation diſcovered in Derbyſhire, is next deſcribed by the reverend Mr. Watſon. It is in the townſhip of Gameſley, and pariſh of Gloſſop; no writer has mentioned it, nor, it is ſaid, did any one know that the Romans had conſtructed it, till July 1771, when this gentleman made the diſcovery. Very fortunately the plough has not defaced it, ſo that the form of it cannot be miſtaken. The extent of this ſtation is about 122 yards, by 112. The country people give it the name of *Melandra Caſtle.*

Upwards of thirty pages are appropriated to a ſubject ſimilar to that of Number 24, and by the ſame gentleman. Sir Joſeph, in company with ſome others, employed great attention and care in examining a conſiderable number of ancient paintings at Cawdry, near Midhurſt, in Suſſex, the ſeat of the viſcount Montague. It is rather ſurpriſing, that theſe monuments of Engliſh glory, as Sir Joſeph terms them, ſhould have remained undeſcribed, and in a great meaſure unnoticed. The preſent account is confined to the ornaments of the great dining parlour. The paintings are in oil, on ſtucco. They occupy the whole length of each ſide of the room, and are in fine preſervation. The ſubjects are, the march of king Henry the VIIIth from Calais towards Boulogne; the encampment of the Engliſh forces at Marquiſe; the ſiege of Boulogne; the rendezvous of the Engliſh army at Portſmouth, in 1545, to oppoſe the intended invaſion of this kingdom by the French, whoſe formidable fleet of men of war and tranſports are repreſented as lying off St. Helen's; and the proceſſion of king Edward the Sixth from the Tower of London to Weſtminſter, on the day preceding that of his coronation. Theſe paintings have generally been aſcribed to Hans Holbein, but Sir Joſeph thinks they certainly are not the work of that maſter, as they are on the whole ſomewhat inferior to any pictures now known to be the product of his pencil. It appears, however, that Holbein reſided ſome time at Cawdry, where he was entertained by Sir Anthony Brown, and painted ſeveral excellent portraits, as alſo many of thoſe fine heads which are now in the withdrawing-room on the ground-floor next to the garden. Whoever was the painter, it is not doubted but the above Sir Anthony Brown, who attended king Henry in his expedition to Boulogne gave orders for the performance. The ingenious Author of *Anecdotes of Painting in England* is ſaid to have paſſed over many of theſe paintings in ſilence, and to have mentioned others only tranſiently; but *he* has remarked that the hiſtories, habits, and cuſtoms of the times, repreſented in the paintings at Cawdry, make

make the room that contains them a ſingular curioſity; when he proceeds to ſay, that they are its *only* merit, and that there is nothing good, either in the deſigns, diſpoſition, or colouring, Sir Joſeph cannot agree with him. Nevertheleſs, he ſeems to acknowledge the above to be their *principal* merit, and concludes his diſſertation by obſerving, that 'whoever will be at the pains of comparing them with the account and deſcriptions given of the tranſactions they repreſent, by the contemporary hiſtorians, and with the appearance of the country and buildings theſe pictures exhibit, will find, that the painter's pencil hath, throughout the whole, been guided by that ſtrict conformity to truth and fact, which will more than ſufficiently atone for any other defects in the requiſites for producing a beautiful painting.'

Article 28, gives an account of opening one of the largeſt barrows on Sandford Moor, Weſtmoreland; no very particular diſcovery was made.

In a barrow, on the commons of Winſtor, Derbyſhire, were found two glaſs veſſels, between eight and ten inches high; a ſilver collar, or bracelet, ſtudded with human heads, together with other ornaments; particularly one, of which an engraving is given, chiefly of filligree work, of gold or ſilver gilt, and ſet with garnets, or red glaſs.

An extract of a letter from the reverend Mr. George Low, gives a relation of the opening of one of the great numbers of tumuli, in the Links of Skail, in Orkney; in which was found a well preſerved ſkeleton, within a coffin, or cheſt, compoſed of four ſtones, covered by a fifth. Little, it is obſerved, can be ſaid as to the antiquity of this tumulus; only that it was made before the introduction of Chriſtianity.

Mr. Daines Barrington, in number 31, lays before the Society an account of the remains of the Corniſh language. The laſt printed information, he tells us, which he has met with on the ſubject, is in a letter, dated March 10, 1701, from Lhwyd to Rowland (Author of the *Mona Antiqua*), who obſerves, that it was then only retained in five or ſix villages, towards the Land's End. In 1768, Mr. Barrington made a complete tour of Cornwall, during which he inquired, with great diligence, and was at length conducted to a village, called Mouſehole, where lived *Dolly Pentraeth*, an old woman, who could ſpeak Corniſh very fluently; and, as he found, by applying to two other women, who ſtood by laughing, abuſed him heartily, for having ſuppoſed that ſhe could not talk the language. This woman was living in the ſummer of 1772, and then ſtrong and hearty, though in her eighty-ſeventh year. Her two neighbours were then about ſeventy-ſeven, or ſeventy-eight years of age; they underſtood the Corniſh, though they could not ſpeak it ſo

readily as the other. Mr. Barrington thinks that a linguiſt might pick up a more complete vocabulary of the Corniſh than any we are at preſent poſſeſſed of, by converſing with Dolly Pentraeth, aſſiſted by her two neighbours.

A deſcription of the *Carn Braich y Dinas*, on the ſummit of Pen-maen-mawr, in Caernarvonſhire, is given by governor Pownall, who viſited this place in 1769. Dr. Gibſon, in addition to Mr. Camden's account of this mountain, has ſaid, that on its top ſtands a lofty and impregnable hill, where are found the ruinous walls of an exceeding ſtrong fortification, encompaſſed with a treble wall, and within each wall the foundation of at leaſt a hundred towers, &c. to which it is added, that within theſe walls it ſhould ſeem there are lodgings for 20,000 men. The Doctor gives this account, as he received it from a MS. written in king Charles the Firſt's time, by Sir John Wyn, of Gwydir. This account ſeems to have been generally regarded, but governor Pownal, when he came to the top of the hill, found a different appearance. Two concentral walls were clearly to be traced, ſeven or eight feet thick, and about five feet high; and the diſtance from the innermoſt to the next about twenty feet. There ſeemed alſo to be the veſtiges of a third wall, but ſcarce to be diſcerned from the ruins that had fallen and born it down. The interior wall contains a carn, or barrow of that kind, which Dr. Stukeley aſcribes to the ſepulture of an arch-druid. The governor is fully ſatisfied, that this place never was a fortified habitation. 'It appears to him to have been one of the druids conſecrated *high places* of worſhip.'

Edward King, Eſq; has here given us ſome remarks on the abbey church of Bury St. Edmund's in Suffolk, with a new plan of the foundation. This plan appears to agree perfectly with the deſcription anciently made by *William of Worceſter*, which otherwiſe cannot be underſtood, and ſerves to explain an apparent inconſiſtency in what he ſays, and to ſhew that his whole account is exact. Beſide the plan, two drawings are added; one of the ruins of the weſt front of the abbey in their preſent ſtate; having three houſes built within the arches of the three great doors; and the other of thoſe ruins, as they would appear without the additional buildings.

In the 36th article, we have remarks on the firſt noble, coined 18 Edward III. A. D. 1334, by Mr. Pegge, who gives what he apprehends to be a new and more rational interpretation of the legend or reverſe. The legend is IHC. AVTEM. TRANSIENS. PER. MEDIVM. ILLORVM. IBAT. (Luke iv. 30.) which alchymiſts have profoundly expounded, that as Jeſus paſſed inviſibly by the midſt of the Phariſees, ſo that gold was made by inviſible and ſecret art alchymical of Raymund Lully

Lully in the Tower. But others ſay, that the text was only an amulet, uſed in that credulous age to eſcape dangers; ſuperſtitiouſly applying the words of the goſpel, to make the wearers invulnerable. Agreeably to this laſt conjecture, it has been ſuppoſed, that the above legend was intended to ſignify the preſervation of the king, by the inviſible hand of Providence, in a ſea fight which this coin was to commemorate. The king is exhibited on the coin, ſtanding upright in armour, in the middle of a ſhip. The firſt ſuppoſition, as to the legend, is certainly highly ridiculous, and Mr. Pegge rejects the laſt, which has been more approved; and conceives, that as the two kingdoms of England and France are expreſſed in the king's ſtile on the obverſe, and are parted in nature only by a narrow ſtrait or channel, the king in his ſhip is ſuppoſed to be paſſing over that ſtrait; and conſequently not only to aſſert his dominion over the ſea, but over the two kingdoms alſo; in which caſe *regnorum* will be the ſubſtantive underſtood to *illorum*. Thus an old poet underſtood it;

'For foure things our NOBLE ſheweth unto me,
King, ſhip, & ſword, & *power of the ſea*.'

The two following numbers contain obſervations on the Corbridge altars*: the firſt by the Hon. Daines Barrington, the other in Latin by Thomas Morell, D. D.

Number 39, furniſhes an account of ſome ancient inſcriptions, lately diſcovered in the provinces of Iſtria and Dalmatia, with remarks, in a letter to the Rev. Dr. Milles, from John Strange, Eſq. The inſcriptions, &c. were communicated to this gentleman, by the abbé Fortis of Padua, an ingenious and celebrated Italian naturaliſt.

Governor Pownall preſents us with farther obſervations on Pen-maen-mawr. He is ſtill of opinion, that it was an *high-place* for the druidical worſhip; 'But, ſays he, ſince I have been taught, by Mr. Bryant's and major Valency's learning, the rites of the fire-worſhip, and eſpecially thoſe which were performed on *the tops* of mountains, I am bold to hazard the calling this hill (whoſe vulgate name is pronounced *Bre-y-Dina*, The Hill of the City) BRE-Y-TINAS, *The Mount of Fire*.—Far be it from me, adds the Governor, to aſſimilate by the moſt diſtant compariſon, the ſacred rites (of revelation) to the profane abominations of idolatry: yet if I might ſuppoſe, that in the earlieſt times, or in ſome ſuch remote and ſeparate corner of the earth as this is, the people did yet retain, not wholly corrupted, the old patriarchal rites, ſuch as the holy ſcriptures frequently ſpeak of, as prior to, and cotemporary with, the re-

* Vid. Review, Vol. xlix. p. 183, 184.

vealed religion of the Lord; I could, after viewing this place, and reading the nineteeth chapter of Exodus, deſcribing the moſt ſacred ceremony of the true religion, raiſe up to myſelf ſome lively images of the imitative, but falſe and ſuperſtitious ceremonies of the beggarly elements of the fire-worſhip.'

An account of ſome Iriſh antiquities is alſo given by Mr. Pownall. The forms of two ſwords, with ſome fragments, ſaid to have been parts of an image, are here preſented in a drawing. The ſwords are of that metal, which, in the common tranſlations of the ancients, we called *braſs*. Mr. Alchorn, his majeſty's aſſay-maſter, made an accurate aſſay of the metal. It appeared to be chiefly copper, interſperſed with particles of iron, and perhaps ſome zink, but without containing either gold or ſilver; it ſeems probable, that the metal was caſt in its preſent ſtate, and afterwards reduced to its proper figure by filing. The iron might either have been obtained with the copper from the ore, or added afterwards in the fuſion, to give the neceſſary rigidity of a weapon.—The apparent properties of the metal are ſaid to be, that it is of a texture, which takes an exquiſitely fine poliſh, and exhibits more of the colour of gold than of braſs or copper. It is of a temper which carries a ſharp edge, and is in a great degree firm, elaſtic, and heavy. It is alſo of a peculiar nature that reſiſts ruſt, which appears from the condition in which it was found, after lying in a bog for ſo many ages. The blemiſh which the metal has contracted, is rather that of a tarniſh than ruſt, and is of a fine deep brilliant purple colour. Mr. Pownall refers theſe ſwords, together with ſeveral things afterwards deſcribed, to the colonies, or rather to the ſettlements and factories of the *later people* of Carthage, or Gades, and not to the original Phœnician coloniés. He adds two long liſts of antique curioſities, found in the ſame place with the above, a ſmall bog near Cullen, in the county of Tipperary, on the lands of lord Milton. The diſcoveries begin with the year 1731, and are continued to 1773.

Mr. Pegge, in number 42, preſents us with obſervations on two jewels, in the poſſeſſion of Sir Charles Mordaunt. They were dug from a bank, near lord Willoughby de Broke's ſeat, at Compton-Mordock, *alias* Compton-Vernai, Warwickſhire. Three ſculls were found with them, lying in a row. The pieces had been ſuſpended on the necks of two of the parties there interred as being their moſt valuable trinkets. All that can be conjectured, concerning the larger jewel is, that being of gold, and rich in gems, the owner of it was unqueſtionably a perſon of rank. The leſſer piece is of gold, having a croſs between two rude human figures, as ſupporters, with a reverſe of the ſame, and a Saxon inſcription, which Mr. Pegge thinks is *Mary and Oſwald*. He conjectures that the piece muſt have been

been ſtruck about A. D. 1020, after Oſwald was become a ſaint of note, and probably by the monks, or the biſhop of Worceſter, namely, St. Wulſtan, who was then ſitting. But it ſeems extraordinary, that Chriſtians, in the eleventh century, ſhould be buried in a place where there was no church or oratory. This our Antiquary can no otherwiſe account for, conſidering the rank of theſe perſons, than by ſuppoſing that they fell by ſome ſudden rencounter, and were as haſtily interred.

The Public have been ſeveral times amuſed with ſome accounts of the body of king Edward I. as it appeared on opening his tomb in the year 1774. Sir Joſeph Ayloffe, here gives the particulars, in a diſſertation of upwards of thirty pages, containing ſeveral ingenious and learned remarks. The royal warrants iſſued in the three following reigns, *De cera renovandi circa corpus regis Edwardi primi*, with other circumſtances, gave riſe to an opinion, that a more than ordinary care was taken to preſerve the body of that monarch from putrefaction. Permiſſion was obtained from the Dean of Weſtminſter, to open the tomb and coffin; which appears to have been performed with great care and decorum. On lifting up the lid, the royal corpſe was found wrapped up within a large ſquare mantle, of ſtrong, coarſe, and thick linen cloth, diaper'd, of a dull, pale, yelloviſh, brown colour, and waxed on its under ſide.—When the folds of the external wrapper were thrown back, and the *ſudarium* removed, the corpſe was diſcovered, richly habited, adorned with enſigns of royalty, and almoſt entire, notwithſtanding the length of time that it had been entombed. The face retained its exact form, although part of the fleſh appeared to be ſomewhat waſted. It was of a dark brown, or chocolate colour, approaching to black, and ſo were the hands and fingers. On meaſuring the body by a rod, it appeared to be exactly ſix feet and two inches in length. So that, although we may with ſome degree of propriety adopt the idea of thoſe hiſtorians, who tells us, that the king was taller than the generality of men; yet we can no longer credit thoſe, who aſſert, that he was taller by the head than any other man of his time. How far the appellation of *Long Shanks*, uſually given to him, was properly applicable, cannot be aſcertained, ſince the length of the *tibiæ* could not be truly meaſured, and compared with that of the *femora*, without removing the veſtments, and thereby incurring a riſque of doing injury to the corpſe.

The 44th, and laſt article in this Volume, is a letter from Sir William Blackſtone, deſcribing an antique ſeal; with ſome obſervations on its original, and two ſucceſſive controverſies, which the diſuſe of it occaſioned. This ſeal, relative to eccleſiaſtical cauſes, appears to have been made 1 Edward VI. when the collation to all vacant biſhopricks was veſted in the crown;

when the election by *Congè d'elire* was dropped, and it was provided, that all proceſs, in eccleſiaſtical courts, ſhould be made out in his majeſty's name. The learned Judge makes ſeveral ingenious remarks on theſe and other particulars.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ROME.

ART. I.

THE Carteſian dreams about the *mechanical* ſouls of the brute creation, have been long exploded, wherever metaphyſical inquiry has been carried on with a truly philoſophical ſpirit;—the ſpirit of hypotheſis is not, however, always modeſt, even in the new comers, who often raiſe new viſions on the ruins of the old. This thought is naturally ſuggeſted by a peruſal of the following work. *De Anima Brutorum. Auctore Andrea Spagnio, Sacerdote Florentino*, i. e. *concerning the ſoul that animates the brutes*, 4to. Rome 1775. This Florentine Prieſt, who has acquired a name in the philoſophical world by other productions, has diſplayed, in the work before us, an uncommon and extenſive degree of knowledge, and yet his book is far from being exempt from defects. He has, indeed, proved that the brutes are not mere machines, that the ſouls they poſſeſs are not compoſed of ſubtile matter, that they are not *ſubſtantial forms*, in the ſenſe of the peripatetics, and that they may be called *ſpiritual ſubſtances* without any offence to religion or philoſophy. All theſe tenets, and the arguments by which they are ſupported, keep the Author very buſy, and to ſome purpoſe, in the *ſix* firſt ſections of this book. But in the *three* concluding ones he is too dogmatical in determining the bounds and pointing out the operations of this ſpiritual ſubſtance; and we cannot well believe him upon his word, unleſs he can aſſure us that he knows ſomething of the matter by experience; and that, according to the ſyſtem of *Telliamed*, he began his exiſtence in the *perſon* of a Turbot. Nay, were this the caſe; were he even convinced by intimate experience, that the *conception*, *judgment*, *reaſoning*, *recollection*, and *deſire*, which he allows to the inferior animals, were employed only about corporeal things, and extended to no objects more refined than nouriſhment, the propagation of their ſpecies, and ſelf-preſervation, yet this would not prove, what he boldly aſſerts, that theſe animals are *deſtitute of underſtanding* and *free-will*; ſince we cannot ſeparate from *our* idea of *underſtanding*, the faculties of *judging*, *reaſoning*, &c. on whatever objects theſe faculties may be employed.

II. Mr.

II. Mr. PISTOI, Profeſſor of Mathematics in the Univerſity of Sienna, and member of the Academy of Sciences in that city, has publiſhed an ingenious treatiſe entitled, *Del Mecaniſmo*, &c. i. e. *A Diſſertation on the Manner or Mechaniſm, by which the Air and the elementary Fire fix themſelves in Compounds, and become conſtituent Principles of the Bodies in which they are.* This Diſſertation is divided into three chapters, whoſe ſubjects are, elementary Earth, Water, Air, and Fire; which, according to our Author, are endued with a *principle of attraction*. Air, more eſpecially, and Fire, are, in his hypotheſis, poſſeſſed of an *elaſtic* and alſo of an *expanſive force*, to which he attributes that admirable and uninterrupted ſeries of *reproductions* and *diſſolutions*, which nature preſents to us every moment. It was by the laws of attraction that *Newton*, *Keil*, and *Friend* explained the manner in which air and fire fix themſelves in bodies, and theſe are the guides which our Author follows. He denies abſolutely the exiſtence of a *fixed air*; that is, of a fluid of a particular nature, and totally diſtinct from common air. He thinks that, to adopt this *new element*, is multiplying beings and cauſes without neceſſity, and if he had known our Engliſh proverb, he would certainly have called it *building caſtles in the air*. Mr. Piſtoi ſays, that he has been at the pains of repeating all the curious experiments that have been made upon fire and air by *Boerhave*, *Boyle*, *Hales*, *Prieſtley*, *Macbride*, and others, and to theſe he has added ſeveral new experiments of his own, to throw farther light upon this ſubject. If Dr. *Prieſtley*'s name did not ſtand in this liſt, we ſhould look upon Mr. PISTOI's unbelief in *fixed air*, as not utterly unworthy of toleration; but if he has read the Doctor's experiments, and Sir John Pringle's diſcourſe, we cannot think he is any longer to be reaſoned with, and we muſt give him over to the *ſecular arm* (ſomething like which ſometimes takes place even among philoſophers), or at leaſt to the *wholeſome ſeverities* of Dr. Prieſtley, who, with a few laſhes of his philoſophical cat o' nine tails, will ſoon compel him to *come in*.

FLORENCE.

III. The *Reflexions on the Nature, Cauſe*, and *Treatment of Cancers, with phyſiological and practical Obſervations concerning their Cure*, by CAJETAN MARULLA, M. D. and *Profeſſor* of *Surgery*, in 8vo. is entitled to a diſtinguiſhed rank among the treatiſes that have been publiſhed on that ſubject. This work is divided into ſix chapters, in which we find the uncommon merit of a profound theory and an extenſive practice. In the firſt chapter the Author unfolds the *nature* of this diſorder, as conſiſting in the transformation of the nervous and glandular parts of the lymphatic veſſels into an unſhapen, hard, compact, and indiſſoluble ſubſtance, which is ſuſceptible of growth

and ulceration. In the ſecond, he points out and deſcribes the ordinary *places*, where theſe tumours are formed. In the third, he indicates the immediate *cauſe* of the cancerous complaint, which he takes to be a vicious fermentation of the lymphatic fluid. In the fourth, he gives a lively deſcription of the deplorable *effects* of Cancers; and in the fifth and ſixth, he deſcribes the *prognoſticks* and ſymptoms of this diſorder, and the method that ought to be purſued in treating it, both before and after the ulceration.

FRANCE.

PARIS.

IV. The Abbé DUCONTANT DE LA MOLETTE, Vicar-General of Vienne in Dauphiny, obſerving, That a great part of the flimſy objections and indecent pleaſantry which infidels employ, to diminiſh the reſpect of their unthinking readers for the Holy Scriptures, would fall to the ground, if theſe ſacred books were well underſtood, has publiſhed an *Eſſay* on the advantages that may be derived from the ſtudy of the oriental languages, in the true interpretation of ſcripture. The title of this uſeful work is: *Eſſai ſur l'Ecriture Sainte, ou Tableau Hiſtorique des Avantages que l'on peut retirer des Langues Orientales pour la parfaite Intelligence des Livres Saints*, in 12mo. 1775.—This work is divided into ten chapters. In the *firſt*, the Author gives a brief account of the four famous Polyglotts of Cardinal *Ximenes*, *Arias Montanus*, the Preſident *Le Jay*, and *Walton*. In the ſecond, he lays down the plan of a new Polyglott, much leſs voluminous, and conſequently leſs expenſive, than theſe, which deſerves the attention of all who have the cauſe of religion at heart. The eight ſucceeding chapters contain a ſurvey of the various languages that muſt be ſtudied in order to the attainment of a complete knowledge of the ſacred writings; and the alphabets of theſe languages are engraven at the head of this work.

V. The Hiſtory of France begun by *Velly*, continued by *Villaret* and his ſucceſſor *Garnier*, is ſwelled into ſuch a number of volumes, as is ſufficient to damp the courage of the greateſt part of modern Readers. This has engaged Mr. CAVAILLON to publiſh an abridgment of this hiſtory, ſtill more compendious than that of *Madame L'Eſpinaſſe*, (which was of a decent ſize, and well executed) in a ſingle volume in 12mo. of 514 pages, entitled, *Expoſition de l'Hiſtoire de France depuis le commencement de la Monarchie juſqu'à al Paix d'Aix la Chapelle en* 1748. This is a pretty good *Index* of the principal events in Gallick ſtory.

VI. *Eloge Hiſtorique de Michel de Montagne et Diſſertation ſur ſa Religion.* i. e. *An Hiſtorical Eulogy of Michel de Montagne, and a Diſſertation concerning his religious Sentiments:* by DOM DE-

VIENNE, Hiſtoriographer to the city of Bourdeaux, 1775. This Eulogy is drawn from the writings of Montagne, and paints him to the life. As to the defence of his religious character, it it is a bold taſk; and yet there are certainly many paſſages, and even ſtriking ones, in the *eſſays* of Montagne, that are incompatible with *fixed* principles of irreligion, or a *permanent* habit of ſcepticiſm. The Author, however, if we are not miſtaken, lays too much ſtreſs upon theſe paſſages in behalf of Montagne's orthodoxy; as others do, alſo, on paſſages of a different kind, to prove his infidelity. If we compare together the contradictory aſſertions, and maxims of this ſingular man, they will lead us to this natural concluſion, that he *believed*, *diſbelieved*, and *doubted* by turns; and that none of theſe three ſtates of mind formed his permanent character. Montagne was ingenuous, candid, ſagacious, ſublime, entertaining and witty; but his views of things, and even his obſervation of men and manners, were much under the power of imagination; and were conſequently ſometimes incoherent and undigeſted.

This great man, this original genius, is happily drawn to the life in the following piece:

VII. *Eloge de Michel de Montagne couronné à l'Academie de Bourdeaux, par M. L'Abbe* TALBERT, *de l'Academie de Beſançon, Chanoine de l'Egliſe Metropolitaine de la même Ville, et Predicateur du Roi*, 1775. This Eulogy is a maſter-piece of eloquence.

VIII. Mr. SIGAU DE LA FOND, Profeſſor of Mathematics and Natural Philoſophy in the univerſity of Paris, and member of the principal academies in France, Italy, Spain, Germany, &c. has publiſhed in two vols. 8vo. with figures, a moſt uſeful work, entitled, *Deſcription et Uſage d'un Cabinet de Phyſique Experimentale*, 1775. This work contains the deſcription of a complete *apparatus* for experimental philoſophy, and directions with reſpect to the manner of employing the inſtruments and machines of which it is compoſed. This deſcription, and theſe directions, are accurate, ingenious, and circumſtantial; and the Author propoſes, in a new edition of his *Leçons de Phiſique*, (i. e. *Lectures on Natural Philoſophy*) to adapt them to the order and method obſerved in the preſent work. Theſe two productions deſerve a diſtinguiſhed rank in the claſs of Natural Philoſophy.

IX. The nature, eſſential characters, diverſity, ſeat, mechaniſm, cauſes, and proper treatment of wens, and other tumours, are conſidered in an ample and learned manner, in a work, whoſe title is as follows: *Lupiologie, ou Traité des Tumeurs connues ſous le nom de Loupes, avec des details ſur les effets & la maniére d'agir des Cauſtiques, des recherches ſur le ganglion, le goitre, les tumeurs encyſtées des paupiéres, la Ranule, l'Hydropiſie de la Moëlle Epiniere, et des Reflexions ſur les moyens de perfectionne l'art de guerir*,

guerir, par Mr. GIRARD, *Conſeiller Medicin ordinaire du Roi*, &c. à Paris, 1775. This treatiſe is in high eſteem among the beſt judges in this branch.

X. The lovers of agriculture, and rural improvement, will find in the following work ſeveral things worthy of their attention—*Examen de la Houille, conſiderée comme engrais des terres*, i. e. *An Inquiry into the Properties of Charcoal, conſidered as Manure for fattening Land*, by Mr. RAULIN, M. D. King's Counſellor and Phyſician, Royal Cenſor, F. R. S. and member of many academies. The ingenious Naturaliſt propoſes conſidering the effects of charcoal (which in many places of France, and the Low Countries, has been ſubſtituted as manure, in the place of turf-aſhes) on vegetable ground, on the vegetables it produces, and upon the animals that feed upon its productions. Theſe effects he conſiders as pernicious, or, at leaſt, liable to ſuſpicion; and this he concludes from the vitriolic, ferruginous, arſenical, and inflammable principles of the charcoal, and more eſpecially from the vitriolic acid from which no kind of charcoal is exempt. For the detail of his arguments and illuſtrations, the Reader muſt have recourſe to the work itſelf, which is compoſed with modeſty, and diſcovers in the Author a rich fund of obſervation and experience.

XI. It would be ſingular, if amidſt the innumerable multitude of Dictionaries that have been pouring, for ſome years paſt, torrents of ſcience, clear or muddy, upon the continent, there ſhould be none ſet apart for communicating the treaſures of *law* and *juriſprudence*. Accordingly, the firſt volume of a work deſtined for this purpoſe, and comprehending the principles and details of *civil*, *criminal*, *canonical*, and *beneficiary juriſprudence*, has lately appeared under the following title: *Repertoire Univerſel & Raiſonné de Juriſprudence Civile, Criminelle, Canonique & Beneficiale: Ouvrage de pluſieurs Juriſconſultes*, publié & mis en ordre par M. GUYOT Ecuyer, *ancien Magiſtrat*. 8vo. Paris, 1775.

XII. The truly indefatigable M. de BUCHOZ, whoſe labours in Natural Hiſtory are ſo learned and voluminous, has publiſhed lately in 2 vols. 8vo. a new Dictionary, which contains every thing relating to *mineral waters*, their nature, their effects, their ſituation, the manner of annalyzing them, the Authors who have deſcribed them, &c. &c. The title of this rich repoſitory is as follows: *Dictionnaire des Eaux Minerales, contenant leur Hiſtoire Naturelle, des Obſervations Generales, et des Notices particulières ſur differentes fontaines; une Bibliographie Hydrologique; differentes Manières d'analyſer ces Eaux pour en faire d'artificielles; auxquelles on a joint la liſte des differens endroits où ſe trouvent les Eaux Minerales, dont il eſt fait mention dans cet ouvrage: le tout ſur les principes & d'apres les obſervations de M. de* Laſſone, *Premier*

mier. Medecin de la Reine; Morand, *de l'Academie Royale des Sciences de Paris*, Miſſa, D. M. Petit, *Medecin du Duc d'Orleans*; Raulin, *Medecin du Roi*, par l'Auteur de *l'Hiſtoire Univerſelle du Regne Vegetal, du Dictionnaire des Plantes du Dictionnaire Veterinaire*, &c. i. e. by Mr. BUCHOZ.

XIII. The Abbé BAUDEAU, one of the good writers, and judicious thinkers, which abound in the reſpectable ſociety of *Oeconomiſts*, propoſes publiſhing in 12 vols. 8vo. a new edition of the work, entitled, *Les Economies Royales de Sully*, with *Preliminary Diſcourſes* to each volume, *Diſſertations* and *Notes* hiſtorical, critical and political, general and particular *Summaries*, Indexes, &c. and the true *original Text*, which muſt not be confounded with the *Memoirs* of Sully, that have paſſed through ſo many editions. The firſt volume of this intereſting work has already appeared, and is delivered to the ſubſcribers, and it anſwers what the public expected from the ingenious Editor.

SWITZERLAND.

BERNE.

XIV. The celebrated Baron DE HALLER has publiſhed lately the ſecond volume of his *Bibliotheca Chirurgica*, or the *Surgeon's Library*, in which we find a learned and judicious account of the capacity, character, merit, and writings of ſeveral eminent men in this branch of ſcience; ſuch as the two *Petits*, *Cheſelden*, *Heiſter*, *Rau*, *Benevoli*, *Ranby*, *La Dran*, *Queſnay*, *Goulard*, *Monro*, *Le Cat*, *Taylor*, *Chapman*, and others.

GERMANY and the NORTH.

BERLIN.

XV. The ſcience of Aſtronomy is cultivated in Germany with unremitting ardour, and is daily enriched with new and valuable improvements. The *Ephemeris* of Berlin will, undoubtedly, contribute greatly to its progreſs, and will make up the loſs, which the Public would otherwiſe have ſuſtained by the ceſſation of that of Mr. Bernouilli, whoſe want of health obliged him to relinquiſh that laborious undertaking. The ſecond year of this intereſting collection has lately appeared under the following title: *Aſtronomiſches Jahrbuch oder Ephemeriden fur das Jahr* 1777, *&c.* i. e. *Ephemeris, or the Annual Aſtronomical Regiſter for the Year* 1777, *together with a Collection of Obſervations, Remarks, and alſo of the moſt recent Diſſertations and Treatiſes relative to Aſtronomy; the whole compoſed under the Inſpection, and publiſhed by the Permiſſion of the Royal Academy of Sciences of Berlin, and enriched with Figures*, 8vo. In this Volume the Solar Tables of Mayer are ſubſtituted in the place of thoſe of the Abbé de la Caille, which were employed in the preceding volume. The Tables of Halley are alſo here made uſe of for calculating the motions of the planets, inſtead of the New Tables of De la Lande. The Tables contained in this

Volume

Volume are numerous, and admirably calculated to facilitate aſtronomical obſervations and diſcoveries, and the reflections and diſſertations upon the appearances, motions, and ſituations of the heavenly bodies, do honour to the labours of the learned men who have contributed to the perfection of this excellent work. The moſt eminent of theſe are, Lambert, Bode, Schulze, Bernouilli, and Felbiger, *qui ſublimi feriunt ſidera vertice.*

HOLLAND.

XVI. The literary ſocieties eſtabliſhed in the provinces of Holland and Zealand have produced happy effects in keeping alive a ſpirit of philoſophical inquiry and political œconomy in thoſe countries. The Society of Haarlem has publiſhed lately the ſixteenth volume of its Tranſactions or Memoirs, under the uſual title: *Verhandelingen uitgegeeven door de Hollandſche*, &c. This Volume is the moſt remarkable, for the uniformity of its contents, of any that has yet appeared; as it is entirely taken up with *Three Prize Diſſertations on the Commerce of the Republic*, its *riſe* and *progreſs*, the *cauſes* and *circumſtances* that have, or may expoſe it to diminution and decline, and the *means* that are beſt adapted to maintain its preſent conſiſtence, promote its advancement, and bring it to the higheſt degree of perfection, of which it is ſuſceptible. The firſt of theſe diſcourſes, which was compoſed by Mr. VAN DEN HEUVEL, Secretary to the Court of Juſtice at Utrecht, and obtained the prize, is a maſterly production, diſcovers an extenſive and intimate acquaintance with all the branches of knowledge that are adapted to illuſtrate this important and complicated ſubject, and will afford pleaſure, in the peruſal, to the politician and philoſopher, as well as to the merchant. The two diſſertations that follow in this Volume, have alſo a conſiderable degree of merit.

MIDDLEBURG.

XVII. The fourth volume of the Tranſactions and Memoirs of the Society erected at Fluſhing in Zealand has been lately publiſhed in this city, under the title of *Verhandelingen uitgegeeven door het Zeeuwſch Genootſchap*, &c. 1775, and contains a variety of intereſting matter. The natural philoſopher will be very well entertained here with *three diſſertations on the manner of employing experiments to inveſtigate, with preciſion, the cauſes of the phenomena* of Nature. The antiquary will find his curioſity excited by a circumſtance that deſerves particular notice. Mr. PETER VAN DAMME, a famous bookſeller at Amſterdam, who has made a collection of above twenty thouſand medals (repreſenting a ſeries of the Grecian kings, the cities and colonies founded by the Roman emperors, together with the coins and medals ſtruck at Rome under the conſular government and under that of the emperors) has liberally opened this precious collection for the uſe of the Society. At their requeſt he has undertaken

undertaken to give a *Proſpectus* or general view of the contents of this valuable treaſure of antiquities, in which the moſt remarkable medals will be deſcribed, and accompanied with remarks that will throw much light upon this branch of ſcience. A part of this *Proſpectus* is inſerted in the preſent volume, and it will be continued in the ſucceeding ones.

This is followed by a memoir containing *Pſychological* and *Moral Reflexions* on the *Connexion* between the *Underſtanding* and the *Will*, in which there are ſeveral things that are intereſting in ſpeculation, and may be uſeful in practice.—The ſixth memoir contains a judicious expoſal of the *Abſurdity and Infamy of Duelling*, in which that ſtupid and barbarous practice is repreſented in its proper colours.—In the ſeventh *memoir* the learned Profeſſor HENNERT of Utrecht examines, with his uſual ſagacity, *Whether the Uncertainty that yet remains, with reſpect to the real Figure of the Earth, is ſo great as to occaſion Miſtakes of any Conſequence in Aſtronomy and Navigation?* The ingenious Academician decides this queſtion in the negative, and grounds his deciſion upon ſeveral arguments, which open uſeful points of view to aſtronomers and mariners.—The four following *memoirs*, whoſe ſubjects are the *Stilus Curiæ*, ſuppoſed to have been introduced by Pepin king of France,—the Meteorological Obſervations of Dr. Baſter made at Zerickſee,—the abſurd and pernicious Cuſtom of *burying in Cities* and *Churches*,—and ſome Chirurgical Obſervations upon the extraordinary Aſpect and Poſition of a Bladder and Matrice, have merit in their ſeveral kinds.

UTRECHT and AMSTERDAM.

XVIII. An aſſociation of bookſellers in theſe two cities are publiſhing, in ſeparate numbers, a noble and ſplendid work, entitled, *Papillons Exotiques, &c.* i. e. *Foreign Butterflies or Papilios, collected in Aſia, Africa, and America, deſcribed by the* Poſſeſſor of this curious collection, Mr. PETER CRAMER, *and repreſented by Figures drawn after Nature, and elegantly engraven, and coloured under his Inſpection by the ableſt Artiſts.* The moſt celebrated cabinets in Holland have contributed to enrich this Publication as well as the collection of Mr. CRAMER, who has alſo placed, at the head of this work, a *compendious Natural Hiſtory of Papilios.* A number, conſiſting of 12 plates, is publiſhed every three months, which, together with the *Deſcription*, is ſold for eight florins to ſubſcribers. The bookſellers who have undertaken this publication are *J. Van Schoonhoven* and Co. at Utrecht, and *S. J. Baalde* at Amſterdam.

XIX. The ſecond volume, in 8vo. of the much and juſtly eſteemed work, entitled, *Natuurlyke Hiſtorie, &c.* i. e. *A Body of Natural Hiſtory, digeſted and arranged according to the Syſtem of Linnæus,*

Linnæus, with Figures accurately drawn and engraven, has been lately publiſhed at Amſterdam. This volume treats of *Shrubs*, and contains every thing of moment relative to that Article, particularly a learned and curious account of the *Vine*, and of the labours of the vintage, which is alſo entertaining.

XX. The treatiſe *Concerning the Goodneſs of God in Jeſus Chriſt*, publiſhed at Dort by E. VOET, and of which the Dutch title is, *God's Goedertierenheid in Jeſus Chriſtus overwoogen*, is a ſingular mixture of good philoſophy, with a predominant ſpirit of Belgic *Methodiſm*. The latter bears a much more rational and engaging aſpect in the theological writings of this ſenſible layman, than in thoſe of many of his eccleſiaſtical brethren, both here and in Holland. The preſent treatiſe (which was preceded by another on the *Wiſdom* and *Power* of God in Chriſt) contains, among other things, ſome judicious obſervations on the *Nature* of the Divine Goodneſs: in which the Author, without attributing to the Deity the material warmth of human paſſions, ſuppoſes, however, that his *immutable ſerenity* is far removed from that ſenſeleſs apathy which ſome have attributed to the *Supreme Intelligence*, nay, that his Goodneſs is a *feeling* principle and the ſource of his felicity. He has even ventured to ſay that *Goodneſs* is the firſt ſpring of action in the Deity, and the *only* motive to creation. There are ſome other works of this judicious and knowing Writer, in which he has very dexterouſly cloathed *Orthodoxy* with a *philoſophical* garment, or Philoſophy with an orthodox one. The latter has been done by him, happily enough, in his diſſertation on the *Spiritual Senſe*, which is no more, according to his account of it, than Hutcheſon's Pagan *Moral Senſe* brought within the pale of the Church, and improved by the peculiar ſuccours and advantages which Chriſtianity affords for reſtoring human nature to its original purity. Mr. VOET alſo, in another treatiſe concerning the Means of acquiring this *Spiritual Senſe*, has connected (with great truth and good ſenſe) *Divine Succours* with *human activity*, and marked the boundaries of Nature and Grace with more freedom from the ſervitude of ſyſtem, than is generally to be met with among the rigid Calviniſts. The German Calviniſts have written much in this ſtrain; they have been eſtabliſhing their peculiar doctrines upon philoſophical as well as goſpel principles (between which we hope, *for the ſake of both*, that there is no oppoſition) and the Dutch, Britiſh, and Iriſh *Methodiſts* would do well to follow their example.

MONTHLY

MONTHLY CATALOGUE,
For DECEMBER, 1775.

AMERICAN CONTROVERSY.

Art. 11. *The Evidence of the Common and Statute Laws of the Realm*, Uſage, Records, Hiſtory, with the greateſt and beſt Authorities, down to the 3d of Geo. III. in proof of the Rights of Britons, throughout the Britiſh Empire. 8vo. 2 s. Williams. 1775.

THIS Writer is a warm and zealous Advocate for the People's right to ſhare in the powers of legiſlation and taxation (a right on which the claims of the colonies are principally founded); and he adduces ſeveral pertinent facts, taken from the more ancient acts and rolls of parliament, in ſupport of his arguments.

Art. 12. *Conſiderations on this Queſtion*, "what ſhould be an honeſt Engliſhman's Endeavour in the preſent Controverſy between Great Britain and the Colonies." 8vo. 1 s. Wilkie. 1775.

Theſe conſiderations are intended to perſuade every honeſt Engliſhman to unite in ſupporting the preſent coercive operations of government againſt the people of America, for which purpoſe, ſome of the uſual objections againſt colonies are repeated. But toward the end of this performance, the Writer ſays, "Are then the Americans, a numerous and virtuous and loyal people, and who are ſtrongly attached to liberty, and of whom no inconſiderable part went over to America for the ſake of enjoying it, to be taxed, that is governed, (for the two things are reciprocal, and will in the iſſue ſuppoſe or infer one another) by a parliament in which they have not any agents, or deputies, or repreſentatives, and which is not leſs than three thouſand miles from them? Or rather, do not common ſenſe, and the moſt obvious and neceſſary feelings of humanity, revolt at ſuch a notion? And more eſpecially, when we have purſued ſuch an idea and ſyſtem of government into ſome of its remote and very probable conſequences; however plauſibly we may conceal for a time the injuſtice and abſurdity of it?"

'So any friend of liberty and mankind may be imagined to object. And becauſe that we mean to ſatisfy, and not merely ſilence, and would prefer before all things a juſt and candid procedure, I ſhall now reply to this objection.'

The Writer's reply, however, conſiſts in aſking, whether, 'if a change in the conſtitution of American affairs be reaſonable and neceſſary, it can be brought about either for their good or our own, ſo ſafely and well in all reſpects as by a previous acknowledgement in them, of ſuch a conſtitutional and legal ſupremacy in the parliament, as we are now pleading for?'—But ſurely this does not remove the force of the objection to which he had promiſed a reply?

"But, adds he, why cannot America, ſay ſome, be conſidered as being in much the ſame eſtate with relation to Great Britain as Ireland? and as ſuch have its own parliament, or parliaments, having within themſelves the ſole power of taxation?"

To

To this he anſwers, 'that Ireland and the colonies are under different conſtitutions; that the former is to be conſidered as a conquered country, which made for itſelf the beſt capitulation that it could; and of which one part was the retention of its own parliament;' and that the colonies can never obtain ſimilar legiſlatures but by the 'authority of the Britiſh parliament.' All this is erroneous. Ireland never had any thing like a parliament, until the Engliſh migrated thither as they did to America; and the conſtitution of Ireland, like the conſtitutions of the colonies, was eſtabliſhed by the ſole authority of the crown, and not of the Engliſh parliament.

Art. 13. *A View of the ſeveral Schemes with reſpect to America*, and their comparative Merit in promoting the Dignity and Intereſt of Great Britain. 8vo. 1 s. Owen. 1775.

After examining many of the plans ſuggeſted for terminating our American conteſt, the Writer declares in favour of that which conſiſts in reſtoring the colonies to the ſituation they were in before the ſtamp act, and waving, by an act of the legiſlature, the exerciſe of taxation, as inexpedient. Of this ſcheme he ſays, "It is ſimple, comprehenſive, and of efficacy already demonſtrated: it works no violent changes; it does not half relinquiſh and half inforce a burthenſome and unwelcome claim; it is not one of thoſe middle courſes which neither is indulgent nor coercive to effect; neither maintains authority, nor inſures confidence; neither obliges friends, nor prevents the effect of enmities. But it gives, what has been already given without loſs to the commerce, the honour, or the happineſs of Great Britain. If they ſhall after this be tumultuous and rebellious, if they ſhall love a dangerous independence, an unprofitable, a burthenſome emancipation, from the laws and conſtitution, to be free from which would, I think, be their ſlavery; it will be a fit time for Great Britain to aſſert her dignity, to teach them their duty and their happineſs, to ſhew the world we can grant or refuſe in ſeaſon. And if they are enemies then, they will be ungrateful, unreaſonable, unwiſe; and therefore not dangerous. If we loſe them then, it will be their crime and folly; if they ſuffer then, it will be their madneſs and perverſeneſs—let not any thing of this be ours. They know our power; let them feel our true greatneſs, by a new and ſtriking conviction of our goodneſs, our wiſdom, and our magnanimity. We have exerted the power of Romans, the courage and perſeverance of Romans often; let not Great Britain bluſh at the imputation of being the equal of Rome in generoſity, and real policy—She has ſuffered this diſgrace often; ſhe never has been uſed to fight with enemies for deſtruction, but for liberty and glory. And will ſhe then deal more rigorouſly with her children? If the world can doubt our honour, our ſtrength and fortitude, let our diſunion be done away—the only cauſe to create that doubt—let the world then come on, and prove it. We have done enough to ſatisfy not only the rational honour of a great nation, who feels her own ſtrength, and knows that the world acknowledges it, but the ſqueamiſh punctilio of a modern duelliſt—we have fought, we have done miſchief where we love and were beloved—it is eaſy to do much more; but the ſtrength and dignity is in doing good. Let us act as men, Engliſhmen, and I bluſh not to

ſay

ſay Chriſtians. Let the plan of our reconciliation conſiſt in this—the remembering we are brethren, and aſking ourſelves why we ſtrive with brethren: we are Engliſhmen, and ſhall we ruin Engliſhmen for our glory; we are Chriſtians, and ſhall we for a ſmall difference—nothing in its advantage to us but weighty in its conſequences to the colonies—oppreſs and devour our fellow Chriſtians, even if they have erred, even if they have offended? we know, if we may truſt experience, how to make them loyal, faithful, obedient, and uſeful ſervants of Great Britain, fellow-ſervants with ourſelves in the common cauſe. The experiment at worſt is not thrown away. If they deſire independence, they will prove it by their refuſal; if eaſe, union, protection, and interchange of mutual benefits, they will embrace it. Thus the Romans decided with their friends; and left their ſcruples, jealouſies, and punctilios, to employ them againſt their enemies.—Shall Britain, more generous to her enemies, be colder, more diſtruſtful, fonder of exceptions againſt herſelf, than they againſt their worſt rivals? could victory give us more than what we may have without? the riches, the ſtrength of America, whenever our neceſſities require it: not by force, but chearfully and of their free will? for what Iſocrates ſays of a good king, is univerſally and experimentally true in all governments which have the art of making themſelves beloved—an art eaſy to all, and familiar to Great Britain, they may reckon the property of all their ſubjects as their own private property—much ſurer than if drained into their cuſtom-houſe, or cloſe confined in their treaſury. The ſpirits, the induſtry, the love of a free and happy people are riches which cannot fail, nor eaſily corrupt us by their increaſe. And if we deſerve of the favour of Providence, that he lead us to peace and reconciliation by ſo eaſy ſteps, the preſent concuſſion of this mighty empire may ſoon ſettle to a tranquillity glorious, permanent, perfect, with promiſe to continue even to the end of time."

Art. 14. *A ſhort Hint*, addreſſed to the Candid and Diſpaſſionate, on both Sides the Atlantic. 8vo. 6d. Almon. 1775.

This performance appears to be as the Author acknowledges, 'not the effect of a deep elaborate courſe of thinking, but on the contrary, the reſult of a young imagination.' It recapitulates ſome of the circumſtances attending the preſent American diſpute; and after occaſionally blaming the conduct of both parties, it concludes with the following exhortation:—"In God's name then let the ableſt men of both countries join in the purſuit of the great object of reformation; let party for once at leaſt give way to public good; if the Americans, cooly deliberating, can produce any real grievances under which they labour, let them be remedied. Should a ſtate of total independence prove at laſt their object, (which I flatter myſelf it is not) I know no remedy: give them up. But if they wiſh no more than a more eaſy dependence on the mother-country, indulge them with it; the more eaſy their ſituation, the more beneficial muſt they be to Great Britain. Let the great end to which both parties would contribute be this: ſo to eſtabliſh their mutual compact, that from henceforth they may truly be conſidered as fellow ſubjects of one great, mighty, and free empire; that an eaſy, affectionate dependence on the one hand, and a mild and conſtitutional authority on

the other, may never be liable to fall into the fatal extremes of anarchy or deſpotiſm."

We do not, however, perceive the motive or propriety of intitling this Pamphlet '*a ſhort Hint.*'

Art. 15. *A Letter to the Rev. Mr. John Weſley*; on his '*Calm Addreſs*' to the American Colonies: wherein is ſhewn that his Arguments are inconcluſive, his Principles arbitrary, and that his Aſſertions are without Foundation. By a Lover of Truth, and the Britiſh Conſtitution. 12mo. 16 Pages. Printed at Mancheſter.

The ſpecious tenour of Mr. Weſley's *Calm Addreſs*, the alarming tendency of ſome of his poſitions, and the extraordinary zeal with which his performance hath been circulated, have provoked many public ſpirited Writers to animadvert upon it; in order to ſhew (with the judicious Author of this little tract) that Mr. W's "*arguments* are INCONCLUSIVE; that his *principles* are ARBITRARY; and that his *aſſertions* are WITHOUT FOUNDATION."—And thus far, at leaſt, Mr. Weſley's pamphlet hath produced a good effect. It hath occaſioned the very important points in diſpute between Great Britain and her colonies to be diſcuſſed in a plain and intelligible manner, ſuitable to the underſtandings of common Readers; ſo that every one, even of moderate capacity, may now be enabled to form a competent judgment of the merits of this great national controverſy,—and this at a ſmall expence of time and money *. The preſent Author hath thrown out a number of good remarks, which have eſcaped the reſt of Mr. Weſley's opponents; and he writes with the air of a man who hath nothing in view but to aſſert the true intereſt of his country, and to maintain the rights of his fellow-ſubjects, in every part of the Britiſh empire.

POLITICAL.

Art. 16. *The Principles of a real Whig*; contained in a Preface to the famous Hotoman's *Franco Gallia*, written by the late Lord Moleſworth; and now repriated at the requeſt of the LONDON ASSOCIATION. To which are added, their Reſolutions, and a circular Letter. 8vo. 3 d. Williams. 1775.

The good ſenſe, active ſpirit, and invincible firmneſs, both in principle and conduct, of Lord Moleſworth, have deſervedly procured him an high name among the great champions of Whigiſm, who figured ſo glorioufly about the time of the Revolution, and at the acceſſion of the Houſe of Hanover. His tranſlation of the *Franco-Gallia*, is a valuable work; and the preface to it is juſtly conſidered as an excellent defence of civil liberty. As to the motives to which it owes its preſent republication, they need no other expoſition from us, than a tranſcript of the inſcription, "To the *proteſting Peers*, the uncorrupted *minority in the Houſe of Commons*, the patriotic *freeholders of Middleſex*, the worthy *livery of London*, and to every *true free Engliſhman*, *in the Britiſh empire*, who is willing and ready to maintain a ſteady oppoſition to the introduction of POPERY and SLAVERY into theſe realms,—the following *principles* and *reſolutions* of REAL WHIGS, are inſcribed by the London Aſſociation."

* The little pamphlet now before us, is ſold for *one penny*.

Thoſe who are deſirous of knowing the nature of this ASSOCIATION, are referred to the CIRCULAR LETTER, and the RESOLUTIONS publiſhed with this edition of Lord Moleſworth's preface to the *France Gallia:* at the end of which is an advertiſement, purporting, that a new edition of his Lordſhip's tranſlation of Hotoman's work, will be publiſhed in a few days.

NOVELS and MEMOIRS.

Art. 17. *The Iriſh Guardian*; a pathetic Story. By a Lady. 12mo. 4 vol. 10 s. Sewed. Johnſon. 1775.

When a tale is prefaced with, "I'll tell you a ſtory that will make you die with laughing," it generally happens, that the hearer is diſappointed, and the narrator mortified. There is, perhaps, at leaſt, equal reaſon, to ſuppoſe that the effect will be the ſame, when the relator uſhers in his tale of woe, with aſſuring you, that you will not be able to hear it without ſhedding floods of tears. After ſuch a preamble, either the hearer's expectations will be raiſed to ſuch a height that it will be impoſſible to anſwer them, or he will put himſelf upon his guard, and fortify his heart againſt the impreſſions which the narrative is intended to produce. Had the preſent novel therefore been the moſt tender and piteous tale that was ever related; had it been filled with nothing elſe but "moving accidents, and moſt diſaſtrous chances;" it would have been much better that the fair author ſhould have ſtolen upon her Readers feelings, and "beguiled them of their tears," than that ſhe ſhould have ſounded the alarm, by calling upon them to draw their handkerchiefs from their pockets, and prepare to hear *a pathetic ſtory*. But, in truth, the Iriſh Guardian has little claim to this character. The Writer does not ſo much as attempt the pathetic, till ſhe is pretty far advanced in the third volume, and then only in the way of epiſode. The main ſtory has little in it to ſtir the paſſions, till it approaches near the cataſtrophe. In the laſt volume (as well as in the epiſode), there are indeed a few touches of nature, which ſhow the Writer's ſenſibility, and may perhaps awaken that of the Reader. But the general ſtructure of the ſtory, and the caſt of writing, which prevails through the work, are of a very different kind. Sometimes we find the unadorned and unimpaſſioned narrative of the traveller; ſometimes the Author takes up the poet's pencil, and paints the beautiful or romantic ſcenes of nature in not unpleaſing colours; ſometimes ſhe aſſumes the gravity of the philoſopher and moraliſt, and makes juſt obſervations and uſeful reflections; and here and there the tale is enlivened with agreeable ſtrokes of humour. But the narrative is not ſufficiently uniform and connected; the characters are not delineated with adequate ſtrength; nor are the incidents ſufficiently ſtriking, to produce any great effect upon the Reader's feelings. If therefore the work be allowed the merit of an agreeable miſcellany, or an entertaining novel, it muſt by no means, claim that of a pathetic ſtory.

Art. 18. *The Benevolent Man*; or, the Hiſtory of Mr. Belville; in which *is* introduced, the remarkable Adventures of Captain Macleon, the Hermit. 12mo. 2 vol. 5 s. Sewed. Lewis.

Many of our modern novel-writers endeavour to perſuade themſelves and their Readers, that a natural ſtory, and a good moral, are

the only ingredients eſſential to this ſpecies of writing. To ſearch for new characters, to invent uncommon incidents, to explore the hidden receſſes of the heart, and to unfold and diſplay the endleſs varieties of taſte, humours, and paſſions, which appear among mankind,—theſe are Herculean labours, too vaſt for their feeble powers to ſuſtain. They therefore ſatisfy themſelves with conducting a number of common and well-known characters, through a ſeries of incidents, ſuch as daily occur in life; interſperſing a few trite moral ſentences through the work; and bringing the tale at laſt to a happy iſſue, for the encouragement of virtue. Thoſe Readers who, in condeſcenſion to the preſent race of Noveliſts, have brought down their taſte to this ſtandard, may poſſibly bear with the *benevolent man*; but even among this claſs of Readers, he will, we apprehend, find few admirers.

MECHANICS, &c.

Art. 19. *Abſtract on the Mechaniſm of the Motions of Floating Bodies.* By M. de *La Croix*, Commiſſary General of the Marines, &c. Tranſlated from the French, and publiſhed by *Admiral Knowles*, and now reprinted. 4to. 2 s. Robſon. 1775.

The advertiſement of the Tranſlater and Publiſher, whoſe knowledge and experience in theſe matters, render him a very competent judge, will be a ſufficient account of this pamphlet. "This little treatiſe contains more knowledge in the art of ſhip building than any book hitherto publiſhed that I have met with: the principles the Author proceeds upon are juſt and true; I have verified them by a number of experiments, and they agree exactly with the calculations he gives: but what proved moſt ſatisfactory to me, was their anſwering perfectly well when put into practice, in ſeveral line of battle ſhips and frigates that I built whilſt I was in Ruſſia."

HUSBANDRY, &c.

Art. 20. *Agriculture delineated*; or, the Farmer's Complete Guide; being a Treatiſe on Lands in general: ſhewing the beſt Methods of cultivating and improving the different Soils, for the Raiſing of Wheat, Barley, Oats, Peaſe, Beans, Vetches, Lentils, Turneps, &c. &c.—Alſo, Remarks on the Management of natural and artificial Graſſes; and Directions for Plowing, Sowing, Manuring, &c. according to the new and old Huſbandry. With Compariſons made from experimental Obſervations. By Guſtavus Harriſon, eſq; 8vo. 5 s. Boards. Wilkie. 1775.

'To ſum up the principles of agriculture in a ſhort compaſs, yet ſo as that nothing material might be omitted; and to lay down plain and ſimple rules for the huſbandman to go by, are the [declared] intentions of the Author of this work,'—who ſeems to have executed his taſk in ſuch a manner, as to be of conſiderable uſe to the practical farmer, who may have neither time to peruſe, nor money to purchaſe the many different voluminous books that have of late years appeared, upon this intereſting ſubject.—Of the moſt noted of theſe various publications, (foreign as well as domeſtic) the preſent treatiſe contains a kind of abſtract, or abridgement: but as very little *new* matter is here brought to light, we ſhall only refer to its copious title-page, for a detail of the particulars, to be met with in this conciſe,

conciſe, though comprehenſive, ſyſtem of agriculture; which, upon the whole, ſeems to merit the attention of the Public, as an uſeful Remembrancer, at leaſt, to thoſe who wiſh to become acquainted with the reſult of a great number of experiments, chiefly extracted from former writers.

POETICAL.

Art. 21. *A Miſcellany of Poems.* By the Rev. Joſeph Wiſe, Rector of Penhurſt, Suſſex. 8vo. 3 s. ſewed. Dilly. 1775.

This Poet's account of his misfortune in climbing a walnut tree, may properly enough be applied to his aſcending Parnaſſus:

'The Poet to compleat her overthrow *,
Climb'd up, and bound with rope her leafy boughs:
Ah! cruel Poet! juſtly to thy woe!
For thou, in climbing, ſore thy ſhins did bruiſe.'

DRAMATIC.

Art. 22. *Germanicus*; a Tragedy. By a Gentleman of the Univerſity of Oxford. 8vo. 1 s. 6 d. Whitaker, 1775.

In every reſpect beneath all criticiſm. This *Gentleman of the Univerſity of Oxford* ſhould be ſent back to *ſchool*, and take his place in *the petty-form*.

Art. 23. *Old City Manners*; a Comedy. Altered from the original *Eaſtward Hoe*, written by Ben Jonſon, Chapman, and Marſton. By Mrs. Lennox. As it is performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1775.

An advertiſement, prefixed to this piece, runs thus: 'It is with great ſatisfaction that Mrs. Lennox, takes this opportunity to acknowledge her obligations to Mr. Garrick, for recommending to her, the *Alteration* of *Eaſtward Hoe*, and for his very friendly aſſiſtance throughout this comedy.'

For our parts, we ſhould, 'with *more* ſatisfaction, take this opportunity of acknowledging our obligations to Mr. Garrick, had he recommended it to Mrs. Lennox, to make *more* alterations in *Eaſtward Hoe*, and had he beſtowed on her *a larger ſhare* of his very friendly aſſiſtance throughout this comedy.'

There are, however, many happy ſtrokes of *Old City Manners* in the original drama of Jonſon, Chapman, and Marſton; and we think it a piece much fitter for repreſentation on Lord Mayor's Day, than that looſe jumble of ribaldry, *The London Cuckolds*. This is inſinuated in Mr. Colman's prologue; but that prologue is not one of Mr. Colman's happieſt productions.

Art. 24. *Bon Ton*; *or*, *High Life above Stairs*; a Comedy in Two Acts. As it is performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1775.

Bon Ton, according to the comment on it in this *Comedy of Two Acts*, may be tranſlated *Modern Manners, at the Weſt End of the Town*. The perſonages of high life are here ſtript by the Parnaſſian beadle, and then *tarred and feathered* moſt unmercifully. The characters are indeed drawn with more ſtrength than delicacy; but ſtage portraits, in order to be forcible, muſt, perhaps, of neceſſity, be painted

* Felling the tree.

in diſtemper. We are particularly pleaſed with the old country baronet, Sir John Trotley, and his bumkin ſervant, Davy. The conduct of the fable alſo is managed with an addreſs, peculiarly calculated to create ſcenes likely to produce a theatrical effect. Mr. Colman's prologue is accounted one of the happieſt he ever produced.

Art. 25. *The Man's the Maſter*; a Comedy in Five Acts. As now performed at the Theatre Royal in Covent Garden. Written by Sir William Davenant. 8vo. 1 s. Evans. 1775.

One of the patents held by the managers of Covent-Garden theatre was originally granted to Sir William Davenant. The preſent proprietors are likely to derive more profit from the perpetuity of his patent, than honour or advantage from the revival of his comedy; which is a tranſlation from the French, containing ſome farcical ſituations, but not ſufficiently intereſting or humourous to entertain as a comedy.

Art. 26. *Songs, Duets, Trios, in the Duenna*; *or, Double Elopement.* As performed at the Theatre Royal in Covent-Garden. 8vo. 6 d. Wilkie. 1775.

We have not ſeen ſo much humour and poetry in the ſongs of any comic opera ſince the elegantly-written airs in *the Capricious Lovers* of the late unfortunate Robert Lloyd. The following is one of the few that have not already been publiſhed in all the news-papers:

GLEE and CHORUS.

This bottle's the ſun of our table,
His beams are roſy wine;
We—planets that are not able
Without his help to ſhine.

Let mirth and glee abound!
You'll ſoon grow bright
With borrow'd light,
And ſhine as he goes round!

We beg leave, however, to obſerve to our young Poet, that in calling the bottle *the ſun of the table*, and alluding to *its going round the table*, his imagination overturns his philoſophy.

Art. 27. *May-Day*; *or, the Little Gypſy*: a Muſical Farce of One Act. To which is added, *The Theatrical Candidates*; a Muſical Prelude. As they are performed at the Theatre Royal in Drury-Lane. 8vo. 1 s. Becket. 1775.

Neither of theſe little pieces aſpire to an eminent claſs in the drama; yet neither of them are ill calculated to ſerve the ſeveral purpoſes for which they were profeſſedly written: the firſt, 'to introduce to the theatre a young and inexperienced female, whoſe ſucceſs depended wholly on her ſinging;' the ſecond, to open the theatrical campaign, and to recommend to the notice and favour of the Public the very elegant alterations and improvements lately made in the theatre.

NATURAL HISTORY.

Art. 28. *The Vegetable Syſtem*, Vol. 26th and *laſt*. By Sir John Hill. Fol. Trueman, &c. 1775.

This very voluminous work is now completed; ſee our former notices, at different periods of its publication. The advertiſement

numbers

numbers its engravings at 1600. The price is 18 guineas plain; or 160 guineas coloured.—When KINGS print, they muſt look higher than to *ſubjects* for purchaſers. Yet the induſtrious Author has aſſerted, in ſome of the papers, that 'few great libraries are now without this work.'

Art. 29. *The Engliſh Lepidoptera:* or, the Aurelian's Pocket Companion: containing a Catalogue of upwards of four hundred Moths and Butterflies, the food of their reſpective Caterpillars, the time of changing into Chryſalis, and Appearance in the winged State: alſo, the Places where they are uſually found; with a conciſe Deſcription, &c. By Moſes Harris, Author of *the Aurelian*, or Hiſtory of Engliſh Inſects. 8vo. 2s. Robſon. 1775.

To perſons who have a taſte for applying to this branch of natural hiſtory, this book will no doubt be uſeful: the Author ſays he found it ſo neceſſary, that he always carried a copy of it in his pocket; ever ſince he began to collect the different ſpecies of the Lepidoptera: it is now, we are told, ſo reviſed and properly arranged, that it is truly a compendium and repoſitory of his reſearches for almoſt thirty years diligent application. It is divided into eight columns: the firſt contains a catalogue of the Engliſh names of moths and butterflies, which are ranged in alphabetical order for the more eaſy finding any ſubject inquired for. The ſecond ſhews what the inſects feed upon in the caterpillar ſtate. The third, the times of the transformation into the Chryſalis. The fourth, the times when it appears in the winged ſtate, and the length of time it has lain in Chryſalis. In the fifth is preciſely ſet down how much the fly meaſures, or expands, from the tip of one wing to the tip of the other, in inches and parts of an inch. The ſixth points out the places where the inſects are commonly found, in the winged ſtate. The ſeventh is a ſhort deſcription of the upper ſide of the wings, intended to aſſiſt the memory of the Reader, and that he may the better diſtinguiſh one from another. In the eighth column are the *Linnæan* names, with the number annexed to each inſect as it is numerically placed in that author, in his twelfth edition.———The variety of nature is truly aſtoniſhing. We have here an account of 415 different ſpecies of this tribe of inſects!

COOKERY.

Art. 30. *The Lady's Aſſiſtant for regulating and ſupplying her Table*, being a complete Syſtem of Cookery, &c. Publiſhed from the MS. collection of Mrs Sarah Maſon, a *profeſſed Houſekeeper*, who had upwards of thirty Years Experience in Families of the firſt Faſhion. The Second Edition, corrected, and conſiderably enlarged. 8vo. 6s. Walter. 1775.

In our 49th vol. p. 62, we recommended the firſt edition of Mrs. Maſon's work, which was publiſhed without her name. In the advertiſement prefixed to this ſecond edition, the Editor informs the Public, that the *Tables*, or Bills of fare, and *Receipts*, are reviſed and corrected; and that a *full*, *ſelect*, and *uſeful* collection of receipts, &c. is now *added*: 'which makes the LADY'S ASSISTANT by Mrs. Maſon, the moſt complete book of cookery hitherto extant.'—As far as *we* can pretend to judge, all this is very true.

LAW.

Art. 31. *A Collection of Interrogatories* for the Examination of Witneſſes in Courts of Equity, as ſettled by the moſt eminent Counſel. By an old Solicitor. 8vo. 4s. Kearſley.

Beſide the obvious remark, that an anonymous collection of interrogatories framed generally, differs materially from authenticated reports of actual caſes; the writer has ſuggeſted an objection to his work, which is not eaſily obviated. He ſays 'it may poſſibly be objected, that the proofs in every cauſe muſt be adapted to its own particular circumſtances, and that therefore there is no occaſion for precedents of interrogatories.' His anſwer to this, that 'they take in many of the caſes that generally happen,' and will ſave 'a great deal of time and trouble in pointing out the proper queſtions,' does not apply cloſely to the objection: there being ſcarcely two cauſes exactly the ſame in all circumſtances, and a diſtinction apparently ſmall, may make a material alteration in the merits. Hence it is apprehended that a diligent attendance in court affords the beſt opportunity of acquiring a proper addreſs in the inveſtigation of proofs.

Art. 32. *An Addreſs to the Public:* ſetting forth, among other Things, *A Caſe of unlawful Impriſonment*; and Introductory to an *Eſſay* which will ſhortly be publiſhed, intitled, 'Thoughts on the ſeveral *Regulations* neceſſary to the Appointment of an *Advocate General*.' 4to. 1s. Bew.

Mr. Mawhood, of Poland Street, (whoſe appeals to the Public, againſt the tyranny and oppreſſion of the lawyers, have been * noticed in former Reviews) here *ſets forth* the hardſhips and injurious treatment to which clients are ſometimes expoſed, with reſpect to the *Taxation of Attornies and Solicitors Bills.*—This gentleman ſeems fated to wage perpetual war with a waſp's neſt; but as he appears to be actuated by a laudable regard to the Public, as well as by a due conſideration of his own private ſufferings, we hope he will, in the end, eſcape without being ſtung to death by theſe vindictive animals.

MISCELLANEOUS.

Art. 33. *Remarks on the critical Parts of a Pamphlet, lately publiſhed, intitled,* "Letters to the Rev. Dr. Benjamin Kennicott. By Mr. L'Abbe ***, Hebrew Profeſſor in the Univerſity of ***." By George Sheldon, M. A. Vicar of Edwardſton, Suffolk; and formerly of Trinity College, Cambridge. 8vo. 1s. 6d. Cadell. 1775.

Four things are propoſed by this Writer: I. To ſhew the utility of Dr. Kennicott's work, and anſwer the Abbe's objections. II. To confute the charge upon the Doctor, of an attempt to corrupt the ſcriptures. III. To vindicate the Doctor's various readings in his two diſſertations. IV. To demonſtrate the Abbe's ſuperficial knowledge in the Hebrew language, and expoſe his falſe and inconcluſive reaſonings. We think that Mr. Sheldon appears to have much the advantage, and that he proves Mr. L'Abbe *** to have treated Dr. Kennicott very unfairly. Candid perſons will join with this

* See Rev. for July, 1775.

Writer,

Writer, in cenſuring the virulent and illiberal ſpirit which the letters too much diſcover, and will likewiſe unite with him in acknowledging that there are in them ſome ingenious paſſages.

Amidſt the conteſts of the learned, on the ſubject of this celebrated collation, it is a great ſatisfaction to know, that 'there are no variations or errors in the preſent Hebrew text, which affect the faith and practice of Chriſtians.' We apprehend, that though the various readings, which have been collected with uncommon aſſiduity, have ſwelled to an enormous bulk, thoſe which are really material, or likely to prove uſeful, would form but a ſmall volume.

Art. 34. *Nugæ Antiquæ*; being a miſcellaneous Collection of original Papers, in Proſe and Verſe. Written in the Reigns of Henry VIII, Queen Mary, Elizabeth, James, &c. By Sir John Harrington, the Tranſlator of Arioſto, and others, who lived in thoſe times. Selected from authentic Remains, by Henry Harrington, junior; A. B. of Queen's College, Oxon. 12mo. 3 s. Sewed. Robinſon, &c. 1775.

In our 42d vol. p. 52 *et ſeq*, we gave an account of the firſt volume of this collection; which contained a conſiderable number of curious, and ſome valuable papers, ſelected from the remains of a man who was held in high eſtimation among the wits and geniuſes of his age. This ſecond volume contains alſo a variety of pieces that are well worth preſerving; but we think the Editor has not been ſufficiently nice and ſcrupulous in his choice. That a paper was written an hundred, or two hundred years ago, is not, ſurely, a ſufficient claim to the honours of the preſs: our own times produce us trifles enough.

Art. 35. *An exact Relation of the famous Earthquake and Eruption of Mount Ætna, or Mont-Gibello*, A. D. 1669, *&c. &c. To which is added, a genuine Letter, written to a late noble Peer, purpoſing to deſcribe the laſt great Eruption, as well as a Journey to the very Summit of Mount Ætna, in the Year* 1767. 12mo. 1 s. 6 d. Wilkie. 1775.

It will be ſufficient to obſerve of this compilation, that it conſiſts of a letter from the Earl of Wincheſter to Charles II. deſcribing the great eruption of Mount Ætna, in 1669; together with a more circumſtantial narrative of the ſame event, republiſhed from a ſcarce pamphlet. To theſe is added, an original letter, ſigned W. B. E. addreſſed to the late Lord Lyttelton; the Author of which exerts all the powers of his pen, which is ſomewhat too luxuriant even for ſo great an occaſion, in deſcribing the laſt remarkable eruption of that mountain.

Art. 36. *Annals of Gaming*; or, the Fair Player's Sure Guide. Containing original Treatiſes on Whiſt, Hazard, Tennis, Lanſquenet, Picquet, Billiards, Loo, Quadrille, Lottery, Back-Gammon, &c. To which are ſubjoined, all the Operations, Legerdemains, Tricks, Shuffles, Cuts, or any poſſible indirect Means that can be introduced at thoſe Games. By a Connoiſſeur. 12mo. 2 s. 6 d. Allen.

Theſe *original* treatiſes are confeſſed to have been collected from a magazine; but why they ſhould be called *Annals* of Gaming, is not eaſy to diſcover, unleſs from the note below the title, which informs us,

us, they are '*to be continued annually.*' Whether a new edition is intended for every year, or *what* is intended, muſt be left for time to unfold: but neither the ſubject, nor the manner of executing it, will probably require the fulfilment of this promiſe; for merely to tell us, that ſharpers will cheat at all games, by arts hardly poſſibly to be detected, affords little ſecurity to thoſe who frequent ſuch company.—The *ſure guide* for the fair player, is never to play with ſtrangers; and not even with friends, for ſuch ſums as expoſe people to the temptation of forming mean deſigns on the pockets of their companions, or to an anxiety for their own. The money ſtaked ought to be conſidered in no other light than as mere counters, to reckon up the games won or loſt; and for this innocent purpoſe, the ſmalleſt denominations of coin are ſufficiently valuable: for if the money itſelf becomes an object of attention, what was originally intended as a *ſocial paſtime*, becomes a *ſordid buſineſs*.

Art. 37. *The Hiſtorical Mirror*; or, Biographical Miſcellany, for the Inſtruction and Entertainment of Youth. In which are exhibited the moſt ſtriking Sentiments and Examples upon thoſe Branches of Duty, in which they are particularly intereſted, &c. 12mo. 3 s. Bew.

One of thoſe moral kinds of ſtory-books, that the *Trade* are never without motives for furniſhing the Public with; and which may, at any time, be variouſly fabricated to ſuit the views of the reſpective publiſhers. It were to be wiſhed, they would always confine their ſchemes within ſuch chaſte limits; but when buſineſs is the ſole object, *ad utrumque paratus*, all taſtes are to be ſuited to *that* end.

Art. 38. *The Campaign*; or, the Birmingham theatrical War, &c. 12mo. 1 s. Baldwin. 1775.

Draws the characters of the performers at the two rival play-houſes Birmingham, where there was much theatrical contention laſt year. There is ſomething like humour in this pamphlet; but it is *Birmingham*, and will not endure the *Aſſay*.

Art. 39. A *Memoir*, entitled, "Drainage and Navigation but one united Work; and an Outfall to deep Water, the firſt and neceſſary Step to it." Addreſſed to the Corporations of Lynne Regis and Bedford Level. By T. Pownall, Eſq; M. P. 8vo. 1 s. Almon, &c. 1775.

From a view of the errors and ill ſucceſs of partial remedies, on miſtaken principles, Mr. Pownall, who appears to have ſtudied the ſubject of drainage with no ordinary degree of attention, recommends a more enlarged ſcheme of carrying off waters from a flat country; taking the operations of nature for our guide, inſtead of perſiſting obſtinately in theories which only terminate in dearly bought diſappointments. It is therefore hoped, the ſyſtem he lays down will meet with due conſideration.

RELIGIOUS and CONTROVERSIAL.

Art. 40. *A Diſſertation on the Demoniacs of the Goſpels.* 8vo. 1 s. Rivington. 1775.

The preſent Diſſertation, we are told, is one of many, which in due time may ſee the light. It was thought proper to ſingle this from the reſt, and to print it at this time, and in this manner, ſome

ſome things having lately been publiſhed contrary to the doctrine herein contained, and contrary (as it is conceived) to the truth of the goſpel.

Our Author's firſt inquiry is, what kind of Beings the *Demons* mentioned in the New Teſtament were, and conſequently whether the word is rightly tranſlated *Devils*. Here he determines, from Plato, and the beſt authorities, that demons, according to the theology of the Gentiles, were middle powers between the ſovereign gods and mortal men; that theſe demons were regarded as mediators and agents between the gods and men; that of theſe demons, there were accounted two kinds; that one kind of demons were the ſouls of men deified or canonized after death, and that the other kind of demons were ſuch as had never been the ſouls of men, nor ever dwelt in mortal bodies. But the right notion of demons is to be drawn, not from the claſſics, but from the ſcriptures, which are the ſource and ſtandard of all true demonology, as well as of all true theology. Our learned Writer conſiders, therefore, a number of caſes in the New Teſtament, from which he thinks it evident, that the *wicked and unclean ſpirits*, the *demons and the prince* or *chief of the demons* there deſcribed, are not the ſouls of men or women deceaſed, but are really and truly *the Devil and his angels*; and conſequently that the word *demons* is juſtly and properly tranſlated *devils*, eſpecially throughout the Goſpels.

Having ſeen what kind of beings theſe demons are, the Author next inquires what ſorts of diſtempers were uſually attributed to their influence and operation; and then paſſes on to the great queſtion, and the moſt difficult to be reſolved, whether theſe kinds of diſeaſes were any ways owing to evil ſpirits, or may be deduced altogether from natural cauſes. That they were owing to evil ſpirits, is ſtrongly contended for by our Inquirer; after which he proceeds, in the laſt place, to take a nearer view of the demoniacs in the Goſpels. The reſult of his examination is, that the demoniacs were actuated and afflicted by evil ſpirits.

The Diſſertation before us is written with perſpicuity, learning, and candour. But we think that the Author hath aſcribed a degree of power and influence to inviſible beings, which is by no means conſiſtent with ſound philoſophy, or with the genuine dictates of revelation. After having delivered our ſentiments ſo lately on the ſubject, it is not neceſſary for us to ſay, that we are far from admitting the doctrine maintained in this publication. However, the preſent Writer will, we doubt not, have the ſatisfaction of being approved by many, on whoſe approbation he may ſet the higheſt value.

Art. 41. *Irenicum; or, the Importance of Unity in the Church of Chriſt conſidered, and applied towards the Healing of our unhappy Differences and Diviſions.* 8vo. 2s. Rivington. 1775.

We readily admit with the Author *, that a diſcourſe on this ſubject is never unſeaſonable, nor eſpecially at this time; but we are farther of opinion, that there is little proſpect of accommodating the differences which have unhappily prevailed in the

* Dr. Worthington, Vicar of Rhaider, and the Author of the Scripture Theory of the Earth and Sea. See Review, vol. 49. p. 444.

Chriſtian

Chriſtian church, without mutual conceſſions. The title of this pamphlet led us to expect, that the Author, in his great zeal for reſtoring and eſtabliſhing unity among Chriſtians, would have propoſed ſome conciliatory plan, and recommended a ſurrender in ſome points to thoſe who are in poſſeſſion of eccleſiaſtical authority and emoluments, whilſt he requires ſubmiſſion in other particulars from thoſe who are diſſatisfied. But how were we diſappointed, when every ſucceſſive page only preſented us with arguments in ſupport of a power, which, at all events, muſt be maintained ſacred and inviolable, and with a deſign rather to ſilence than to ſatisfy objectors! The arguments indeed have been often urged to much greater advantage by others, and they have been as often anſwered: and yet we remain juſt where we were ſome centuries ago; and here the Author wiſhes us to continue. He frequently expreſſes his ſurpriſe, that any ſhould be ſo daring as to propoſe any material alterations: he revives the cant of eſſentials and fundamentals, and very fairly deals about him the harmleſs terrors of Schiſm; at which, however ſinful it may appear in his eſtimation, and in the particulars to which he applies it, no liberal and inquiſitive mind will now tremble. The petitioning Clergy, and the petitioning Diſſenters will, we are perſuaded, feel no alarm from his groundleſs apprehenſions and impotent threatenings: nor will they think themſelves at all obliged, by his affectation of lenity and tenderneſs. 'The late ſtruggles, ſays the Author, which have been made to throw off all connection with the national church, without any firm bond of union among the Authors of them, too plainly ſhew, what ſpirit they are of; and that they are more diſpoſed to fly from, than to draw towards, any common center; whereby they become *enemies to the croſs of Chriſt*, and militate againſt Chriſtianity itſelf.' This is only a ſingle ſpecimen of the ſpirit which the *Irenicum* diſcovers. Let none of our Readers, however, conclude, from what has been advanced, that the Author makes *no* conceſſions: he acknowledges, 'that the liturgy may be improved, by the change of obſolete words, phraſes, and cuſtoms, by ſome more ſubſtantial alterations in its ſervice—by the addition, perhaps, of ſome occaſional offices—and by the better adjuſting of ſome circumſtantials of external order.' He expreſſes, likewiſe, his wiſh for a new tranſlation of the Bible, and for a reviſal and reinforcement of the eccleſiaſtical laws and canons: if this is all the reformation which is to be deſired, the old tranſlation and *dormant* canons will ſerve our turn as well.

Art 42. *Plain and affectionate Diſcourſes on the Sacrament of the Lord's Supper.* By the Rev. James Ibbetſon, D. D. Rector of Buſkey in Hertfordſhire, &c. &c. 8vo. 3s. Bound. Printed by W. Richardſon, and ſold by Brown. 1775.

This collection contains ſix diſcourſes; in the firſt of which we have a conciſe account of the nature and deſign of the Lord's Supper, as a ſcripture ordinance: in the following diſcourſes, our Author explains, vindicates, and recommends the method of adminiſtration enjoined and practiſed in our eſtabliſhed church. 'We want, ſays he, no other guide or aſſiſtant, than this grave, diſtinct, ſenſible, and devout order (in our Prayer books) for the adminiſtration of this holy ſacrament.' Objections, however, have been urged againſt this mode of adminiſtration, which, notwithſtanding all that is here advanced,

vanced, ſtill remain unanſwered. It is a clear caſe, that the qualifications of communicants, required in the *rubrics* and *canons* of the church, and which the miniſter is directed to regard, cannot be univerſally adhered to without danger; and the inſtance which *Dr. Ibbetſon* alledges, without any ſatisfactory vindication of it, is full to our purpoſe. 'Since all perſons, before they are admitted to any office, are obliged to receive the ſacrament, as a qualification; with what propriety and effect, it is needleſs to ſay; is the miniſter obliged to admit *every* ſuch perſon as offers? I think, it is moſt highly expedient ſo to do:—there is a reſerve in caſes of neceſſity, and in ſome of convenience too. Such a large diſcretionary power as is implied in the refuſal, might be hurtful to a body of men, who are moſt obnoxious to the injuries and provocations of their wicked and deſigning neighbours, in theſe days of univerſal licentiouſneſs.'

The declaration of faith in the *Nicene* creed which the Rubric enjoins, is a very needleſs incumbrance on this inſtitution; nor will the latitude, with which our Author ſuppoſes this declaration may be made, juſtify the impoſition and uſe of it, 'Always remember, ſays he, ſo to underſtand all phraſes of human conception, as to mean neither more nor leſs, than is implied in the ſcripture expreſſions.'

His account of the form of abſolution ſeems to aſcribe ſome authority and power to the prieſt who pronounces it, which the ſcriptures no where warrant. 'Abſolution, in the judgment of our church, does not produce any certain effect, nor is it neceſſary to the forgiveneſs and ſalvation of the penitent:'—Nevertheleſs, 'when he does by virtue of the power committed unto him, declare and pronounce ſuch abſolution regularly in the congregation, they who do truly and earneſtly repent of their ſins, have moſt aſſuredly their pardon conveyed to them *thereby*.'

In vindication of the practice of kneeling at this ordinance, he obſerves, that in itſelf it is indifferent, but the neceſſity of it ariſes ſolely from the power that has enacted it: and he adds, 'it is a ſtrange poſition, that it is not lawful to impoſe things indifferent; it ſtrikes at all authority, both in church and ſtate; ſince they ſeem to be the only matters in which human authority can interpoſe, and which may at any time, when it ſhall be thought expedient, be left as indifferent in their practice as they are in their nature.' How far this reaſoning may extend, and how dangerous it would be to admit it in every caſe that may occur, we need not ſay. Had we been a part of our Preacher's auditory, when the diſcourſes were delivered, his reaſoning would by no means have reſolved our ſcruples, whatever benefit we might have derived from the *plainneſs* and *affection* of his general addreſs.

Art. 43. *Remarks upon the Remarker, on a late Publication* *, by a Layman. In which is clearly ſhewn the Inſufficiency of the Remarker's Arguments to overthrow the Doctrine of the one Godhead, or Divinity of the Father and the Son. By the Rev. Joſeph Fiſher, of Drax, in Yorkſhire. 8vo. 1 s. 6 d. Nicoll. 1775.

Few things can be more diſagreeable than the progreſs of a controverſy through its anſwers, replies, and rejoinders. In ſuch a caſe, it

* See the Review for July laſt, p. 29.

uſually deſcends to verbal altercations, and diſguſtful repetitions. Hard is the taſk of Reviewers, who are obliged to drudge through every publication which the ſpirit of contention produces!

This, however, is a duty which we owe to the Public; and unleſs we had diſcharged it with regard to the preſent tract, we could not have been able to inform our Readers, that it contains nothing worthy of attention; or, at leaſt, nothing but what has been often repeated, and repeatedly anſwered.

Art. 44. *Critica ſacra examined*; or, an Attempt to ſhow that a new Method may be found to reconcile the ſeemingly glaring Variations in parallel Paſſages of Scripture; and that ſuch Variations are no Proofs of Corruptions, &c. By Mr. Raphael Baruh. 8vo. 5 s. ſewed. Hay. 1775.

Mr. *Baruh* appears fearful, leſt the correction of the ſacred text, by the aſſiſtance of various readings, ſhould be ventured on with a temerity that might render ſcripture truth uncertain, or introduce miſtaken repreſentations. He apprehends, that the variations which are found, by comparing correſpondent paſſages of ſcripture, may be reconciled without having recourſe to a number of copies and manuſcripts. To ſupport his opinion, he confines himſelf in this volume to the collations relative to the Book of Chronicles, as pointed out by the Author of *Critica ſacra*. He ſhews in a pretty ſatisfactory manner, that theſe paſſages, ſeveral of them at leaſt, may be reconciled; and that it is probable, the Writer of the Books of Chronicles had it in view to illuſtrate or correct ſome paſſages in other parts of the Old Teſtament. But why ſhould he ſpeak of this as a *new method?* Since nothing can be more natural than a careful compariſon of correſpondent paſſages, that by diligent inveſtigation the truth may be produced. Mr. *Baruh* farther ſays, in caſe the preſent attempt meets with encouragement, '*I pledge myſelf* to undertake the laborious taſk of reconciling all the material variations in the collations of other parts of ſcripture.'

Art. 45. *Some Memoirs of the Life of John Glover*, late of Norwich, &c. To which is added, a Sermon, preached on the Occaſion of his Death. 12mo. 1 s. Hawes, near Spital-ſquare.

John Glover, a poor, ſorrowful, whining Methodiſt, weak in body, and not over-ſtrong in mind, as his own account of himſelf ſufficiently ſhews, here tells us, that he gave up his little buſineſs, becauſe it affected his thoughts and attention, and unfitted him for ſpiritual things. People who thus unfit themſelves for acting their part in the practical duties of this world, or who find out a way of living at an eaſier rate, uſually dream away life in ſpiritual contemplations, praying, and expounding the word, and writing their *experience*; all which, no doubt, is very edifying for the Brotherhood of Moorfields to meditate and ſigh over,—and, then—take up their learned pens to *do the like.*

Art. 46. *Sermons to Tradeſmen.* By Thomas Toller. The 2d Edition *. 8vo. 1 s. Buckland, &c. 1775.

We mention this edition of theſe two ſermons, purely for the ſake of communicating to our Readers the Author's name; which did not

* For our account of the firſt Edition, ſee Review, vol. 47. p. 330.

appear

appear with the former impreſſion. We are always glad to ſee ſo much attention paid to the publication of pulpit diſcourſes, as to call for new editions; but *all* pulpit diſcourſes have not the merit of theſe uſeful and not inelegant Sermons to Tradeſmen.

Art. 47. *Conſiderations for the Uſe of young Men*, and the Parents of young Men. 12mo. 2 d. Johnſon.

Theſe conſiderations relate to that vice into which, of all others, young men are moſt apt to fall,—the irregular and unlawful gratification of an amorous diſpoſition. It is a ſubject of high importance to the happineſs of the human ſpecies; and it is, accordingly, treated, by the Author of this very ſerious and very ſenſible tract, in a manner that deſerves not only the utmoſt attention of youth, but of all parents and guardians.

A notion has, of late, much prevailed, "that little inconvenience ariſes to young men, or to the ſociety, from *ſimple fornication*; and therefore that, if it be a vice at all, it is one of the loweſt kind, and ſuch as may be indulged to youth, in order to prevent the greater evil of improper engagements for life."

To counterwork the pernicious tendency of this falſe maxim, appears to have been the main part of our conſiderer's view; and he clearly ſhews, from reaſon, philoſophy and religion, that fornication, as well as adultery, inſtead of promoting either the true pleaſure, or the true intereſt of mankind, in all relations of life, (but eſpecially in thoſe which are moſt honourable, and moſt to be deſired) are, in the higheſt degree, unfriendly and deſtructive to both.

This is an excellent little pamphlet; and it deſerves to be univerſally circulated, for the benefit of the riſing generation. Its Author is Dr. Prieſtley; to whom the Public is indebted for a number of ſmall tracts, on moral and religious ſubjects; and which are ſet at a ſmall price, that the commonalty, and the poor, who are ſeldom duly conſidered by the Authors or proprietors of good books, may reap the advantage intended them by theſe publications.

☞ The conſiderations before us, have been publiſhed ſome time, but happened to eſcape our notice; as have one or two other anonymous pieces, by the ſame Author: theſe will, however, if copies of them are yet to be procured, be mentioned in our next.

SERMONS.

I. *The unalterable Nature of Vice and Virtue.*—Preached at St James's, Weſtminſter, April 4th, 1775. By Peter Peckard, A. M. 8vo. 6 d. Payne. 1775.

This ſenſible and well written diſcourſe is chiefly directed againſt the letters of the late Lord Cheſterfield, though his Lordſhip is not mentioned. It is obſerved that the name and reputation of that Author has given too powerful a ſanction to his doctrines; and that the lively elegance of great part of the performance has procured them too favourable a reception. Mr. Peckard informs us, that having been appointed, for a time, to ſupply at St. James's church, he thought himſelf poſſeſſed of a proper opportunity to point out the bad principles of that celebrated book, and to ſhew the pernicious tendency of the Author's licentious opinions. Some one of the audience appears to have been diſguſted with this laudable

laudable attempt, and carried his unjuſt reſentment ſo far as to publiſh reprehenſions of this diſcourſe in one of the daily papers. Others of the hearers were of a different mind; and deſired that the diſcourſe itſelf, thus publickly cenſured, might alſo be made public. In compliance with this requeſt it is now printed, and we cannot doubt of its finding a very favourable reception from every unprejudiced and attentive reader. Mr. Peckard expreſſes the ſatisfaction he receives from the proof hereby given that many of the moſt reſpectable pariſhioners in St. James's, uninfluenced by faſhionable prejudices, are the friends of truth and virtue. Nothing appears to us more important to the intereſts of ſociety than to overthrow that ſyſtem of hypocriſy and deceit which the above-mentioned entertaining compoſitions tend to eſtabliſh.

II. Preached before the Right Hon. John Wilkes, Eſq; Lord-Mayor, the Court of Aldermen, the Livery, &c. of London, at St. Laurence Jewry, Sept. 29, 1775. Being the Anniverſary of the Election of a Mayor. By Joſeph Williamſon, A. M. Vicar of St. Dunſtan in the Weſt, and Chaplain to the Lord-Mayor. 4to. 1 s. Williams.

A moſt commendable exhortation to candour and Chriſtian charity, in party-matters. The Preacher ſhews at once his moderation, his good ſenſe, and his urbanity, in this City ſermon, which, for elegance of compoſition, would not diſgrace a chapel-royal. He has paid Mr. Wilkes a compliment on his diligence, activity, and happy deportment, during his Mayoralty; and this compliment is expreſſed with a delicacy which was highly requiſite on this occaſion: where the point was, to give ſatisfaction to many, and to offend none.

III. *Britiſh Conſtitutional Liberty*—Preached at Broad Mead, Briſtol, Nov. 5, 1775. By Caleb Evans. M. A. 8vo. 6 d. Buckland, &c.

Explains the excellent nature of the Britiſh conſtitution, in a manner ſuited to the apprehenſions of people who are but little acquainted with the true principles of civil government in general, or with thoſe of our own political ſyſtem in particular. Mr. Evans alſo vindicates the Diſſenters from an aſperſion frequently caſt on them, of late, "as aiming at the ſubverſion of the preſent government."

This diſcourſe, in favour of our civil and religious liberties, ſeems to have been particularly ſeaſonable, at a time when Mr. Weſley's Toryiſm is making ſo rapid a progreſs through the country.

Mr. Evans is likewiſe Author of the ſenſible Letter to Mr. Weſley, in anſwer to his *Calm Addreſs*, mentioned in our Review for October, p. 350.

IV. At St. Matthew's, Bethnal Green, Nov. 12, 1775. By John Weſley, M. A. 8vo. 6 d. Hawes.

This was preached, and, we ſuppoſe, is publiſhed, for the benefit of the widows and orphans of the ſoldiers who lately fell near Boſton in New-England.

*** An account of "*Elements of Anatomy and the Animal Oeconomy*," will be given in our next.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FIFTY-THIRD.

FOREIGN LITERATURE.

ART. I.

Nouveaux Memoires, &c.—New Memoirs of the Royal Academy of Sciences and *Belles Lettres* of Berlin, for the Year 1771. Vol. II *. 4to. Berlin printed by Fred. Voſs. 1773.

HISTORY of the ACADEMY.

IN this Hiſtory we find an account of ſeveral pieces which have been read in the Academy. In the *claſs of* EXPERIMENTAL PHILOSOPHY, M. *Margraaf* read a diſſertation on a metallic mixture, which melts in boiling water to a degree that renders it as fluid as Mercury; of which farther mention will be made.

In the *claſs of* NATURAL PHILOSOPHY, the Academical Hiſtorian (M. Formey) gives us an account of the diſcovery of the true nature of what the chemiſts formerly called *earth of Ombria*, and which bears at preſent the name of *earth of Cologn*. Baron Hupſch, who lives at Cologn, has found this earth to be a foſſil *wood*, changed into *earth*, or diſſolved by mineral waters.

In the *claſs of* MECHANICS, we have an account of ſeveral machines which have been preſented to the Academy, and the title of a treatiſe concerning dikes or mounds, that are raiſed on the ſides of rivers, by M. Bourdet, Inſpector-General of Hydraulics to the King of Pruſſia; who has joined to his treatiſe a collection of rules relative to ſeveral faſcine works, &c.

In the *claſs of Metaphyſics* mention is made of Profeſſor *De Caſtillon's Obſervations* on the book intitled, *the Syſtem of Nature*, which the Academy have declared, in their regiſters, to be a

* For our account of the firſt volume of theſe *New Memoirs*, ſee Appendix to our laſt volume, p. 574.

victorious refutation of that atheiſtical work. But this book has been long publiſhed †, and is eſteemed in proportion to its merit.

The Hiſtorian alſo takes notice, under this claſs, of a *Diſſertation on the Origin of Language.* It was read in the aſſembly of the Academy which met in June 1771, and obtained the prize that had been offered in the preceding year, for the beſt diſcourſe on that ſubject. The prize was obtained by M. HERDER, Eccleſiaſtical Counſellor and Court-Preacher to Count *De La Lieppe-Schaumburg.* This learned man, after refuting the notion of thoſe who conſider the primitive language as the effect of a divine infuſion, accounts for the origin of language by a mechaniſm merely animal, or, in other words, by combining the organical ſtructure of the body with the faculties of the mind that inhabits it, and the circumſtances in which the being is placed, in whom this organization and theſe faculties are united. Setting out upon this principle, he obſerves that the firſt expreſſions of *human* paſſions, feelings, and wants, were made by inarticulate ſounds (like thoſe of animals) which excited, in others, feelings analogous and correſpondent to thoſe they expreſſed, as muſical inſtruments in uniſon communicate to each other their tones and vibrations, and as Racine ſtruck once a whole company with aſtoniſhment, and melted them into ſorrow, by reading to them, with the proper emphaſis and tone, the verſes of a Greek tragedy, which they did not underſtand. Though this primitive language, that was common to men and animals, has been buried under a multitude of artificial modes of expreſſion, yet its remains are both manifold and viſible. The Arabian retains a great part of it when he converſes with his horſe. The huntſman diſtinguiſhes the various accents of the ſtag. The Laplander and the rein-deer underſtand each other; ſo that man, even without an artificial language, is not that *mutum pecus*, that the Scotch philoſopher, who is ſo fond of affinity and conſanguinity with the Ouran-Outangs, repreſents him to be, in his book on the *Origin and Progreſs of Language.*

M. HERDER has refuted the hypotheſis of Suſſmilch relative to the divine origin of the primitive language, by ſeveral examples taken from the Hebrew; he alſo examines and rejects the notions of *Rouſſeau* and the Abbé *Condillac* on this ſubject, but has avoided forming any hypotheſis of his own; and, in this point of view, his piece, though crowned, has been judged imperfect by the Academy.

Some late attempts to renew the viſionary and long-exploded project of forming an *univerſal language*, employ the Hiſtorian, for a moment, under this article. Under the claſs of BELLES

† See Appendix to vol. xlvii. p. 546.

LETTRES,

LETTRES, the Hiſtorian takes notice of the firſt volume of the German Dictionary of M. Sulzer, which is intitled, *An Univerſal Theory of the fine Arts:* a work which is the fruit of twenty years labour, obſervation, and reflections. What animated M. Sulzer to this undertaking was the deſire of unfolding the true nature of the *Fine Arts*, of perſuading us that they are ſuſceptible of being rendered highly advantageous to human ſociety, and of refuting thoſe who pretend that theſe arts have pleaſure *only* for their object. The invention of the mechanic arts, of ſciences and laws, belongs to the province of the underſtanding or reaſon, ſays this Academician; but the invention and improvement of the *Fine Arts* belong to the *moral ſenſe* as to their principle; which ſenſe, or its *bud*, is in all, though it requires developement and culture. This *ſenſe* (according to M. *Sulzer*) pointing out intuitively what is *beautiful* and *good*, fixes the *end* of the Fine Arts, and the principles on which they are founded.

We learn from the article of *Mechanic Arts*, that *Benjamin Calau*, formerly painter to the court of Saxony, and now an inhabitant of Berlin, had preſented to the Academy a kind of artificial wax, of his own invention. This wax unites all the properties and advantages of that compoſition which (according to Count Caylus) rendered the colouring of the ancient painters ſo beautiful and ſo laſting, and which that nobleman took ſo much pains to find out. The wax under conſideration is cut into ſmall pieces and diſſolved in water; after its diſſolution, which is neceſſary in order to its being employed, the artiſt may add to it all kinds of oils and gums, and then mix with it the colours he thinks proper to exhibit in his picture. This is what Pliny calls painting in *Punic* or *Eleodoric wax*. This new compoſition of artificial wax may alſo be employed, with ſucceſs, either to colour or to varniſh linen, ſilk, wood, ſtone, lead, or glaſs; it enlivens the colours employed by printers, bookbinders, and print-engravers, and by a certain preparation, when applied to walls or ſtatues of ſtone, it may be formed into the true *Encauſtic* of the ancients.

Under HISTORY, M. FORMEY mentions, as having been preſented to the Academy, *The Hiſtory of the laſt Campaigns and Negociations of Guſtavus Adolphus in Germany*; tranſlated into French from the Italian of Count Galeazzo Gualdo Priorato, by the Abbot de Francheville, (Librarian to Prince Henry of Pruſſia) and enriched, among other additions, with remarks on the principal events of this hiſtory, and with a diſcourſe on the battles of *Breitenfeldt* and *Lutzen*.

The Profeſſor Thiebault, alſo preſented to the Academy, the Plan of an *Hiſtory of Claſſic Authors*, as a work worthy to be compoſed under its inſpection, and even by ſome of its members. Under *this title* are comprehended the principal Greek,

Roman, Italian, French, Engliſh, and German Authors, and the projected hiſtory is to be *Civil*, *Typographical*, *Analytic*, *Literary*, and *Critical*. This diviſion, as it is explained by the Hiſtorian, renders the plan vaſt and difficult: accordingly we have not yet heard of its being carried into execution.

The following claſs, which contains the printed works, or MSS. machines, and inventions, that were preſented in the courſe of the year 1771, exhibits ſome articles of which we ſhall elſewhere have occaſion to take notice.—This is ſucceeded by three eulogies—on WILLIAM ADOLPHUS, prince of Brunſwick, the Chancellor IARRIGE, and the marquis D'ARGENS, three deceaſed members; the firſt was an hopeful prince, whoſe early youth was adorned with the love of letters, which tempered and ennobled his ardour for military glory; the ſecond was an honeſt and a learned man; and the third is well known in the literary world, by his haſty productions, which exhibit a mixture, not very uncommon, of the wit, the ſcholar, and the rake.

NEW MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *Concerning the Secret of a Red Gum, extremely durable, and proper for Painting, which was loſt, and has been again diſcovered.* By M. Margraff.

M. Peſne, the king's painter, was a long time ſupplied with a red colour, of the moſt excellent and durable kind, by a perſon who prepared it himſelf, but died without leaving his ſecret behind him. The Author of this Memoir was applied to on this occaſion; a ſmall portion of the colour was given him to analyſe; and, after a variety of experiments employed to recover the ſecret, he found it, or at leaſt the ſame colour, in great perfection, in a preparation of Dutch madder and alum. M. Peſne allowed that it was the loſt colour happily reſtored; and M. MARGRAFF, having mixed it with the oil of poppies, and drawn lines with it upon a piece of glaſs, found it as durable, as it is exquiſitely beautiful and lively; much ſuperior to the red that is drawn from cochineal and other vegetables, and alſo conſiderably cheaper, though the quantity of diſtilled water, employed in the proceſs, increaſes, much, the expence of the compoſition.

MEM. II. *Concerning the Source of an Illuſion in the Senſe of Seeing, which changes Black into Scarlet.* By M. Beguelin.

The following ſtory, told by the preſident de Thou and father Daniel, of Henry IV. of France, though with ſome variation, ſeems to have given occaſion to the ſucceſsful reſearches contained in this Memoir. This monarch, in the memorable diſcourſe which he delivered to the heads of the parliament aſſembled at the Louvre, on the 8th of January 1599, begins by

telling them, That twenty-ſix years before that time, when he was at the court of Charles IX. he ſat down to dice with the duke of Guiſe; and that juſt as they were beginning to play, *drops of blood* were perceived, which, after having been wiped away once or twice, ſtill returned, or new drops were ſeen in their place: though the ſtricteſt examination was made among the ſpectators, it remained ſtill a profound myſtery, whence theſe drops of blood proceeded. *I* (ſays the monarch) *looked upon it as a diſmal omen; and riſing up from play, I turned aſide, and ſaid to ſome of my particular friends (concealing what I ſaid from the duke of Guiſe), that I foreſaw that much blood would be ſhed between us* *. This narration is not perfectly clear; it is not ſaid that the drops appeared upon the napkin, with which the table was rubbed; a circumſtance which might have ſhewn whether the blood was real or not. Voltaire, ſpeaking of father Daniel's relation of this ſtory, obſerves, with his uſual tone of criticiſm, that the Hiſtorian ought to have learnt enough of natural philoſophy, to know, that *black points* (meaning thoſe of the dice), *when they form a given angle with the rays of the ſun, appear red; this*, continues he, *every one experiences in reading: and thus all prodigies vaniſh, when examined cloſely.* M. Beguelin declares himſelf as ignorant as father Daniel; he, however, tried the experiment which Voltaire refers to, though perſuaded by theory of its inſufficiency to produce the phenomenon; he expoſed a book open to the rays of the ſun, under every imaginable angle of incidence, and the black letters preſerved invariably their colour. But one day, when he thought no more of this matter, as he was reading the news-paper in a rural walk, and, having the ſun directly in his face, was obliged to hold the paper more vertically, to caſt it in the ſhade, that it might not fatigue his eyes, he perceived the black colour of the letters changed, in the ſpace of a few minutes, into a lively red. Upon this, his firſt endeavour was to find out, by different trials, the *circumſtances* that were eſſential to the production of this illuſion. Theſe he diſcovered to be, 1ſt, the ſun's ſhining upon the eye-lids; 2dly, the rays of the ſun not falling upon the black points, under any kind of angle (ſo far is Voltaire's idea from being true); 3dly, the ſun's having ſhone, for, at leaſt, two minutes upon the eye-lids. By combining theſe circumſtances, and ſeveral experiments, on which the neceſſary limits of an extract prevent our enlarging, our academician came to diſcover the immediate cauſe of this ſingular change of colour, which is, the paſſing of the ſolar rays

* This happened a day or two before the horrid maſſacre, known by the name of the St. Bartholomew.

through the eye-lid into the eye, and producing in the retina that vibration, which is connected with the ſenſation of red. It is well known, that the rays of light appear red, when they paſs through a thin body; and that when we turn our eyes to the ſun, with our eye-lids cloſed, we have the ſenſation of a lively red. 'Now, obſerves our Author, the eye-ball, which is covered, with reſpect to the ſun, by the eye-lid, is open to the book, which I have before me, and conſequently the white of the paper makes, upon the retina, an impreſſion ſufficient to efface the feebler impreſſion of the red in all the points of the retina, which are ſtruck by the white rays; the black letters, on the contrary, which are printed on the white paper, ſend back few or no rays to the bottom of the eye, and, conſequently, all the points of the retina, on which they are uſually painted, preſerve, in all their vigour, the firſt impreſſion of red, which had been made by the ſun, upon the whole bottom of the eye, and this is what neceſſarily forms the illuſion.'—After removing ſeveral difficulties, that may be alledged againſt this hypotheſis, M. *Beguelin* thinks it may explain the pretended prodigy, that happened to Henry IV. of France; but for this application of his doctrine, we refer our readers to the Memoir; and ſhall only obſerve, that the hiſtorians do not mention the circumſtances of time, place, &c. that accompanied this event, with accuracy enough to render this application complete.

MEM. III. *Obſervations relative to the Natural Hiſtory of Moſſes, by M. Gleditſch.* Tranſlated from the German.

In our laſt *Appendix*, we gave ſome account of a ſingular work, in which the ingenious Author treats of the *Phyſiology of Moſſes*; and exploding all characteriſtic diſtinctions between the animal and vegetable world, from a perſuaſion that the diſtinctions alledged are common to both, ſinks the former world a ſtep lower, or raiſes the latter a degree higher. Our Academician does not give his *Moſſes* this new dignity, nor place them in the claſs of the Polypus; but he takes particular notice of their large and numerous family, which is branched out into above two hundred different kinds, and forms the ſeventh principal claſs of the vegetable kingdom. M. Gleditſch enters alſo into a very circumſtantial account of the nature and various properties of Moſſes, which cannot but be inſtructive and entertaining to the lovers of Botany. The piece is ample; for this Memoir contains forty pages, and the Author has not finiſhed his obſervations.

MEM. IV. *An Exhibition of ſome Obſervations that might be made to improve the Science of Meteorology.* By M. Lambert.

The ſcience of *Meteorology* is hitherto no more than a collection of ſcattered obſervations, and unconnected facts, that have

not

not been reduced to ſyſtem, nor employed to eſtabliſh any general laws. It is, nevertheleſs, certain, that this ſcience is ſuſceptible of being reduced to general laws, as well as the ſcience of aſtronomy; as it contains a great number of periodical phenomena. It is to inveſtigate the cauſes of theſe *phenomena*, and to connect them into a general ſyſtem, that our zealous Academician exhorts the learned; and as the weight of the air, the variations of the barometer, and the force and courſe of the winds are the great and leading objects of *Meteorology*, he propoſes a plan for collecting obſervations, and inveſtigating the courſe of nature, relative to theſe objects. Dividing the ſurface of the globe into twenty equal triangles, in the form of an *Icoſaedron*, he would place in the center of each of theſe triangles, a Meteorological Obſerver, and twelve more at the points of concourſe of theſe triangles; ſo that with theſe thirty two Obſervers, a regiſter might be kept of all the revolutions of the atmoſphere, which depend on the ſame general law, as alſo of the weight and equilibrium of the atmoſphere, and the manner in which it changes and reſumes its tenor. Theſe Obſervers, placed at a diſtance from each other of about thirty-ſeven, or from that to forty-one degrees, would not be too much ſeparated, as the variations of the barometer, which depend upon ſome general law, extend at leaſt ſo far. If it ſhould prove impracticable to place the Obſervers with this geometrical regularity, places might be choſen where trading nations have eſtabliſhed colonies, and religious zeal, miſſionaries; and the expences of executing this plan would be thus greatly diminiſhed. The Author would have the Engliſh nation to begin with the execution of this plan, which he recommends particularly to the attention of the Royal Society, and gives a circumſtantial detail of the manner in which he would have the obſervations made; and which, indeed, as he repreſents it, would be attended with very little expence or difficulty.

MEM. V. *Obſervations concerning the Influence of the Moon upon the Weight of the Atmoſphere.* By M. Lambert.

This Memoir would ſuffer by abridgment, and the Reader would not learn any thing more by our giving it entire, than this, that M. Lambert has ſhewn great ſagacity, knowledge, and induſtry, on this difficult ſubject, without, nevertheleſs, ſetting it in a ſatisfactory light.

MEM. VI. *An Extract of the Meteorological Obſervations made at Berlin, in* 1771. By M. Beguelin.

MEM. VII. *Conjectures on the Caſes, ſaid to have happened, of certain Perſons having been devoured, alive, by Swarms of Mice.* By M. Francheville.

This is a curious, laboured piece of philological criticiſm. *Popiel* II. duke regent of Poland, who was a monſter of barba-

rity, and *Hatton* II. archbiſhop of Mentz, who burned the poor inſtead of feeding them, are the two miſcreants, whom hiſtory repreſents as having been eaten up alive by mice. But theſe *mice* were, according to our Academician, the coſtly *ſtone walls* of the ſtrong and magnificent caſtles, which theſe two perſonages built; the one in the middle of a lake, and the other in the middle of the Rhine; for the French word *mur*, being in Poliſh *mur*, in Flemiſh *muer*, in German *mauer*, and in Latin *murus*, all theſe words reſemble ſo ſtrongly *mures*, which ſignifies mice, that, in proceſs of time, they might have been confounded by ignorance or malice, and thus have given riſe to the fabulous ſtory in queſtion.—It may be ſo.

MEM. VIII. *Obſervations, Phyſical and Mineralogical, on the Mountains of Sileſia.* By M. Gerard.

This, and a following *Memoir* on the ſame ſubject, contain an ample and circumſtantial account of the chains of mountains obſervable in Sileſia; of the ſoil, minerals, and natural curioſities; of the valuable mines of arſenic, lead, tin, copper, iron, and ſilver; and of the veins of quartz, ſpath, chryſtal, and pyrites, which abound in that country.

MATHEMATICS.

MEM. I. *Demonſtration of a New Theorem, concerning Firſt Numbers.* By M. de la Grange.

MEM. II. *A Continuation of the Reflexions on the Algebraical Analyſis of Equations.* By the ſame.

Here we have one hundred and ſixty pages of mere calculation, which ought not to be admitted into ſuch a work as this.

MEM. III. *Concerning the Equations reſolved by M. de Moivre, with ſome Reflexions on theſe Equations, &c.* By M. de Caſtillon.

MEM. IV. *Concerning Periodical Decimal Fractions.* By Mr. John Bernoulli.

MEM. V. *Concerning the Diviſors of certain great Numbers, comprehended in the Sum of the Geometrical Progreſſion.*

$1 + 10^1 + 10^2 + 10^3 + \text{———} + 10^r = S$. By the ſame.

MEM. VI. *Concerning Achromatic ſpying Glaſſes*, made only of one Sort of Glaſs.* By M. Lambert.

The ingenious Academician having perceived, that it was poſſible to produce an achromatic effect with glaſſes of one kind, by the means of diſtances, examines this matter, in the preſent Memoir, with reſpect to ſpying glaſſes and their improvement.

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* We have thus tranſlated the word *Lorgnettes*, by which the Author means thoſe tubes of a few inches long, which have a convex object-glaſs, and a concave eye-glaſs, and are deſigned for the pocket.

MEM.

MEM. VII. *Observations on the apparent Orbit of Comets.* By M. Lambert.

SPECULATIVE PHILOSOPHY.

MEM. I. *Concerning the Problem of Molyneux.* By M. Merian. *Second Memoir.*

The 1ſt part of this Memoir comprehends the opinions of thoſe who decide this famous problem, or queſtion, in the affirmative; and the 2d contains ſome reflexions of our Author upon this deciſion. As our judgments of things are regulated and directed by the actual and preſent ſtate of our faculties, the daily uſe of our ſenſes, and the habit we have contracted of employing the ſenſes of *ſight* and *touch* in perfect conjunction, nothing would be more natural than, on the firſt view of the problem of Molyneux, to decide in the affirmative; nay, ſeveral philoſophers have perſiſted, after ſecond thoughts, in this natural deciſion; ſuch as *Bouiller*, *Leibnitz*, *Jurin*, *Sanderſon*, *Condillac*, and *Diderot*. The opinion of Bouiller is, that the blind man, reſtored to his ſight, would be obliged to reaſon and reflect a little before he diſtinguiſhed the *globe* from the *cube*, but that the deciſion, however, would coſt him little pain, becauſe the idea of a globe, or a cube *ſeen*, and the idea of a globe, or a cube *touched*, are eſſentially the ſame ideas, though modified by ſome different accidental perceptions. *Leibnitz* was of opinion, that the deciſion would be leſs rapid; but that, nevertheleſs, the knowledge, already acquired by the *touch*, would enable the perſon, in queſtion, to diſtinguiſh a body without angles, from one that is marked by eight ſides; otherwiſe, according to him, it would be impoſſible for a blind man to learn the rudiments of geometry by the *touch*; which, however, is a common caſe.

Dr. *Jurin*, having led the blind man (reſtored to ſight) round about the globe and the cube, makes him reaſon (and very naturally) in the following manner: 'Theſe two bodies, which have different names, and, conſequently, a difference of figure, do, in reality, affect my *ſenſe of ſeeing* in a different manner. When I conſider them cloſely, I obſerve that one of theſe bodies gives me always the ſame ſenſation; on whatever ſide I view it, the impreſſion it makes upon me, is uniform and the ſame; whereas I receive from the other different and (as it were) ſeparate ſenſations. From hence I conclude, that one of theſe bodies is the ſame in every part of it, or of an uniform figure; and that the other is not the ſame in every part, or is of a figure which is not uniform.—Now, *this* is what I *remember* to have experienced formerly, when I handled the globe and the cube; I then perceived, by my touch, *that* unity of impreſſion from the globe, and *that* plurality of impreſſions from the cube, which I now perceive by my ſight: I therefore conceive clearly,

that

that the body which, to my ſight, is even and uniform, is the globe.' Sanderſon reaſoned much in the ſame manner, and was ſure that he would diſtinguiſh the globe and the cube, and thus ſolve the problem, if he was ſo happy as to acquire the ſenſe of ſeeing.

The abbé *Condillac*, perſuaded that extenſion and figure are the immediate objects of *ſight*, as well as of *touch*, and that the *former* ſenſe conveys *ideas* of ſurfaces, lines, and all ſorts of figures, which *reſemble* thoſe that are acquired by the *latter*, decides this famous queſtion in the affirmative; he is, indeed, embarraſſed by two objections. The firſt is the poſſibility of a contrariety between *ſight* and *touch*, for whoſe analogy we have no demonſtrative proof; and the abbé confeſſes that experience alone can furniſh an anſwer to this objection. The ſecond is an objection ſtill more ſtriking, becauſe it is derived from experience, even from the caſe of the man that had obtained the uſe of his ſight, by the ſucceſs of an operation performed by the famous *Cheſelden*, in the year 1728. This young man, though of a ſprightly genius, was, for a conſiderable time, incapable of diſtinguiſhing (by his ſight) that which he had judged to be *round* by his touch, from that which he had pronounced *angular*. He would not therefore have diſtinguiſhed between the globe and the cube in our problem, and, indeed, all the obſervations that were made on Cheſelden's patient ſeem rather unfavourable to the Abbé Condillac, and to all who anſwer the problem of Molyneux in the affirmative. The Abbé, however, does not yield, but attributes the firſt embarraſſment of the unexperienced *Seer* and his incapacity to diſtinguiſh angular from round figures, to the torpor of the eye, which requires time and exerciſe, before all the delicate ſprings, of which it is compoſed, can move together and produce their effect. Yet he does not doubt, but that the eye, unaſſiſted by the hand, would, though not immediately, communicate to the mind the ideas it had hitherto received by the touch; and thus the cube and the globe would be diſtinguiſhed by the eye alone, after a proper degree of exerciſe.

Diderot (the ſuppoſed, and real, author of the *Lettres ſur les aveugles*) treats the ſubject with ſagacity and (after one blunder concerning the different reports of ſight and touch, exemplified abſurdly in the caſe of a man before a looking-glaſs) he examines the problem of Molyneux, and confirms the reaſoning of Condillac. His reaſons, why the eye (tho' unaſſiſted by the touch) would in time learn to diſtinguiſh the two objects in queſtion are chiefly thoſe which follow: that though *ſight* and *touch* aſſiſt each other reciprocally, it does not follow that theſe two ſenſes may not, ſeparately and independently on each other, be capable of conveying to the mind

mind notions of the exiſtence and properties of external objects. If the ſenſe of *ſeeing* does not want the aſſiſtance of the *touch* to perceive colours, why ſhould it not be able without ſuch aſſiſtance to perceive the limits and contours of coloured bodies? In a word, to maintain that the eye cannot, in conſequence of its ſtructure, become capable of perceiving external objects, and diſcerning, at leaſt, the figures or limits of bodies, would be loſing ſight of the deſtination of its complicated organ, and forgetting the principal *phenomena* of viſion. But allowing the perſon delivered from his blindneſs to ſee external objects, yet will he diſcern with preciſion the globe and the cube and give them their reſpective names? Here the perſons muſt be diſtinguiſhed on whom the experiment is tried. An ignorant peaſant would anſwer at random, or ingenuouſly confeſs, that he ſaw nothing in theſe two bodies that reſembled the ſenſations he had received by touching them. A perſon of more ſagacity and knowledge would perceive the truth, and diſtinguiſh the globe from the cube; but without knowing why he made this diſtinction, or being able to allege any reaſon for his deciſion. The metaphyſician would reaſon upon the two bodies as if he had ſeen them all his life: his only ſcruple would ariſe from his apprehenſion that the report of *ſight* might poſſibly not agree with that of *touch*. The geometrician would be cured, even of this ſcruple, by remarking that when he was blind, thoſe, who had learned geometry by ſight, agreed with him, who had learned it by *touch* alone.

This is a ſummary view of the ample account which M. Merian gives of the opinions and arguments of thoſe philoſophers who anſwer the famous queſtion of Molyneux in the affirmative. This very ingenious academician, in the 2d part of his Memoir indulges his metaphyſical vein in ſome reflexions, full of depth and ſagacity, on the opinions he had been advancing; and theſe reflexions are far from confirming them. At leaſt, by going back to the origin of our ideas, in general, and pointing out the manner in which the mind receives the ideas of extenſion and figures in particular, he proves evidently, the abſurdity of ſuppoſing that, at the firſt caſt of the eye, the *globe* and the *cube* would be diſtinguiſhed by the perſon propoſed for the experiment. He ſhews, afterwards, that a few moments reflexion would be alſo inſufficient, points out the immenſe difficulties that attend the ſolution of Molyneux's problem by experiments, expoſes the weakneſs of Condillac's refutation of the negative deciſions of *Molyneux* himſelf, and Locke, and applies, with great acuteneſs, the caſe of Cheſelden's blind man cured of the cataract, to ſhew that *Bouiller*, *Leibnitz*, *Jurin*, *Sanderſon*,

derſon, *Condillac*, and *Diderot* have not decided with ſuch evidence as to prevent an appeal to a farther trial. We cannot follow M. Merian through all the ſubtile turnings and windings of this metaphyſical *chace* after *game* that was ſtarted many years ago, and is not like to be hunted down for many years to come, but which, however, in the mean time, affords good *ſport* to the reſpectable ſociety of abſtraction-hunters. But to ſpeak truth without a figure, the reflexions of M. Merian are maſterly and highly worthy of an attentive peruſal.

In the concluſion of his *Memoir*, he reſumes the affirmative ſolutions of the famous problem, and obſerves that the great and fundamental point in which *all* the arguments of the *affirmers* meet, is, that the perſon in queſtion will diſtinguiſh the globe from the cube *in conſequence of the ſameneſs of the perceptions or ideas which his* SIGHT *and* TOUCH *convey to his mind*. Theſe are the perceptions or ideas of the figure of the two bodies or of ſome property of their figure or ſome conſequence of their properties, which lead by analyſis to diſcover the figures themſelves. Thus all the ſolutions we have been conſidering reſt upon this foundation, that the blind man, who acquires the ſenſe of ſeeing, will find in the *viſible* image and in the *tangible* image of the globe and cube the ſame perception and the ſame idea. But a great philoſopher has undertaken to ſap this foundation, and his ſenſe of the matter is related in the following volume. The Reader will conſequently find it in this Appendix, ſome pages farther on. —We would have placed it here by a tranſpoſition; but we thought it not amiſs to give him, and ourſelves, a moment to breathe.

MEM. II. *Obſervations concerning ſome properties of Mind compared with thoſe of Matter; which may be employed in examining the Hypotheſis of the Materialiſts.* By M. Sulzer.

This worthy and learned academician (who thinks, with Cicero, that TIME, which effaces the fictions of gratuitous ſyſtems, confirms the deciſions of nature and common ſenſe) is fully perſuaded that the exiſtence of God and the immortality of the ſoul, will, in the progreſs of true philoſophy, one day be brought to a degree of evidence equal to that of geometrical demonſtration. In the mean time, he thinks it the duty of the friends of truth to collect, with care, any obſervations that may contribute to give theſe important doctrines a new degree of probability; and it is with this deſign that he has compoſed the Memoir before us, to throw ſome new light upon the ſpiritual nature of the mind of man. The piece is long; but as the writer is rich in expreſſion, it will be the leſs difficult

difficult to give a clear, though compendious view of his reasoning and its result.

After having proved (what every body feels) that the human mind is essentially active; he proposes the important question whether this activity is really *inherent* in the soul, or whether it be only the effect of material powers, which act upon the organs of the body? That there are facts and cases in nature, which seem to favour the latter hypothesis, cannot well be denied; for when the action of the corporeal organs cease, the internal activity appears to be destroyed.—This phenomenon does not disconcert M. Sulzer. Proposing to enter into an ample examination (in a subsequent Memoir) of the *seeming* cessation of the active principle, when the external senses cease to perform their functions, he makes, however, here, some observations which throw real light on this delicate subject, by proving that the *inward activity of the mind does not depend upon our being conscious of that activity, and that the soul may preserve its internal energy even under the cessation of all perception and sensation.*—This will be illustrated by the following observations:

If the nature of our internal active power be attentively considered, we shall find, that its essential tendency is to *modify our perceptions*, to *adapt them to our use*, to *change* in them *what is displeasing* to us, &c. This activity, therefore, presupposes clear perceptions as the materials on which it works; and when these are wanting, there is consequently a natural cessation of activity. But the activity of the mind is no more *destroyed* by this cessation, than the elastic force of the body is *destroyed* when all the parts of the body are *in equilibrio*. The exertions are suspended, but the principles of activity in the one and of elasticity in the other still remain: and, as none can be so absurd as to maintain, that the external body, which by troubling the equilibrium of our frame *occasions* the exertion of elasticity, is the *efficient cause* of that elasticity, so neither, nay much less, can it be imagined that those perceptions and sensations, on which the activity of the mind is employed, are the cause of that activity. This point our academician proves in an ample and satisfactory manner: he shews also that the system of materialism cannot account for the active influence which the soul has upon its perceptions in any other way, than by supposing an universally diffused material substance, pressing constantly upon the *sensorium*, or that part of the body which receives perceptions, opposing itself to *some* of these perceptions, conspiring and agreeing with *others* and thus producing the reluctance or acquiescence, which we attribute to the spiritual and active principle.

This

This ſuppoſition is diſguſting by its abſurdity; yet our candid and ingenious academician condeſcends to refute it, not only by ſhewing, that the two pretended *forces*, being merely the effect of *material* motion, could never produce *ſentiment* of any kind, but alſo by demonſtrating, that the *influence*, which the mind exerciſes over its perceptions, is not, nay, cannot be a *moving power*; and his demonſtration is as ingenious as it is ſatisfactory.

Having then ſhewn that there is a *Being* in man, which is poſſeſſed (independently on all corporeal organization) of a power by which he modifies his own perceptions, M. *Sulzer* examines whether there be in *matter* any property analogous to this. From the motion and agitation which prevails in the material ſyſtem, the ſuperficial obſerver might be led to think, with *Democritus* and *Epicurus*, that motion was a property of matter; but, as our Author evidently ſhews, this very motion inſtead of proving that matter is an active principle, demonſtrates, on the contrary, its perfect inactivity; ſince every portion of matter muſt be ſet in motion by a foreign power, and receives, with the ſame indifference, the impreſſions that accelerate, retard, or annihilate, its motion,—has no tendency to motion more than to reſt,—to motion in one direction more than to motion in another,—has, in ſhort, a tendency to nothing, but is totally paſſive. There muſt, therefore, be ſome Being diſtinct from matter, in which the moving power reſides.

Our Author proceeds to ſhew that this moving power neither reſides in a certain organization, nor in a ſubtile fluid, that pervades bodies, and is not ſubject to the laws of motion known to us, but is itſelf the active principle of theſe laws, and was pointed out by the philoſophers of old, when they maintained that fire was the active principle of univerſal nature. This latter phenomenon, even *heat*, *fire* or *æther*, without which the natural world becomes torpid and unactive, is one of the moſt ſpecious reſources of atheiſtical ſophiſtry; and therefore M. Sulzer, in a very circumſtantial detail of proofs, ſhews that the active power in ſuch a fluid, having neither extenſion, figure, nor parts (according to the hypotheſis of the more ſubtile materialiſts) is neceſſarily reduced to an *immaterial* reality.

The remainder of this excellent *Memoir* is employed in reſearches into the nature and properties of the ſoul. And here its activity, its ſimplicity, its *exiſtence*, even when *the conſciouſneſs of it* is ſuſpended, and its immortality, are evinced, by arguments neither trite nor far-fetched; which diſcover, in the Author, an original turn of thinking and a truly philoſophical

phical ſpirit, and which throw *real*, and, in ſome places, *new* light upon the ſubject.

MEM. III. *An Examination of a Species of Superſtition which is ſubjected to the Calculation of Probabilities.* By M. Lambert.

The ſpecies of ſuperſtition, here examined, is the fondneſs for thoſe aſtrological predictions of the weather and other events, that fill the Almanacs in Germany, and are read with avidity by the greateſt part of the nation, notwithſtanding the avowed progreſs of true ſcience in that country. The deſign of the academician does not ſeem to be to diſcourage this taſte, but to amuſe his mathematical hearers or readers by ſhewing, algebraically, that whatever rules the almanac-makers follow in predicting the weather, their conjectures or prophecies will *hit* as often as *miſs*, nay, rather oftener. The conſequence is (according to our academician) that the vulgar who conſult the Almanac, may do it from rules of prudence as well as from principles of ſuperſtition.—This is a very learned, uſeleſs, and trifling Memoir.

BELLES LETTRES.

MEM. I. *An Account of the General Grammar of Mr. De Beauzée; with ſome critical Obſervations on the Doctrine of the Author.* By M. Thiebault. *Four Memoirs.*

It is not at all neceſſary to enlarge upon theſe learned and elaborate grammato-critical Memoirs. The work of M. Beauzée has been long ſince before the tribunal of the Public, and therefore our academician's account of it was the leſs neceſſary. It was printed at Paris, in 1767, in 2 volumes, 8vo. and dedicated to the French Academy. Its title is, *Grammaire Generale ou Expoſition Raiſonnée des Elemens Neceſſaires du Language, pour ſervir de fondement à l'Etude de toutes les Langues.* As to the innumerable critical reflexions of M. Thiebault, they are always keen, and, for the moſt part, juſt; and will furniſh entertainment to the *connoiſſeurs* in grammatical metaphyſics.

MEM. V. *Reflexions upon the* Marvellous *in Epic Poetry.* By M. Bitaubé.

The origin, advantages and diſadvantages of the *Marvellous*, and a parallel between the different kinds of it that have been introduced into epic poetry, conſtitute the ſubject of this Memoir. According to this ingenious academician, the *Marvellous* owes its origin to that mixture of grandeur and weakneſs that characterizes the human mind, which, perceiving that nothing happens without a cauſe, made thus the firſt ſtep towards philoſophy, but, unwilling to inveſtigate that cauſe by laborious reſearches, gave itſelf over to imagination, which deified the ſtriking objects of Nature, ſoared into an ideal world, aggrandized terreſtrial beings, aſſembled ſcattered

lines

lines of beauty, created unknown eſſences, and (aſtoniſhed at its own work) took its viſions at length for realities. Hence aroſe thoſe Fables which were the dawn of poetry, which were rude and groſs in Egypt, aſſumed beautiful and enchanting forms in the ſmiling regions of Greece, under the influence of *Ceres*, *Flora*, *Bacchus* and *the Nymphs*, and put on a dark and gloomy aſpect in the dreary and frozen mountains of the north. Thus ſuperſtition engendered the *Marvellous*, poetry adorned it, and philoſophy, when it did not dare to ſhew itſelf without a maſk, borrowed its enchantments.

From this account of the origin of the *Marvellous*, our Academician proceeds to conſider its nature, the moral purpoſes and ends for which the poets employed it, and the chimerical interpretations that the commentators have often given of their fables or allegories. He lays down wiſe and judicious rules for the uſe of allegory, and for preventing its abuſe in epic poetry; and makes ſeveral ingenious reflexions on the agreeable manner in which the mind is affected by the *Marvellous*, when it is allegorical, and half conceals a moral or a deſign. He points out the rich fund of entertainment which poetry derives from the *Marvellous*, marks its different kinds, fixes its limits, points out its inconveniencies, and takes notice of the manner in which it has been employed by Homer, Virgil, Lucan, Milton, Taſſo, and other epic writers, of inferior note; as alſo of its different appearances in mythology, in fairy-regions, and in thoſe productions whoſe ſubjects are taken from Divine Revelation.

MEM. VI. *Deſcription of an Inſtrument, which marks mechanically the Notes of a Piece of Muſic, following the hand which executes it upon the Harpſichord.* By M. Sulzer.

This Memoir is not intelligible without the plates that are here given to illuſtrate the deſcription. We muſt therefore refer the curious Reader to the work itſelf.

ART. II.

Nouveaux Memoires, &c.—New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1772. Vol. III. 4to. Berlin printed by F. Voſs. 1774.

HISTORY *of the* ACADEMY.

THIS part of the preſent volume is not abundant in materials, nor are all thoſe which it contains equally intereſting. It opens with M. Formey's diſcourſe addreſſed to the queen of Sweden, on her appearance in the academy. This applauded piece of eloquence is followed by a *Diſſertation on the Advantages which a State muſt derive from the Culture*

of

of the Arts and Sciences,—a royal production, and a judicious one, expreſſed with great plainneſs and ſimplicity, and replete with inconteſtible and well-known truths.

M. Formey has placed, in this hiſtorical part, an entire Memoir of the learned *John Bernouilli*, entitled *Obſervations relative to Natural Hiſtory*. Theſe obſervations relate principally to a certain ſpecies of butterflies, which, according to our Author, have the property of laying prolific eggs, without any previous coition with a male. The few experiments made by M. Bernouilli do not ſeem ſufficient to eſtabliſh a fact that is denied poſitively by *Swammerdam* and *Malpighi*, and declared impoſſible by *Reaumur*, *Roeſel*, and others; they, nevertheleſs, are adapted to animate thoſe, who take pleaſure in inveſtigating the powers and ſecrets of Nature, to repeat and improve upon the experiments formerly made by *Malpighi*, in order to find out the manner in which fecundation is produced in the eggs of butterflies. The learned M. Pallas, profeſſor of Natural Hiſtory at Peterſburg, has publiſhed ſome curious obſervations on this ſubject, in the *Nova Acta Phyſico-Medica Acad. Naturæ Curioſorum* for the year 1767, and affirms the prolific nature of the female *Phalæna* without the co-operation of a male. But the queſtion ſtill remains, *where* the principle of fecundation began? Whether in the winged inſect or in its preceding ſtate of a caterpillar? not to inſiſt upon the conjecture of certain naturaliſts, that one and the ſame fecundation may ſerve for ſeveral generations.

The *metaphyſical claſs* in the hiſtorical part of this volume contains *Obſervations relative to Philoſophy in general, and more eſpecially to the philoſophy of Leibnitz*, which were delivered in a Diſcourſe addreſſed to the Academy by M. *Cochius*, chaplain to the court, at his admiſſion to a place in that learned body.

M. *Bernieres*, director of the cauſeways and bridges in France, communicated to the Academy his diſcovery of a new method of conſtructing a packet-boat, or ſloop, (to be employed on rivers, and even at ſea, in coaſting, or in ſhort paſſages) which is ſecured by its form from the danger to which ordinary veſſels are expoſed by ſtorms, water-ſpouts, &c. and which will not ſink under any load.

In the hiſtorical claſs of *experimental phyſic* we find a curious piece, which M. *Gallandat*, member of ſeveral academies, and profeſſor of anatomy, chirurgery and midwifry at Fluſhing in Zealand, ſent to profeſſor *Meckel*, to be preſented by him to the academy. This piece treats of *the ſingular* method of curing ſeveral diſeaſes by an artificial *emphyſema*, which conſiſts in conveying air, by inſufflation, into the *corpus reticulare*, by the means of an inciſion in the ſkin. This method is employed for the removal of the *maraſmus*, *hypochondriacal*

drieſel and *rheumatic* complaints, and ſeveral other ailments; it is practiſed by the inhabitants of Guinea, who, after they have drawn out of the inciſion, the tube by which the air was conveyed into it, ſhut it up with a reſinous plaiſter, and adminiſter to the patient a potion compoſed of the juice of certain plants, of limes, and of a certain quantity of pepper and brandy. After this, they oblige him to run as faſt and as long as he is able, and when his ſtrength is exhauſted, they put him to bed, where an abundant ſweat contributes to the diminution of the ſwelling, produced over the whole body by the operation in queſtion. The Author relates many examples of the efficacy of this ſingular remedy, and thinks it probable in theory, that the air thus introduced, may, by its activity, promote the various ſecretions in ſuch a manner as to remove ſeveral diſeaſes. He anſwers the moſt ſpecious objections that may be alledged againſt the ſalutary effects of the artificial *emphyſema*, thinks that it might be practiſed, with ſucceſs, in ſeveral chronical diſorders, and eſpecially in thoſe that have their ſeat in that fine perforated membrane, which Anatomiſts call the *corpus reticulare* or *reticulum mucoſum*, into which the air is introduced by this operation. It muſt be ſingularly efficacious in rheumatic complaints, if it be true that the rheumatic humour is lodged in this membrane, as is affirmed by ſome, with a high degree of probability. The peaſants, in ſome places, make uſe of this operation to fatten their oxen in a ſhort time, and to increaſe the quantity of milk in their cows, as we find in the relations of *Mauchart* and *Haller*; and this induces our Author to think that the operation may be employed with ſucceſs in a *maraſmus* or conſumption. In ſhort, this ſingular practice deſerves the attention of the medical faculty, to which alſo this Memoir, which abounds with acute reaſonings and intereſting facts, is juſtly entitled.

The books that have been preſented to the academy, and the *eulogy* of Mr. *Achard* one of its members, which contains nothing very remarkable, form the concluſion of the hiſtorical part of this volume.

NEW MEMOIRS.

EXPERIMENTAL PHILOSOPHY.

MEM. I. *Chemical Experiments on different Parts of the Lime-tree.* By M. Margraff.

Theſe experiments were made by the king's order, in conſequence of the pretended diſcovery of a new kind of chocolate, compoſed of the fruit and flowers of the lime-tree, and which (according to its inventor, M. Miſſa, a French phyſician) has the properties, taſte, and flavour of the cocoa-nut and the vanillas. M. Margraff, with incredible applica-

tion and labour, endeavoured to verify and confirm this diſcovery, but without the expected ſucceſs. His labour, however, was not loſt, for he drew from the flowers and leaves of the lime-tree, after torturing and modifying them with all the efforts of curious and chemical zeal, a good ſpirit of wine. He drew, indeed, from the fruit of the tree (which contains, under a brown huſk, a ſmall kernel, ſomething like that of the almond, in its taſte) a certain quantity of oil; but this oil, inſtead of thickening into the conſiſtence of butter, as that of the cacao does, continued always thin and fluid like the oil of almonds. M. Margraff, by obſtinate patience and effort, came, at laſt, to form this ſeed, or fruit, of the lime-tree, into a paſte, from whence he formed a kind of chocolate, ſomewhat reſembling that of the cacao, but differing from it, a good deal, in conſiſtence, taſte and flavour; and we ſuppoſe that this difference is in favour of the cacao, though our Academician does not ſay ſo in expreſs terms. He tells us, however, that if we compare the price of the latter, with the expence and labour that muſt attend the gathering and preparation of the fruit of the lime-tree, we ſhall be diſpoſed to prefer the old-faſhioned chocolate before the new.

MEM. II. *Concerning Friction, conſidered as abating Motion.* By M. Lambert.

MEM. III. *Concerning the Fluidity of Sand, Earth, and other ſoft Bodies, as far as it relates to the Laws of Hydro-Dynamicks.* By M. Lambert.

The numerous experiments, and the profound theory, which form the contents of this Memoir, relate principally to pile-work, and the ſolidity of the foundations that are deſtined to ſupport works of architecture, and they will alſo contribute to caſt ſome light upon ſeveral perplexing queſtions in mechanics.

MEM. IV. *An Eſſay on Hygrometry.* By the ſame.

MEM. V. *Concerning the Denſity of the Air.* By the ſame.

In all theories that are given of the *phenomena*, which depend upon the denſity of the air, it is of conſequence to diſtinguiſh, as accurately as may be, between the *pure air* and the *common*, or, as our Author calls it, (we know not why) *natural air*, which occupies the regions of the atmoſphere at a ſmall diſtance from the ſurface of our globe. M. *Lambert* read to the academy, in 1768, a Memoir, *concerning the Velocity of Sound*, in which he laid down a theory to determine the denſity of *pure air*, which, according to his calculation, is leſs, by a third, than the denſity of *natural* or common air; ſo that a third of the weight of a cubical foot of the latter muſt be owing to the heterogeneous particles with

which it is ordinarily loaded. After having ingeniously employed the laws that determine the velocity of ſound to facilitate his inquiries into the denſity of pure air, he propoſes, in this Memoir, to make uſe of the refractions of light in the atmoſphere, to illuſtrate farther this curious and intricate ſubject, and, not ſatisfied with what the ingenious Dr. *Simpſon* and Monſ. *Bouguer* had effected in purſuing the ſame deſign, he ſtrikes out a plan of his own, and executes it in a ſeries of algebraical calculations, which we paſs over, and proceed to

MEM. VI. *Concerning the Action or Influence of Electricity upon the human Body, and its Uſe in Paralytic Diſorders.* By M. Gerhard.

It is well known that electricity, applied to the ſame diſorders, has not always produced the ſame effects. This diverſity induced M. Gerhard to undertake a courſe of experiments, in order to form a juſt idea of the *manner* in which electricity acts upon living bodies. The reſult of theſe experiments, made, firſt, on the bodies of ſome animals, and afterward on the human body, is circumſtantially laid down in this Memoir; in which the Author takes particular notice of the effects of electricity, both poſitive and negative, on the *ſenſible* and *irritable* parts of the body, (where it acts with more force than any other ſtimulant) on the *blood*, whoſe fluidity it promotes, on the *pulſe*, on *animal heat*, on *tranſpiration*, on the *ſkin*, and on the *muſcles*. From hence he explains the true manner in which the electrical matter acts upon the human body, and its application in ſuch paralytic diſorders as proceed, not from the arteries, but from defects in the nervous ſyſtem. He alſo points out the ſtrengthening medicines, with which the uſe of electricity muſt be accompanied, as when employed alone it relaxes the fibres and expoſes the patient to a relapſe. He concludes by an account of ſeveral perſons whoſe complaints have been removed by his method of employing electricity.

MEM. VII. Gives us M. Beguelin's *Enquiry into the Means of diſcovering, by Experiments, in what Manner light is tranſmitted:* that is, whether it is propagated by *emiſſion* or *undulation*. The obſervations and experiments by which the learned Academician has endeavoured to facilitate the deciſion of this intricate queſtion, do great honour to his ſagacity and penetration, though they do not ſeem ſufficient to terminate the diſpute.

MEM. VIII. *Extract of the Meteorological Obſervations made at Berlin, in* 1772. By M. Beguelin.

MATHE-

MATHEMATICS.

MEM. I. *Concerning a new kind of Calculation relative to (what is called by ſome Philoſophers) the Integration and Differentiation of variable Quantities.* By M. De la Grange.

MEM. II. *Concerning the Form of the imaginary Roots of Equations.* By the ſame.

MEM. III. *Concerning Aſtronomical Refractions.* By the ſame.

By theſe refractions are meant the diverſity which takes place in the apparent height of the ſtars, in conſequence of the following phenomenon, *viz.* that the rays which paſs obliquely through our atmoſphere, deviate from their rectilinear direction, and deſcribe concave curves, in their approach to the ſurface of the earth, ſo that they come to us always in a direction leſs inclined to the horizon, than that in which they proceeded at their entrance into the atmoſphere. From Tycho Brahe, to the preſent time, this phenomenon has employed the attention and labours of aſtronomers; and in this Memoir the Author undertakes to examine it, on the theory and *data* which the new experiments of Monſ. de Luc are adapted to furniſh, relative to the dilatation of the air, in the different regions of the atmoſphere.

MEM. IV. *Remarks on ſome particular Caſes of the indeterminate Equation* $A=Bt-Cu$: By M. John Bernouilli.

MEM. V. *Obſervations of Eclipſes, drawn from the Journals of the Royal Obſervatory.* By the ſame.

MEM. VI. *Eſſay on an Algorithm deduced from the Principle of the Ratio Sufficiens,* laid down by the followers of Leibnitz. By M. Beguelin.

Fifty-ſix Quarto Pages of profound arithmetic.

SPECULATIVE PHILOSOPHY.

MEM. I. *A Diſcourſe on the following Queſtion—Why ſo great a Part of Mankind have ſo little taſte for, or ſuch a reluctance to, every thing that requires a vigorous Exerciſe of the intellectual Faculties; and, what would moſt contribute to rectify their Ideas in this Reſpect?* By M. Formey.

A plain and judicious piece, pointing out (beſide the influence of climate and the bodily conſtitution we derive from our progenitors) as the cauſes of the diſguſt here mentioned, the *defects* of early education, (in which little pains are taken to form the mind to reflexion) the *force* of habit, the *illuſions* produced by ſenſible objects, the pretended *aridity* and *difficulties* of ſcience, the tendency of intellectual improvements to *mortify our ſelf-love*, by giving us a nearer view of ourſelves in our weakneſs, ignorance, and vices, and the ſuppoſed inutility of the culture of the underſtanding to our advancement in the world. M. Formey propoſes ſeveral maxims to remove theſe obſtacles to intellectual improvement—but they

are ſo obvious and have been ſo often repeated in every treatiſe upon education, that we need not mention them.

MEM. II. *An Application of the Principle of a* SUFFICIENT REASON *to the Demonſtration of a Theorem of Mr. Fermat relative to polygonal Numbers, which has not been yet demonſtrated.* By M. Beguelin.

The Problem, to whoſe ſolution this academician applies the Leibnitian principle of the *ſufficient reaſon*, is: 'In any given ſeries of polygonal numbers, to find how many terms may be ſufficient to repreſent any entire number, which does not exceed the greateſt term of the ſeries.'

MEM. III. *Concerning the Problem of Molyneaux.* By M. Merian. —*Third Memoir* *.

M. Merian begins the piece before us by applying to the ſolutions of the famous problem (mentioned in two preceding Memoirs) the principles of Biſhop Berkley, in his *Eſſay on a New Theory of Viſion.* Not that our academician adopts theſe principles:—no—he only means to try their ſtrength; and he reſerves to himſelf the liberty of refuting them afterward, if they ſhould appear inſufficient to illuſtrate the preſent ſubject. Theſe principles, indeed, ſeem to overturn directly the ſolutions of the problem, which attribute to the man, cured of his blindneſs, the power of diſtinguiſhing between the globe and the cube. Theſe ſolutions are founded upon a ſuppoſition of the *identity* of the immediate perceptions that are tranſmitted by the different ſenſes of *ſeeing* and *touching*, or, at leaſt of the *abſtract ideas* which are derived from theſe perceptions. Dr. Berkley's principles ſtrike at the foundation of this ſuppoſition. According to him, a figure *ſeen* and a figure *touched*, do not produce the *ſame* immediate perception, and the *identity* here is in the *name* and not in the *thing*. The different ſenſes have their ſpheres, their limits: and though they act in concert yet they do not encroach upon each other's domain. To *ſee* a tangible quality, or to *touch* a viſible quality, is impoſſible and abſurd; and therefore though viſible and tangible extenſion bear equally the name of *extenſion*, yet they cannot be the ſame thing; they are as diſtinct from each other as a *ſmell* is from a *ſound*.—But it may be alledged, that though the perceptions ariſing from *ſight* and *touch* be diſtinct, the *abſtract idea*, nevertheleſs, that is deduced from theſe two ſenſes is one and the ſame, and that conſequently, the man born blind, having derived the ideas of ſphericity and a cubical figure from the impreſſions he had received by the touch, proceeds in the ſame

* See page 540.

manner

manner when the *globe* and the *cube* are become *visible*, forms then the same abstract ideas, and concludes from thence, that the figures which he *sees* are the figures which he had *touched*. M. Merian observes, that this formation of the abstract ideas of the two figures in question, were it supposed possible, must, to a man in the first moments of his enjoyment of the light, be attended with complicated and insuperable difficulties, considering, on the one hand, the reflexions and combinations, that such an operation must require, and, on the other, the perplexities, the surprize, the confusion and the doubts that must assail the mind of the new *seer*, before he could succeed in arranging the visible figures into distinct classes, and sketch out in his intellect such pure and refined notions as the abstract ideas of a globe and a cube.—

Beside, our Academician, in conformity with the Bishop of Cloyne, looks upon *abstract ideas* (i. e. ideas deprived of all visible or tangible qualities) as entirely chimerical, which neither the senses can *transmit*, nor the understanding *create*. He denies all *general* existence, and treats with great severity Mr. Locke's definition of the abstract idea of a triangle, as a complication of contradictions. He reduces all *abstractions*, 1st, To the *images*, which the impressions of sensible objects leave in the imagination, and which serve as models to assist us in knowing them again, and in arranging them in their distinct classes. And, 2dly, To the *signs* (whether they be articulate sounds or characters) to which these images or models are associated by long habit, in order to be fixed in the mind with stability, and recalled with facility in our conversation with others.

From these observations, M. Merian returns to the blind man of our problem, who, as yet, has no acquaintance but with *tangible* figures, and all whose impressions are entirely relative to the *sense* of touching, and who, when his eyes are opened, finds no impressions of this kind in the objects of sight; all here is entirely new, and of a different nature; and if you told him (says M. Merian) that the extension and figure, or the globe and the cube which he *sees*, are the same with the extension and figure, or the globe and the cube which he *felt*, he would not understand you; he would be persuaded, on the contrary, that the *figures seen*, and the figures felt, have nothing in common but the name. 'And he judges right, (continues our Academician) his decision is the very voice of Nature: *his* mind, as yet a stranger in the visible world, has not imbibed any of those prejudices which the habitual association of *sight* and *touch* has produced in ours, and which make us perpetually confound the limits, operations, objects, and qualities of the two senses.'

To ſhew, farther, that *viſible* and *tangible* figure are not *homogeneous* things, M. Merian obſerves, that we have no idea of the poſſibility of prolonging a *viſible* line by the addition of a *tangible* one, and that we might as well attempt augmenting a *ſound* by the addition of a *colour*. He concludes this memoir by anſwering ingeniouſly two ſpecious objections that have been made to Dr. Berkley's Hypotheſis, and reſerves the farther illuſtration of this ſubject for a ſubſequent volume.

BELLES LETTRES.

MEM. I. *A Diſſertation concerning Catherine of Brandenburg, Conſort of Gabriel Betlen, Prince of Tranſylvania.* By Mr. Kuſter.

We ſhall leave this lady in the hands of the Academician; for we do not find that her hiſtory affords either agreeable entertainment or ſolid inſtruction.

MEM. II. *Concerning Beauty and Invention, in Literary Compoſition.* By M. de Catt.

It is perhaps a fruitleſs attempt to inveſtigate that relation between certain objects and the conſtitution of our nature, from whence the idea or ſenſe of beauty is derived. It is, however, certain, that this ſenſe exiſts; and it is alſo evident, that beauty has its diſtinct and eſſential properties in viſible objects, in muſical ſounds, in moral qualities, and in literary compoſitions. In *the laſt*, beauty conſiſts (according to M. DE CATT) in the imitation of Nature, but of Nature properly *choſen*; and this was what the Abbé Batteaux meant when he ſaid, that the *fine arts* derived their origin and principle from the imitation of *la Belle Nature*, which we take to ſignify *Nature choſen or ſelected with taſte*. M. de Catt complains of Batteaux for not explaining what he means by the *Belle Nature*, and he ſupplies this defect (or thinks he ſupplies it) by telling us, that *la Belle Nature*, or beautiful Nature, is that which is *á la place*; that is, properly choſen, and ſuitably placed. He obſerves, that 'every object, repreſented with its true relations and properties, belongs to *beautiful Nature*;' and he tells us, that 'by theſe true properties and relations, he does not mean all ſuch as are really in the objects, but ſuch only as anſwer the end which the Author has in view;' which is in general to pleaſe and affect, and, in particular, to excite ſome diſtinct and *determinate* paſſion, whether it be anger or compaſſion, terror or admiration. Now though there may be ſome obſcurity in the definitions, and ſome inaccuracy in the expreſſions of M. de Catt, yet the examples he alledges to explain his principles, ſhew, that he has juſt ideas of his ſubject. Bacchus muſt not exhibit in a picture, or in a poem, the ſame qualities and relations, when he is repreſented in the different characters of the god of wine and jollity, and of conqueror of the Indies. The

Venus

Venus de Medicis exhibits the mild and gentle aspect of *virgin modesty*, because she is supposed to have just risen from the waves that gave her birth:—this modesty must yield to *assurance* and ambition, if the goddess be represented as disputing the apple before Paris; to *shame*, if she be described as surprised by Vulcan.—In short, in all these cases, the poet or the painter, in order to attain the *beautiful*, must select nature, and chuse those properties and relations of an object that answer the end they have in view, raise the feelings they design to excite, and correspond to the ideas they intend to communicate. Thus a judicious painter will never place an old, crooked, chinked, leafless oak before the farm-door of an industrious peasant, who is blessed with abundance, or the habitation of a retired but sociable sage; no, he will place it before the cottage of indolent poverty, or before the retreat of misanthrophy, or disappointed ambition, which are too much occupied by resentment and anxiety to think of embellishing their habitation; and the oak is then *beautiful*, when it agrees with the end of the artist, and *deformed* when it does not. There is nothing new in these observations; they come, in the result, to that precept of Horace, that directs the poet *reddere personæ convenientia cuique*; but in the detail they contain a variety of interesting ideas, well expressed and agreeably presented.

Having considered *beauty* as consisting essentially in the expression of *true relations*, and all relations as either founded on the nature of things, (and thus constituting general and invariable beauty) or as depending on certain national associations of ideas, which constitute that beauty which is arbitrary and local in some degree, M. de Catt divides both these kinds into *imitative* beauty and *inventive* beauty. The *former* represents objects, relations, and properties as they are in nature; but so, however, as not to suppress all appearance of art in the imitation; for this would, on many occasions, affright the spectator, or reader, instead of pleasing him. But this seldom or never happens; the *latter* is employed in imagining relations and objects, which do not exist in nature, but which are nevertheless discoverable, because they may exist; this is what M. de Catt calls *la pensée* in literary composition, and what we might perhaps term in English, *original thought* or *invention*. His division of this *original thought*, is more refined, perhaps, than solid; but the following example, in which he marks out its province, together with that of imitation, explains his meaning very clearly: 'Poussin draws a landscape; *here* I perceive *imitative* beauty.—He places in this landscape the tomb of a young girl, with this inscription, *I also once lived in Arcadia.*' Here I perceive *inventive* beauty, and I admire the *thought*.

M. de

M. de Catt promiſes to examine, in a ſubſequent Memoir, that peculiar conſtitution, faculty, or internal organ of the human mind, (if that expreſſion may be uſed) whoſe object is beauty; and we heartily wiſh him ſucceſs in this difficult taſk.

MEM. III. *Concerning the Philoſophy of Hiſtory.* By M. Weguelin.—*Second Memoir* on this Subject.

The learned Academician continues to ſound the philoſophical depths of hiſtorical compoſition, metaphyſically analyſed, and to render his reſearches more and more obſcure, by the abſtract terms and ſcholaſtic phraſeology in which they are conveyed to the Reader. There are, however, in this long Memoir, many ingenious thoughts, and ſeveral intereſting views of human nature, human ſociety, and human policy; but they are covered with a miſt of verboſity, which it is not eaſy to pierce or to diſſipate.

MEM. IV. *Concerning Eloquence. Firſt Memoir.* By M. Borrelly.

The ingenious Academician propoſes, in this diſcourſe, to connect all the principles of the art of oratory into a ſyſtem, and to preſent them in ſuch a manner, as that the intelligent Reader may himſelf ſupply the detail into which he does not enter. He conſiders, in the art of oratory, *four* principal objects, *Eloquence*, the *Orator*, *Rhetoric*, and the *Oration*. According to him, *eloquence* is the talent that Nature adminiſters for forming the oration, and which art can never produce, but muſt always preſuppoſe. The *orator* is the perſon who is born with this talent. *Rhetoric* is the art or collection of rules and principles by which this talent is formed and improved; and the *oration* is the object of thoſe precepts which art adminiſters to aſſiſt the talent in obtaining its end, evidence and perſuaſion.

As language exiſted before grammar, ſo did *eloquence* precede rhetoric. The origin of eloquence is traced by our Author to that early period of human ſociety, when the ſpirit of ſelf-intereſt and ambition engendered diſſenſions and crimes; and it became neceſſary to *animate* and perſuade men to undertake the defence of liberty and juſtice, and unite in the cauſe of oppreſſed innocence. Eloquence *then* became a neceſſary art; but it derived its chief improvement and perfection from *poetry*. One common bond connects theſe arts; they are directed by the ſame principles. Poetry lends her *ornaments* to eloquence, and *eloquence* communicates her *good ſenſe* to poetry; ſo that the perfection of theſe two arts reſults from the mixture of their reſpective qualities in each. The lines of reſemblance that characterize them, are pointed out by our Academician with great elegance and judgment in a beautiful parallel, in which their influence on each other is moſt happily and accurately deſcribed. And from hence he proceeds to ſhew, that it is true in fact, that the moſt eminent orators are poets in their diſ-

courſes,

courſes, as the moſt celebrated poets are orators in their poems. The principles of eloquence were not reduced to a ſeries of rules, until poetry had been crowned with the greateſt ſucceſs and applauſe; and Herodotus, Iſocrates, Demoſthenes, Eſchinus, and Plato, owed their improvement and their glory to Homer.

The deſcription which M. Borelly gives of the utility of eloquence, and of the abuſes by which it has been unhappily proſtituted to unworthy purpoſes, is itſelf one of the moſt beautiful pieces of eloquence we have lately met with. His obſervations on the preſent prevailing taſte for novelty of expreſſion, and an affected refinement, as adapted to relax the nerves of true eloquence, are judicious and true.

The rhetoricians, in their definitions of eloquence, have almoſt all confined it to the *art of perſuading*; but there are many paſſages in the diſcourſes of the greateſt orators, that are not deſigned to prove any thing, and are nevertheleſs truly eloquent, as they excite the warmeſt and moſt lively emotion in the heart. Our Author, therefore, gives a more general idea of eloquence, when he defines it, as 'the power of tranſmitting with rapidity and energy into the hearts of others, the lively feelings that paſs in our own.' He points out three kinds of eloquence, the *ſimple*, the *temperate*, and the *ſublime*; whoſe reſpective characters and qualities he deſcribes with the utmoſt preciſion and accuracy. He points out the ſubjects to which theſe three kinds of eloquence are ſuited; but obſerves, that there are few diſcourſes of any conſiderable length in which they may not be all employed in their turns, provided that kind predominates which more immediately belongs to the ſubject, and is moſt ſuited to the general tone of the piece.

After this, the Academician deſcribes the *germe* from whence eloquence ſhoots forth, even that exquiſite ſenſibility which makes the mind *feel*, with warmth and energy, the charms of what is *true*, *great*, and *good*. He then conſiders the eloquence of the *ſacred writings*, deſcribes the majeſty and importance of the objects by which it is animated, and the grand ſimplicity with which it expreſſes their nature and characters. 'The expreſſions and images *(ſays he)* employed by the ſacred writers, are never pompous and brilliant, but when the grandeur and elevation of the objects deſcribed, draw naturally and neceſſarily after them an inevitable ſplendor and magnificence of ſtyle.'

The kinds of eloquence that the ſtateſman, the general, the lawyer, the miniſters of religion, are obliged to cultivate and diſplay in their reſpective ſtations, are judiciouſly pointed out by M. Borelly; and the various and eſſential characters of perfect oration, are laid down with great accuracy and taſte.—We quit this excellent Memoir with regret.

ART.

ART. III.

Nouveaux Memoires, &c.—New Memoires of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1773. Vol. IV. 4to. Berlin. Voſs. 1774.

EXPERIMENTAL PHILOSOPHY.

MEM. I. *Concerning the real Metallic Parts of Magneſia.* By M. Margraff.

THIS foſſil is now well known in England, and its medical virtues are much celebrated. By its weight, and appearance, chymiſts have been led to think, that it contains a certain quantity of metallic particles; but the kind of metal has not yet been aſcertained, though it is commonly ſuppoſed to be iron. This is the opinion of *Gellert*, *Bromel*, *Wallerius*, and ſeveral other German chemiſts; it is, however, rejected by the learned Mr. Pott, and by the Author of this Memoir, who, by a long courſe of experiments, has carefully analyſed this ſubſtance, and is inclined to think, that the ſmall number of metallic particles it contains, are of the nature of copper. He propoſes to examine this matter farther, and to continue his experiments for that purpoſe.

MEM. II. *An Eſſay on the Natural Hiſtory of Moſſes.* By M. Gleditſch. See p. 534. MEM. III.

This is a very curious and circumſtantial account of the properties of Moſs, and of its remarkable utility in contributing to the growth of plants and trees of various kinds.

MEM. III. *A Diſſertation on a Phenomenon of Nature, in the Animal Kingdom.* By M. de Francheville.

This phenomenon is a *white crow*, that was killed at Potſdam, on which the Academician diſplays much learning, and makes ſeveral obſervations; but whether he means to be ſerious or ludicrous, we cannot tell: in either caſe his production is inſipid.

MEM. IV. *Concerning the Conſtruction of a Balliſtick Scale.* By M. Lambert.

MEM. V. *Relative to Natural Philoſophy.* By the ſame.

Theſe obſervations regard 1ſt, The height of lightning; 2dly, The height and velocity of the clouds; 3dly, A certain light of the moon, which the French call *cendrée*, or aſh-coloured.

MEM. VI. *An Inquiry concerning the Variations of the Barometer.* By M. Beguelin.

The excellent work of M. *de Luc*, contains a full refutation of all the hypotheſes invented, during the laſt century, and even in the preſent, to explain the variations of the barometer. This our Academician acknowledges, and he offers the juſt tribute of applauſe to that diligent, learned, and ingenious Author. But at the ſame time he declares freely, that M. de

Luc's ſolution of the problem did not anſwer his expectations. The ſuppoſition, on which his explication of the variations in queſtion is founded (*viz.* that a column of air, loaded with vapours is lighter than a column of pure air of equal bulk), appears unplauſible to M. Beguelin. Nor does he at all reliſh the two following aſſertions of M. de Luc: 'Firſt, that the denſity of air is the immediate and only cauſe that ſupports the mercury; 2d, that the more the air is elaſtic, the leſs does it preſs and weigh upon its baſe; and that the cauſe which weakens the elaſticity of the air, if it does not, at the ſame time, diminiſh its ſpecific gravity, muſt make the mercury riſe in the barometer.' Our Academician, however, does not propoſe, in the preſent Memoir, to enter into a formal refutation of theſe opinions; he only means to throw upon paper ſome ideas relative to this matter, which had formerly occupied him at different times, but which he had afterwards neglected; becauſe he could not deduce from them *all* the phenomena of the barometer.

The vertical column of the atmoſphere, which forms an *equilibrium* with that of the mercury, may vary either by a change in its *elaſticity*, or by a change in its *weight*. A change in the latter muſt neceſſarily produce a variation in the height of the barometer; and therefore, according to our Author, one of the firſt inquiries here ought to be, what are the cauſes or circumſtances that contribute to increaſe or diminiſh the weight of the atmoſphere? for theſe being known, we ſhall have ſo many cauſes of the variation of the barometer.

The influence of a change in the *elaſticity* of the parts of the atmoſphere, upon the riſing or falling of the barometer, is not preciſely aſcertained. Some philoſophers have denied all influence of this kind, alleging, that the mercury riſes only in proportion to the weight of the impending column of air; and that a change of elaſticity in the parts of this column does not produce any alteration in the ſpecific gravity of theſe parts. Our Academician is not of this opinion; he thinks that a new preſſure, produced upon the mercury, by the elaſticity of the air, may be equivalent to an augmentation in the weight of the column, and he anſwers ingeniouſly (by a ſeries of calculations unſuſceptible of abridgment) the objection that may be brought againſt this influence of elaſticity, from the following conſideration, that the upper part of the column of air being free, and not bearing upon any thing that ſtops its courſe (as the earth ſupports its lower part), the ſuppoſed preſſure, ariſing from elaſticity, cannot produce its proper effect.

The reſult of M. Beguelin's diſquiſitions is, that the variation of the whole maſs of the atmoſphere, and the variation of the

ſpring,

ſpring, or elaſticity in a part of that maſs, are the two general cauſes of the variations of the barometer. When theſe two cauſes increaſe together, or diminiſh together, the effects are evident; but when the maſs augments, and the elaſticity diminiſhes in a part of the column, or *vice verſa*, then the mercury muſt either riſe a little, or deſcend in a ſmall degree, or remain fixed, according as one of theſe cauſes prevails, or counteracts the other.

M. Beguelin conſiders the changes that dilatation and condenſation produce in the maſs and elaſticity, or ſpring of the air, and the immediate ſources from whence this dilatation and condenſation proceed; but the primitive cauſes, which affect and modify the ſpring and maſs of a portion of the atmoſphere of a conſiderable extent, whether horizontal or vertical, deſerve particular attention. Theſe cauſes, which are heat, cold, dryneſs, and moiſture, with their different combinations, and their various effects, will be largely treated in another memoir.

MEM. VII. *Extract of Meteorological Obſervations, made at Berlin, in* 1773. By M. Beguelin.

MATHEMATICS.

MEM. I. *A new Solution of the Problem of the Circular Motion, or Rotation of a Body of any given Figure, which is not ſeconded by an accelerating Force.* By M. de la Grange.

This curious and moſt difficult problem was ſolved by Meſſrs. Euler and D'Alembert, ſeveral years ago; their ſolutions, though different as to the method, are both founded on the mechanical conſideration of the rotation of a body about a moveable axis, and they ſuppoſe the knowledge of the poſition of its three axes of uniform rotation. M. la Grange, however, thinks that the problem, conſidered in itſelf, is ſuſceptible of a direct ſolution, without regarding the properties of the axis of rotation; properties which it is not eaſy to demonſtrate, and which ought rather to be conſidered as conſequences of the ſolution in queſtion, than as its principle or foundation. 'In effect, ſays he, if we ſuppoſe a ſyſtem, compoſed of an indefinite number of bodies, conſidered as points, and connected in ſuch a manner, that their reciprocal diſtances remain always the ſame; and if we inquire into the movement of this ſyſtem, in conſequence of any impulſion it may have received, this inquiry muſt be directed by the ordinary principles of mechanics, and requires no other ſuccours, than thoſe which the analytical method furniſhes.' M. la Grange accordingly attempts, in this Memoir, a direct and merely analytical ſolution of the problem under conſideration; and thinks he has found out a method, not only ſingular, but entirely new, of ſurmounting the difficulties

ties that accompany this undertaking; a method which, he hopes, will contribute to the advancement of mathematical ſcience.

MEM. II. *Concerning the Attraction of Elliptical Spheroids.* By the ſame.

The learned Academician applies here again the algebraical analyſis to the ſolution of a problem, for which it has generally appeared to be, in ſome meaſure, inſufficient, and in which the geometrical method of the ancients (commonly, though improperly, called *Syntheſis*) has been employed on account of its perſpicuity, and of the elegance and facility of the ſolutions it furniſhes. The problem is, 'to determine the attraction, which an elliptical ſpheroid exerciſes upon any point placed on its ſurface, or in its interior parts.' M. la Grange admires the ſolution which Mr. Maclaurin gave of this problem, in his *Diſſertation on the Ebbing and Flowing of the Sea*, which obtained the prize propoſed by the Academy of Sciences of Paris in 1740, and in which that great man followed a geometrical method, entirely founded on ſome properties of the ellipſis, and of elliptical ſpheroids: he conſiders this ſolution as a maſter-piece of geometry, equal to any of the productions of Archimedes; but he is ſurpriſed that a problem of ſuch importance has not been reſolved ſince that time, in a method more direct and analytical; and the preſent Memoir is deſigned to ſupply this defect.

MEM. III. *Analytical Solutions of certain Problems, relating to Triangular Pyramids.* By the ſame.

The ſpirit that animated the two preceding Memoirs preſides alſo in this; and M. de la Grange ſhews here, with what facility and ſucceſs the algebraic method may be employed in caſes that ſeem more peculiarly to belong to the province of geometry. The problems, that are ſolved in this Memoir, relate to the manner of finding the ſurface, ſolidity, the ſpheres, the centre of gravity, &c. of every triangular pyramid, of which the ſix *ſides* are known. By the *ſides* the Author means the lines that are formed by the meeting of the planes that compoſe the pyramid.

MEM. IV. *A Compariſon of ſome ancient Obſervations of the Moon, with the Tables of Mayer.* By John Bernouilli.

Mr. Dunthorne having compared, with his Lunar Tables, the places of the moon, taken from ſeven obſervations of eclipſes, ſome of which are of ancient date, was led by the reſult of this compariſon to imagine, that there may have been an acceleration of motion in the moon, and that it may be conſequently neceſſary to introduce a ſecular equation into the tables *.

* See Phil. Tranſactions 1747—1749.

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This induced M. Bernoulli to examine this matter at great length, and with uncommon accuracy; and his researches will, no doubt, be received with pleasure by all the lovers of astronomy, and furnish conclusions of a very interesting nature.

MEM. V. *Solution of some Problems, which are adapted to render more easy and extensive the Use of the Rhomboidal Reticulum.* By the same.

MEM. VI. *An Inquiry concerning triangular Numbers relative to the general Theorem of Mr. Fermat concerning Polygonal Numbers.* By M. Beguelin.

MEM. VII. *Result of an Inquiry into the Irregularities of the Motion of Saturn and Jupiter.* By M. Lambert.

MEM. VIII. *An Essay concerning the Theory of a Satellite of Venus.* By the same.

F. Hell, the celebrated astronomer of Vienna, has induced some to suspect that this satellite may be nothing more than an optical illusion, an image formed by the reflexion of the rays on the cornea of the eye, and on the surface of the eye-glass, whose concavity is turned towards it. M. Lambert pleads the cause of its satellite, and endeavours to ascertain its existence, and to fix the theory. But the observations hitherto made, are not sufficient to give this theory a satisfactory degree of evidence and solidity. Besides, after all, our Academician's attempt is a matter of mere curiosity; for the satellite being so little visible, its occultations in the shadow of Venus will never be of much use: they are also of a short duration, and can happen but rarely, on account of the great inclination of the orbit. On the other hand, the shadow, which the satellite casts upon Venus, is but a very feeble penumbra; for the inhabitants of that planet see their satellite under an angle of 14½ minutes, while the diameter of the sun appears to them under an angle of 44 minutes. The light of the day is therefore only diminished a one-tenth part by this penumbra, which is next to nothing, in a light such as that of the sun. Thus the satellite is not only concealed almost always from our view, but it also conceals from us even the vestiges of its progress.

MEM. IX. *A direct Method to determine Refractions, to know whether they are in the same Quantity, Northward and Southward, at the same Height above the Horizon, and whether the Variations they undergo, in consequence of the different Temperatures of the Air, are uniform.* By M. Cassini de Thury.

MEM. X. *Arithmetical Researches.* By M. de la Grange.

SPECULATIVE PHILOSOPHY.

MEM. I. *An Essay on Recreations.* By Mr. Formey.

There is nothing very *speculative* in this essay. It is a plain sensible discourse, that may have been *preached*, for ought we know;

know; and which points out, very properly, the neceſſity, choice, and degree, of recreations.

MEM. II. *Examination of the following Queſtion*, "*Whether all Succeſſion implies neceſſarily a Beginning.*" By M. Cochius.

This is ſpeculative with a witneſs; and the profound metaphyſical diſcuſſion into which the acute Academician enters on this knotty ſubject, would ſuffer by an abridgment: as the ſubject however is curious, we ſhall give ſome idea of his manner of treating it, and of the principles on which his reaſonings are founded.

At the firſt propoſal of this queſtion, it is natural to anſwer it in the affirmative, from a common notion that there muſt be a *beginning* in every *ſeries*; a notion alſo which obſervation ſeems to ſtrengthen. We can eaſily ſuppoſe a ſucceſſion without *end*; but we cannot well imagine a ſucceſſion without a *commencement*: and when we cannot ariſe to the firſt link of a chain or ſeries, we attribute this to the imperfection of our views, and to the limits of our underſtanding.

That a ſucceſſion of beings, or things, *may* have a *beginning* is true, in a certain point of view; but the queſtion here propoſed and examined is, if *all* ſucceſſion *muſt* have a beginning, or, in other words, if the idea of a *term*, before which there was nothing, be inſeparable from the idea of ſucceſſion.

After having ſhewn largely that the concluſions uſually derived from *induction* and *analogy* do not determine this intricate queſtion with any degree of certainty or evidence, our Academician obſerves, that if we can form any poſſible and intelligible hypotheſis of a ſucceſſion of beings, without an initial *term*, this will, at leaſt, furniſh a preſumption, that it is not univerſally true, that *all* ſucceſſion ſuppoſes, in its idea, a commencement of exiſtence: now ſuch an hypotheſis he gives us in the following words: '1ſt, ſuppoſe a *force* tending to, or exerted for, the production of a ſucceſſion of beings; and, 2dly, that force ſufficient to effect it, and not oppoſed by any reſiſtance; and, 3dly, that force *neceſſarily exiſtent*.' By the two firſt of theſe ſuppoſitions, the effect of this force is ſucceſſion; and, by the third, this ſucceſſion is without a beginning, as the Author endeavours to ſhew by the following illuſtration.

We muſt conſider the beings, which enter as links or parts in any ſucceſſion, as *contingent*; but a contingent ſucceſſive being ſuppoſes a *preceding* one (to account for its exiſtence), and this again a preceding one, which makes us retrograde till we come to a being who exiſts neceſſarily. Now there is no term by which either the exiſtence, or *action* of ſuch a being commences; for if there were a *firſt action* in that being, he would not be *immutable*, as a paſſage from inaction to action implies a *change* in the internal nature and conſtitution of the agent, a

modification, which takes place at the moment of the action, and did not exiſt before. Therefore, whatever is neceſſarily exiſtent, being thereby immutable, *has been always acting*, or *will never act*, and thus ſucceſſion exiſts (not without a cauſe), but without a beginning; thus infinite ſucceſſion is not impoſſible, nay, if ſucceſſion be conceived as the effect of the action of a neceſſarily-exiſting cauſe, it *cannot* have had any beginning; its principle is a being, to whoſe nature all idea of commencement, or termination, is heterogeneous and contradictory.

This neceſſary cauſe remains always the *ſame*; the members, only, or links of the ſucceſſion, *change*; as the principle of *heat* remains the ſame, while its operation makes the ſap of the tree to circulate, and ſwell the buds, the buds to put forth flowers, and the flowers to produce fruit. Nor do the changing relations of ſucceſſive beings, produce a change in the ſelf-exiſtent being, any more than the revolution of a movable point around a fixed one (which appears ſometimes below, and ſometimes above it) affects the ſameneſs and uniformity of the latter; and thus the neceſſary, indeſtructible, and unchangeable cauſe may co-exiſt with ſucceſſion, without being ſubject to change.

Theſe are ſome of the principal ideas that enter into this gentleman's reaſoning; and the Reader will perceive the Ariſtotelian hypotheſis, concerning the eternity of the univerſe, revived in this Memoir, or at leaſt evidently deducible from the principles it contains. This is ſo true, that among ſeveral objections, which our Academician foreſaw would be raiſed againſt his doctrine, and which he conſiders and examines with great ſubtilty and depth of argument (particularly that drawn from the idea of number), we find the following one, which we ſhall mention in the Author's own words, and annex the ſubſtance of his anſwer, as it relates to a matter of curious ſpeculation.

The objection runs thus: *The ſoul, in proportion as it exerts its faculties, acquires habits—it learns to perceive with more facility, to judge with more accuracy, and of conſequence, it gradually goes on towards perfection. But this exerciſe, and this improvement having continued, during the whole of the exiſtence of the ſoul, and* THAT *exiſtence* (according to the reaſoning of the Academician) *having had* NO BEGINNING, *we ought to have already attained to* ALL *that perfection of which we are capable. This, however, is not the caſe—our faculties are yet ſuſceptible of much higher degrees of improvement and perfection:—therefore we have not exerciſed them always, and, conſequently, have not paſſed through an infinite duration, or a duration without a commencement.* To this ſpecious objection, M. Cochius anſwers, firſt, by a general obſervation, relative to our improvement and duration, taken from the progreſſion *ad infinitum* of the curve with its aſymptote, which is deſigned

deſigned to ſhew, that, even on the ſuppoſition of a perpetual increaſe in perfection, we can *never* arrive at all that perfection of which we are capable. The fact may be true; but the proof preſents nothing to us but *darkneſs viſible*.—Our Author's more particular anſwer to the objection is leſs obſcure, but not much more ſatisfactory.

The obſervation (ſays he) that the ſoul improves its nature by the exerciſe of its faculties, being made upon the *man*, conſidered as a *concrete*, cannot be applied to the *ſoul* of man alone, abſtractedly from the body. It is true, that man has exerciſed his faculties ſince his exiſtence; but the exiſtence of *man* is not without a beginning; it commenced with his birth. Beſides, if man makes a progreſs; he alſo, after a certain term, begins to decline, and old age annihilates all the improvement, and all the advantages, that can ariſe from the longeſt, and the moſt aſſiduous exerciſe and efforts.

The *body* (continues our Author) is to the *ſoul*, what the *inſtrument* is to the *artiſt*. The beſt muſician will not delight us with the pleaſures of harmony, if the inſtrument he employs is defective or ill-tuned. The diſcord here proceeds not from the muſician, but from the inſtrument; for though it be the former who *acts*, yet he cannot produce an effect, which the latter will not admit of. Inſtead, therefore, of blaming the muſician, we get the inſtrument put into tune. In like manner, in thoſe diſeaſes, which affect and diſorder the reaſoning faculty, we have recourſe to phyſical remedies, and not to the ſuccours of logic.

The ſoul, abſtractly conſidered (ſays Mr. C. again), is always the ſame; like the main-ſpring of a watch; the ſpring ſets it in motion; but its motion is, nevertheleſs, determined and modified by the conſtruction of the machine. In the ſame manner, the operations of the ſoul, the vigour of its faculties, the degree of its penetration and activity, depend partly on its own will and exertions, and partly on the organization and conſtitution of the body. If the body had *always* exiſted, and had been capable of increaſe in that kind of perfection that is favourable to the exertion and improvement of our intellectual and moral powers, we ſhould certainly be, by this time, much farther advanced towards felicity and perfection, than we are at preſent.

MEM. III. *A Second Eſſay on Taxeometry, or the Method of meaſuring Order.* By M. Lambert.

The Author, in this elaborate and ingenious piece, ſhews how the mind is affected by the different degrees of ſymmetry, and the proper mixture of uniformity and variety, that are obſervable in certain arrangements. The piece is curious, and

preſents good materials for a theory of beauty; but it is not ſuſceptible of abridgment.

BELLES LETTRES.

MEM. I. *A Continuation of the Analytical Examination of the Univerſal Grammar of Mr. Beauzée.* By M. Thiebault.

MEM. II. *Concerning Pronunciation.* By the ſame.

MEM. III. *Queſtions to be Reſolved.* By the ſame.

Theſe queſtions are, 1ſt, what difference is there between the knowledge of *words*, and the knowledge of things? 2dly, which of theſe two branches of knowledge is the moſt important? 3dly, what concluſions, relative to education, may be drawn from the two preceding queſtions? In propoſing theſe queſtions, M. Thiebault prepares for their ſolution, by ſeveral judicious obſervations.

MEM. IV. *Concerning a ſingular Contrariety in the Laws of Poetical Harmony.* By Mr. Bitaubè.

The meeting of two vowels, at the end of one word, and the beginning of another, is pointed out by Boileau, as a thing to be avoided in French poetry, while Aulus Gellius conſiders *this* as a beauty in the Greek and Latin poets; and Cicero, before him, formed the ſame judgment. The cauſe of this contrariety of judgment is, according to Mr. Bitaubè, the different pronunciation, and genius of theſe languages.

MEM. V. *Concerning the Philoſophy of Hiſtory.* By Mr. Weguelin.

This is the third * Memoir on the ſubject, in which the learned Philoſopher is ſtill more obſcure and intricate than in the preceding ones. To decypher theſe fifty pages is therefore an undertaking too arduous for a plain Reviewer, who does not pretend to ſee in the dark.

MEM. IV. *Concerning the Cuſtom of propoſing Riddles, to be ſolved, and its Obſervation, both by Ancients and Moderns.* By Dom Pernetty.

In this Memoir, in which there is more erudition and labour, than accuracy and order, we learn that, among the ancients, the Egyptians, Phenicians, Hebrews, Greeks, and other civilized nations, conveyed truths of all kinds under the cover of riddles, hieroglyphics, and ſymbols: that the learned, or the heads of theſe nations, followed this practice, either through ſingularity of taſte, or to give a certain air of importance and ſolemnity to their diſcourſes, or to make an oſtentatious diſplay of their inventive genius and ſubtility, or to conceal from the people the ſecrets both of ſcience and government, and to maintain their own importance by keeping theſe hidden trea-

* See Appendix to Vol. lii. p. 584.

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ſures in their own hands, and covering them with a veil of myſtery, that rendered them doubly the objects of ignorant and ſuperſtitious veneration. Some of theſe motives, and perhaps all of them, jointly occaſioned the invention, and perpetuated the uſe of enigmatical and ſymbolical erudition, according to Dom Pernetty; and modern Rome, if *we* are not miſtaken, has known how to avail itſelf of this manner of keeping the multitude in ſubjection, as well as ancient Egypt.—The Academician pours forth a treaſure of *well-known* erudition and trite reflexions on this ſubject, paſſes in review the characters and courts of Hermes Triſmegiſtus, Solomon, and the queen of Sheba, and marks the period (even the conqueſts of Cambyſes in Egypt) when the Egyptian arts, ſciences, and ſymbols were carried into Greece and elſewhere by the ſcattered prieſts, and laid the foundation for thoſe ſuperſtitious abſurdities, that overflowed the earth for ſo many ages, and are not yet entirely effaced. He ſhews that God, and his attributes, Nature, and her operations, were often the ſecret and ſublime objects of theſe enigmatical fictions. He points out the neceſſity of diſtinguiſhing *four* ſorts of enigmatical, or hieroglyphical writing, in order to come at the true knowledge of the wiſdom and ſcience of the Egyptians: he explains the doctrine of the *tranſmigration*, as Pythagoras derived it from the Egyptians, the nature of the famous *ſphinx*, which he conſiders as the *riddle itſelf*, or the ſymbol of the riddle, which it is ſaid to have propoſed. He ſhews the uſe made of riddles at the convivial meetings of the ancients; but ſays little or nothing of the place they hold in modern times, in the ſcale of wit and pleaſure.

MEM. VII. *Concerning the Means that are adapted to make the uſeful Arts flouriſh in a State.* By Mr. Borrelly.

This piece contains a beautiful panegyric on the uſeful arts, wiſe obſervations on the honours and recompence they deſerve, and the plan of an academy for their encouragement and improvement.

MEM. VIII. *Concerning the Method of proceeding in developing the* Powers and Faculties of the *Human Mind.* By the ſame.

Many defects in the uſual plans of education are here pointed out; the preceptor, the governeſs, and the public ſchools, are ſomewhat hardly treated; but, at the ſame time, all inſtructors, both public and private, will find ingenious, uſeful, and ſolid advice in this Memoir.

Art. IV.

Hiſtoire de l'Academie Royale des Inſcriptions et Belles Lettres, &c.—The Hiſtory of the Royal Academy of Inſcriptions and Belles Lettres, together with Memoirs of Literature, taken from the Regiſters of that Academy, from the Year 1767 to 1769 inclusive. Vol. XXXVI *. 4to. Paris. 1774.

A Great mixture of barren philology, with uſeful and elegant inveſtigation, continues to diſtinguiſh theſe learned academical volumes. The one, now before us, opens with a diſguſting panegyric on the King of Denmark, who was preſent at the meeting of the Academy in 1768, and whoſe moral and intellectual portrait, without any ſort of reſemblance, is tranſmitted to poſterity in theſe ſacred archives of learning, and will only ſerve to throw new clouds of uncertainty upon the faith of hiſtory. We do not ſpeak here of the *intention* of Meſſieurs Le Beau and Dupuy; we only mean to obſerve what muſt be the natural and neceſſary effects of their courtly eloquence.

The hiſtorical part of this volume contains twenty articles, which we ſhall indicate ſucceſſively:

Obſervations on a Cornelian Antique in the Collection of the Duke of Orleans.

Obſervation on an Amethyſt, in the ſame Collection.

Theſe obſervations are the reſult of the learned reſearches of the Abbé Belley. The cornelian is a beautiful gem of moſt curious workmanſhip, repreſenting on one ſide a head of the *ſun* crowned with *rays*, furniſhed with *wings* where the ſhoulders begin, and a *cornucopia*, and ſurrounded by ſeveral ſigns of the zodiac; on the other ſide is an owl ſitting upon a harp. The inſcription is ΤΥΧΗ ΠΡΩΤΟΓ. ΚΟΛΟΣΣΑΙ. Mr. Belley is of opinion, that the inhabitants of the city of Coloſſe, in Phrygia, had this monument engraven in honour of their tutelary divinities. The figures of this antique, and the obſervations of the Academician, make together a reliſhing morſel for the antiquarians.—The amethyſt repreſents the head of *Magas* the ſon of Berenice, (whoſe hiſtory we have in Pauſanias) who was ſent by his ſtepfather, Ptolemy Soter, to reduce the rebellious Cyrenians, and afterwards became their king by uſurpation. This ſtone is of Cyrenian workmanſhip, and is ſingularly precious, as the inhabitants of that Lybian city (which were a Grecian colony) excelled in the art of engraving on gems. The plant called *ſilphium*, which is repreſented on this gem, and placed before the head, leads Mr. Belley into a long and learned diſquiſition, to which we refer the curious reader.

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* For our accounts of vols. 34 and 35, ſee Appendix to our 48th volume.

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A Memoir concerning the Corruption of the Romans, and the Causes of the Civil War between Cæsar and Pompey. By M. Burigny.

It is well known that the corruption of manners among the Romans, is principally to be dated from the ruin of Carthage, and was chiefly owing to the opulence and luxury, which, in consequence of the conquest of Asia, had infected all the orders of the republic. Our Academician, therefore, has employed his learned labour upon a subject that seems quite exhausted. Sallust's introduction to his history of Catiline's conspiracy, has long since taught the useful moral lesson to every school-boy. As to *the causes of the civil war* between Pompey and Cæsar, we do not think they have received any new light from our Author's account of the matter. He takes the part of the latter, extols his moderation, and paints his ambition in the most gentle and advantageous colours. But Lucian, Cicero, and the general voice of history, are against Mr. Burigny in this point.

An historical Memoir concerning Eloquence among the Romans.

Here we have again Mr. Burigny, who proposes, in this piece, to relate the history of the origin, progress, and variations of Roman eloquence; to mention only those orators whose names and writings have merited immortality; to illustrate several facts which Cicero has not sufficiently cleared up, and to carry down this history of Eloquence to the period when it was corrupted by the revolutions which took place in the Roman government. This plan is more interesting than its execution is satisfactory; but surely it is too vast for an academical memoir.

Memoirs concerning the popular Errors of the Romans. By Mr. Burigny.

These errors were *apparitions*, magic, sorcery, divination, judicial astrology, interpretation of dreams, presages, omens, and prodigies of every kind.—And have not these, at one period or another, been the errors of all nations?

A general Idea of the Geography of Herodotus.—An Addition to the preceding Memoir, relative to the Account which Herodotus gives of the Araxis of the Messagetes.

These two are the productions of M. de la Nauze.

Concerning the Mistake of Herodotus with regard to the Araxis. By Mr. de Guignes.

This is an answer to the preceding Memoir of M. de la Nauze.

Concerning the Rivers that bore the Name of Araxis. By Mr. d'Anville.

Concerning the Measures of the Stadium, employed by Herodotus, designed as a Supplement to the *General Idea of the Geography of that Writer.—Two different Roads in the Itinerary of Antoninus,*

ninus, which lead from Peluſium to Heliopolis. By M. de la Nauze.

A Memoir in which Mr. Burigny proves, that *ſeveral Cauſes which produced National Calamities in former Ages, have ceaſed in the preſent.*

The reſearches of the Academician on this delicate ſubject, are confined to the French nation. Among the cauſes of national miſery that formerly took place in France, and have now ceaſed, he reckons the barbarous ferocity of the firſt ages of that monarchy;—the game-laws;—the incurſions of barbarians;—the thunder of the Vatican in the hands of a prieſtly tyrant, who diſpoſed of crowns according to his fancy, and diſengaged ſubjects from their oath of allegiance;—the deſpotiſm and extortions of the biſhops and clergy;—the right of waging private wars aſſumed by the nobility;—the diviſions of the kingdom among the ſons of the monarch;—the perpetual changes in the ſtate and value of the coin;—the want of military diſcipline and ſubordination;—the tyranny and uſurpations of the governors of provinces;—religious wars, and the principles of perfidy and injuſtice, which the Italians introduced into the public councils.

Obſervations on an ancient Manuſcript containing a Collection of Chronicles generally attributed to Fredegarius. By M. Brequigni.

Obſervations on a gold Crown (un Ecu d'Or) *of the Coin of the Emperor Lewis of Bavaria, reſembling the gold Crowns coined in France under Philip de Valois, between* 1337 *and* 1346. By the ſame.

Hiſtorical Obſervations on the Origin and Reign of Ralph I. (Rodolphe) *King of the Trans-jurane Burgundy, and on the Extent of that Kingdom.* By the Baron de Zurlauben. Firſt Memoir.

Obſervations on ſeveral ancient Monuments, more eſpecially of the Middle Age. By the ſame.

As dry as a chip, and as inſipid.

Obſervations on the Collection, entitled, Formulæ Alſaticæ. By the ſame.

Viſion of the Emperor Charles the Fat, King of France and Italy. By the ſame.

The hiſtorical part of this volume is terminated by the eulogies of Meſſieurs *Hardion, Tercier, Menard,* and *de Noinville.* We proceed to the *Memoirs.*

MEM. I. *Eighth, Ninth, Tenth, and Eleventh Memoirs concerning the Phenicians.* By the Abbe Mignot.

The very learned and ingenious Author of theſe *Memoirs,* having employed the *firſt ſix* in pointing out the origin of the Phenicians, and in giving a geographical deſcription of their country, began in the *ſeventh* to unfold the religious principles of

of that people, and this ſubject is continued in the volume now before us.

In the Eighth Memoir, the Abbé gives us the *Hiſtory of the firſt Race of Men, from the Accounts of Sanchoniathon.* This ancient writer relates the formation of the firſt man in a manner that is conformable enough with the account of Moſes; nor muſt we conclude from his ſilence with reſpect to the terreſtrial Paradiſe, that the Phenicians had no knowledge of that happy and primitive ſtate of human nature, ſince the *delights of the garden of Eden* became among them, as well as among the Hebrews, a proverbial expreſſion. The learned Academician traces the veſtiges of this tradition relative to Eden, in the Grecian mythology, and in the philoſophy of Plato, with erudition and true critical ſagacity. He alſo repreſents the Greeks as borrowing from the Phenicians (who were acquainted with the miſſion of angels to Abraham) the notion of their tutelary and travelling deities, and alleges the famous fable of *Hyræus* in the Fifth Book of the Faſti of Ovid, (v. 495, &c.) which has ſuch a ſtriking conformity with the hiſtory of the Jewiſh patriarch, as a proof of this. He enters into a moſt circumſtantial detail to ſhew the general agreement between Moſes and Sanchoniathon, and to account for ſome diverſities that now and then diſtinguiſh their relations, without diſcrediting the narration of either.

The Ninth *Memoir* contains an account of *the Origin of Idolatry among the Phenicians.* Our Author finds the firſt riſe of idolatry among the Chaldeans, and conſiders it as the conſequence of their aſtronomical obſervations. Ninus, he thinks, was the firſt who obliged his ſubjects to worſhip *fire*, that pure and elementary fire which conſtituted the nature of the ſun and ſtars, according to the principles of the Chaldean philoſophy, which was afterwards adopted by ſome of the Grecian ſages. The date of this change in the primitive worſhip of the deity, coincides with that of the birth of Abraham, and preceded, for more than a century, the corruption of religion in Egypt, which our Author dates from the reign of *Syphis*, or *Suphis*, which commenced about the year 1920 before the Chriſtian æra. At this time the Canaanites, or Phenicians, worſhipped the true God; and it was not before the time of Iſaac (i. e. about the year 1760 before Chriſt) that they began to be infected with idolatry, in conſequence of their commerce with the Egyptians and Chaldeans. The diſquiſitions of the Abbé Mignot, on this ſubject, are learned, and muſt prove intereſting to the lovers of ancient erudition.

The mortal gods that were adored in Phenicia employ the reſearches of our ingenious Academician in the Tenth Memoir. Here he begins by pointing out the ſpeculations of

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a vain and viſionary philoſophy, which led men to conſider the ſtars as animated beings, to ſuppoſe them as ſhedding benign influences on our earth, and to attribute theſe influences to the beneficence of patriot-princes, who had aſcended there from our globe, and who ſtill retained an affection for their ancient country. This our Academician looks upon as the origin of the worſhip of men, which he calls *Anthropolatry:* he enumerates in the remainder of this Memoir the names, functions, and genealogies of theſe new deities: he conſiders the relations or reſemblances, which they bear to the divinities of the Grecians and of other nations, and to ſome illuſtrious perſons in theſe early ages, and he drinks deep at all the ſources of information, which chronology, etymology, and the oriental languages afford, in order to pour light and evidence upon his ſubject. He obſerves, however, in the concluſion of this *Memoir*, that the worſhip of this motley multitude of deities did not extinguiſh, among the Egyptians and Phenicians, or at leaſt among their prieſts, the knowledge of one *Supreme Being* and *Firſt Cauſe*, the producer, vivifier, and preſerver of all things.

From the objects of worſhip, the abbé Mignot proceeds to conſider, in the Eleventh Memoir, the *Nature of that religious Service which the Phenicians paid to their Gods.* The *kiſs*, and, when the object of worſhip was at a diſtance, the *ſtretching out of the hand* and kiſſing it, the *palm branch* held before their faces while they prayed, the *bowing of the head, genuflexion* and *proſtration*, luſtrations, ablutions, aſperſion, change of garments, expiations, muſic, dancing, and ſinging of hymns, were the principal parts of the Phenician worſhip. Our learned Academician gives a particular account of the muſical inſtruments invented by that people, and uſed in their religious dances.

An Hiſtorical and Critical Diſſertation on the Oriental Languages. By M. de Guignes.

The languages that form the ſubject of this Memoir are thoſe of the ancient Hebrews, Egyptians, Phenicians, Syrians and Chaldeans, and thoſe of the modern Arabians and Æthiopians. Inſtead of entring into fruitleſs and unimportant inquiries, which of theſe languages was the moſt ancient, M. de Guignes propoſes to give a juſt idea of each,—to ſhew how far they reſemble each other, and in what they differ, and to prove that they are, really, no more than ſo many dialects of one general language, that was ſpoken in the countries inhabited by theſe nations, and which underwent ſome inconſiderable alterations: as every language muſt do that is ſpoken in a great extent of country, divided into different provinces. This Memoir is the ſequel of a former

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one compoſed by the ſame learned Author concerning the Egyptian and Chineſe hieroglyphics.

A Critical Examination of the Chineſe Annals, or a Memoir concerning the Uncertainty of the Twelve firſt Ages of theſe Annals and of the Chineſe Chronology. By M. de Guignes.

The Author ſhews in this elaborate Memoir that the Chineſe annals are far from being an uninterrupted, circumſtantial ſeries of hiſtorical facts, from the commencement of that empire to the preſent time, ſince the duration of the reigns of the earlieſt monarchs is not determined with that degree of preciſion, which ſome have ſuppoſed, and the Chineſe chronologiſts are as much divided in their opinions on that head, as we are concerning the duration of the ancient empires.

An Eſſay concerning the Chineſe Literature in general, and more particularly the Hiſtorians of China, and the Study of its Hiſtory. By M. de Guignes.

The Chineſe range all their works of literature into four claſſes. The firſt is the claſs of *King*, or the ſacred books, which contain the principles of the Chineſe religion, morality, and government, and ſeveral curious and obſcure records, relative to theſe important ſubjects. Hiſtory forms a claſs apart, yet, in this firſt claſs, there are placed ſome hiſtorical monuments on account of their relation to religion and government, and among others the *Tékun-tſieou*, a work of Confucius, which contains the annals of twelve Kings of *Lou*, the native country of that illuſtrious ſage.—The ſecond claſs is that of the *Su* or *Che*, that is, of hiſtory and the hiſtorians.—The third claſs, called *Tſu* or *Tſe* comprehends philoſophy and the philoſophers, and contains all the works of the Chineſe *literati*, the productions alſo of foreign ſects and religions, which the Chineſe conſider only in the light of philoſophical opinions, and all books relative to mathematics, aſtronomy, phyſic, military ſcience, the art of divination, agriculture, and the arts and ſciences in general. The fourth claſs is called *Tcie* or *Miſcellanies*, and contains all the poetical books of the Chineſe, their pieces of eloquence, their ſongs, romances, tragedies and comedies.

Our Author employs his reſearches and obſervations chiefly upon the hiſtorians of China, and the ſtudy of its ancient hiſtory. The Chineſe pretend, that their hiſtory has been compoſed with the utmoſt care and induſtry from the moſt remote antiquity. The emperor and the tributary princes had always their public hiſtorians, whoſe productions were as much leſſons of morality, as narrations of facts. M. de Guignes points out the ſtriking reſemblance that there is between the manner of their compoſition and that of the Egyptian hiſtories; and this is a new argument in favour of his darling hypotheſis

potheſis.—But the greateſt part of the ancient hiſtory of the Chineſe is loſt. This our Author accounts for, from the civil wars, that broke out towards the concluſion of the third Dynaſty, but more eſpecially from the violent meaſures of the emperor *Chi-hoang-ti*, who, in the year 213 before the Chriſtian æra, ordered all the hiſtorical books and records, which contained the fundamental laws and principles of the ancient government, to be burnt, that they might not be employed by the learned to oppoſe his authority, and the changes he propoſed to introduce into the monarchy. Four hundred *Literati* were burnt with their books; yet this barbarous edict had not its full effect; ſeveral books were concealed and eſcaped the general ruin.

Our Author gives an intereſting account of the reſtoration of letters, and of the ſearch that was made for the ancient books and records of hiſtory after this period, as alſo of the authors, who, at different times, employed their pens in compoſing the hiſtory of the Chineſe empire. From this account it appears, that much attention and induſtry has been employed, by the learned Chineſe, upon this object; but it appears alſo that, notwithſtanding all the pains they have taken, their authentic hiſtorical ſources, for the times anterior to the year 200 before Chriſt, are very few, and that they are ſtill in ſmaller number for more remote periods. But ſince the reſtoration of letters, the hiſtory of China, which is grown immenſely voluminous, is, in the judgment of M. de Guignes, ſuperior to that of all other nations.

A Philological and Critical Diſſertation concerning the Vowels of the Hebrew Tongue, and of the Oriental Languages, which are intimately connected with it. By M. Dupuy.

While the learned were diſputing, in the laſt century, about the origin and antiquity of the *vowel-points* in the Hebrew language, an hypotheſis was ſtarted which was adopted by both of the contending parties, and grew in credit in ſucceeding times. This hypotheſis is, that before the uſe of the *vowel-points* had been introduced by the *Maſſorets*, there were certain letters of the Hebrew alphabet, which, though conſidered as conſonants by the generality of grammarians, were formerly made uſe of as real vowels in the ſacred text. Mr. Dupuy combats this current opinion with great erudition and critical ſagacity, but acknowledges, however, that before the invention of the vowel-points there were certain ſigns, which, at leaſt in the moſt important paſſages, determined the ſenſe annexed by the ſacred writers to their expreſſions.

An Enquiry into the Nature and Origin of the Helleniſmus, *or concerning the Religion of Greece. Mem.* V. and VI. By the Abbé Foucher.

The Pagan and Egyptian *Theophanies* (i. e. appearances of deities in human forms) are largely and learnedly diſcuſſed in theſe Memoirs.

Memoirs I. II. and III. *concerning the Manners of the heroic Ages.* By M. de Rochefort.

Theſe ages, which hold the middle rank between the *fabulous* and the *hiſtorical*, were diſtinguiſhed by great virtues and by great crimes. The paſſions, whoſe force and ardour were not then diſperſed amidſt a multitude of objects, exerted a peculiar energy and gave a ſingular vigour to virtue, but alſo ſometimes an enormous degree of violence to vice. The virtues of theſe ages were patriotiſm, devotion, friendſhip, humanity, hoſpitality, valour, parental and filial affection; theſe with the cuſtoms, manners, and inſtitutions of the period under conſideration are circumſtantially conſidered by this able Academician.

This volume concludes with a Memoir of the ſame writer entitled, *General Obſervations on the State of Greece before the Reign of Theſeus, which is conſidered as dating the Origin of the Heroic Ages.* Notwithſtanding what has been ſaid or ſung, of Thebes built by Cadmus, and Athens by Cecrops, above three centuries before the deſtruction of Troy, our Academician maintains that before the reign of Theſeus, (who lived about forty-one years before the Trojan war) Greece was almoſt entirely uncivilized, and had, by no means, emerged from its primitive barbariſm. This he proves from the beginning of the hiſtory of Thucydides, which is here tranſlated, and accompanied with notes, by M. de Rochefort.

ART. V.

Hiſtoire de la Querelle de Philippe de Valois et D'Edward III. *continuée ſous leurs Succeſſeurs, &c.* The Hiſtory of the Quarrel between Philip de Valois and Edward the Third, continued under their Succeſſors. By M. Gaillard of the French Academy. 12mo, 4 Vols. Paris, 1774.

WE have here the continuation and concluſion of the hiſtory of the rivalſhip of France and England. Of the firſt part of this uſeful and entertaining work, we gave an account in the Appendix to the 44th vol. of our Review, and in the Review for Auguſt 1771, to which we refer our readers.

It is with pleaſure we obſerve that the ſecond part, now before us, does no leſs honour to the candour, abilities, taſte, and judgment of the Author than the firſt. Some inſtances of

partiality to his country are, it muſt be acknowledged, to be found in it, but they are not many; and favourable allowances ought, ſurely, to be made for them; it being ſcarce poſſible, (conſidering the natural prejudices to which writers of every country are unavoidably liable) for a Frenchman, in treating ſuch a ſubject, to be altogether unbiaſſed and impartial. As to his manner of writing, it is pleaſing and lively; his ſtyle is clear and elegant; and his reflections, for the moſt part, judicious and pertinent. Above all, his love of mankind, and his deſire to promote their moſt valuable intereſts appear in the ſtrongeſt light, and muſt give every humane reader a very favourable opinion of the Author's heart.

We ſhall inſert part of the preface, which he has prefixed to his fourth volume.

The object of this work, ſays he, is to extinguiſh national hatred and animoſity, and to put men out of conceit with war; if this enterpriſe is fooliſh, it is, however, a gentle and humane folly combating a cruel one.

War, it is confeſſed, is horrible, but it is the paſſions which prompt and excite to war; and the voice of the paſſions is heard. We muſt prove to the paſſions, therefore, if ſuch a thing be poſſible, that war never anſwers their purpoſe, never reaches their object; that it may gratify the rage of hatred, but that it diſappoints the wiſhes of ambition, that it betrays all the intereſts of policy; in a word, that is is as uſeleſs as it is horrid.

That war is uſeleſs, is the general concluſion that may be drawn from hiſtory, and is is the moral which I mean particularly to inculcate. If writers have not always placed this moral in a proper point of view, if readers have not always clearly perceived it in hiſtory, it is not becauſe hiſtory does not clearly ſhew it. In order to render this moral truth ſtill more ſtriking, I ſhall illuſtrate and apply it in the hiſtory of the moſt obſtinate and fatal rivalſhip that ever took place between two nations.

As for thoſe nations which only defend themſelves, I can only ſay, that they have my favourable wiſhes; their wars are lawful, becauſe they are neceſſary; it is to the aggreſſors, to the conquerors that I addreſs myſelf; it is the enemies of the human ſpecies, who make war from choice and from inclination, that I call upon to give an account of the blood which they have ſhed. Being taught and convinced by the experience of all ages, I tell them plainly that war will never anſwer their purpoſe.

It ſignifies nothing to mention the temporary ſucceſs of ſome ambitious princes; permanent and durable ſucceſs, peaceable poſſeſſion, are the objects of policy, and they are objects which war

war has never reached. Both history and philosophy join issue upon this point, as I have shewn in the preface to the first part of my work.

But did not the Helvetic Confederacy, did not the United Provinces owe their liberty to war? they owed it to their oppressors; they only claimed that portion of liberty which is every man's birth-right, which is granted by law in every country where there is law, which even despotism itself is forced to respect, and a love of which is planted in every heart by the hand of the Almighty. Their tyrants, while they sought to deprive them of this inestimable privilege, brought them independence; it was their tyrants, who were the aggressors, and it may be asked, of what avail was the despotism, the absurd, the insolent despotism, the horrid, the wanton barbarity of the Austrian governors, of Philip the Second, of the duke of Alba, &c.? If all these tyrants were punished for having made war upon their fellow-citizens, their subjects, their children, is not the consequence favourable to peace?

In such questions, it is necessary to distinguish carefully, who is the real aggressor, the real Author of the war. When the patience of the human race was exhausted by the long continuance of Nero's cruelty and crimes, Who was the aggressor, Nero or the human race? on the other hand, when seduced by faction, turbulent nations drive the lawful heir from the throne, if the prince defends his rights, Who is the aggressor, the prince, or those who rebel against him? when Charles the Seventh demanded his father's throne from a foreign usurper, was he the aggressor? when Henry the Fourth laid siege to Paris, were not the *Ligueurs* the real aggressors?

Sometimes, undoubtedly, the man who has justice on his side, is obliged to yield, and the aggressor may boast of a momentary success in an unjust cause. The fortunate Cæsar crushes the republic, and reduces the virtuous Cato to the necessity of laying violent hands on himself; no man, however, needs be seduced by Cæsar's example, since it is well known what was his end.

But did not Cromwell, who, from the very dust, raised himself to a throne, die in his bed, after having caused his master to be beheaded? If Cromwell reigned in peace, if his family firmly settled on the throne, enjoyed it without any opposition, the example of Cromwell will be an exception to the rule, and yet this exception will prove nothing against the rule. But Cromwell only reaped the usual fruits of guilt; the terror which he inspired, he himself felt; he made innocence tremble, and justice made him tremble; he dreaded the very looks of the people whom he seduced; he sought relief from the remorse which preyed upon his vitals, from vast pro-

jects,

jects, and such indeed as were glorious to his country, but could find none; he was great, but unhappy; renowned, but odious; formidable, but punished; even his glory renders the memory of his crimes immortal, for, as Pope says, he is *damned to everlasting fame.*—

The steadiness, wherewith Europe still perseveres in its system of war, notwithstanding all the lessons of philosophy, notwithstanding the clearest, the most obvious interests, proves only that history is not familiar enough to kings and ministers, and that the present age, which may, with so much reason, boast of superior knowledge, still retains dreadful remains of the general barbarism of preceding ages.

Those who are conversant with history will not be forward to allege, as a proof of the utility of war, the extraordinary scenes which the policy of the present times seems desirous of exhibiting to public view; it is not for us to form a judgment of the events which are before our eyes; let us wait till we see the consequences of them, and let posterity judge.

It appears plainly from the first part of this work, that its object is not merely to put men out of conceit with war, and to recommend peace between nation and nation, and between the citizens of the same state: history shews nations the sources of public happiness, and philosophy may point out, even to individuals, some sources of private happiness. By diffusing an universal spirit of moderation, justice, indulgence, and beneficence; it may extinguish, or at least weaken, in religion, in politics, and in literature, the spirit of party, the rage of sects, every thing, in a word, which occasions wars and animosities, every thing which sets man at variance with his neighbour.

Of all the wars which lay waste humanity, the most horrid, undoubtedly, are religious wars; they are likewise the most absurd, because they are in direct opposition to the spirit of that religion, which they make use of as a pretext. It is persecution which gives rise to them; persecution, which is itself indeed a cowardly and cruel war, made by strength upon weakness, by fanaticism on error and on truth indiscriminately. Its effect, in all ages and in all countries, has ever been, to strengthen the party which it means to destroy, and is, accordingly, no less repugnant to true policy than to religion.

The plan, as well as the object of the second part of my work, is the same as that of the first: the two rival nations are compared in regard to all the different objects of comparison and rivalship—political interests, military operations, internal administration, civil discord, revolutions of every kind, the progress of human reason, &c. The action and re-action of the two nations is observed, measured, and calculated with all possible

poſſible attention; the periods when one nation was ſuperior to the other are carefully marked, and the cauſes of this ſuperiority pointed out: each chapter preſents the reader with a king of France and a king of England compared with, and placed in oppoſition to, each other, in the ſame manner as in the three firſt volumes of the *Rivalſhip of France and England.*

In this continuation, the hiſtorical part begins, properly ſpeaking, in the ſecond chapter only; the firſt, which ſerves for an introduction, being, perhaps, not ſo much an hiſtory, as a treatiſe upon different points of our public law, which, however, are eſſentially connected with the ſubject. Were I to apologize for the didactic dryneſs of this chapter, it might ſeem that I thought the others were much more agreeable and intereſting; I ſhall therefore only beg the reader to give the ſame attention to this firſt chapter, that he gives to unneceſſary diſſertation, and, in general, to every work of diſcuſſion.——

Such is the account which this preacher of peace, this lover of mankind, gives of the plan and object of his work.

ART. VI.

Carſten Niebuhrs Reiſebeſchreibung nach Arabien und andern umliegenden Laendern.—Niebuhr's Voyage to Arabia, and ſome Countries adjacent. 4to. Vol. I. Copenhagen. 1774.

WE have already introduced M. Niebuhr to our Readers, as a traveller, indefatigable in his purſuits, and as a man of candour, modeſty, and judgment. This idea we formed of him when we reviewed his *Deſcription of Arabia* *; and the publication now before us in no reſpect leſſens the good opinion we entertained of him.

In his preface he informs us of the deſign of this voyage, and gives ſome account of his fellow-travellers; but theſe particulars have been mentioned in our former Article to which we have referred: we ſhall, therefore, only add, that we are ſorry to find that the good intentions of this journey were in ſome meaſure fruſtrated by the premature death of all the other members of this travelling ſociety; a misfortune which, as M. Niebuhr obſerves, might perhaps have been prevented, if they had properly guarded againſt catching cold, and had, in due time, adopted the Eaſtern way of living; if they had placed more confidence in one another; and had not, by quarrelling among themſelves, rendered their journey very diſagreeable. This laſt circumſtance is much to be regretted: it affords a very mortifying inſtance of the frailty of human nature; againſt which, EDUCATION and SCIENCE often prove but feeble barriers!

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* See Appendix to the Monthly Review, vol. xlviii. p. 582.

On the 4th of January 1761, our Traveller embarked on board a Daniſh man of war, bound from Copenhagen for Smyrna. Contrary winds kept them for near three months in the North Sea; but in May they arrived at Marſeilles, from whence they proceeded to Malta, and arrived, July 3, at Smyrna. From Smyrna they went to Conſtantinople; and our Author's obſervations on this great metropolis are curious; but many of them are anticipated by former writers. Among the copper-plates which accompany this volume, and which amount to no leſs than 73, a plan of this extenſive city is given, and we have reaſon to think it more exact than any hitherto publiſhed.

In the beginning of September, they ſet out for Egypt; and Mr. de Gahler, the Daniſh Ambaſſador at Conſtantinople, in whoſe houſe they had been lodged, provided them with all the neceſſaries for ſuch a voyage. Sept. 26, they arrived at Alexandria. Mr. Niebuhr's obſervations upon this city are both entertaining and ſenſible.

It is impoſſible, our Author ſays, to determine the extent aſſigned to this city by its firſt founder; for the preſent wall, which is moſtly in ruins, was built by the Saracens. We ſhould have had a plan of this city, if the fear of Arabian robbers, and the ſuperſtition of the Turks, who thought the Author's aſtronomy witchcraft, had not prevented him.

From Alexandria Mr. Niebuhr and his company went to Cairo; and being deſirous of giving a map of the two branches of the river Nile, taken by aſtronomical obſervations, they went by water from Cairo to Damiate and back again, having gone up the other branch from Alexandria to Cairo before. This map is no doubt the beſt that ever was given of this part of Egypt. We here find the names of the towns and villages in Arabic, together with the different pronunciations, as far as the Author could diſtinguiſh them in the language of different people.

Travelling upon the Nile, we are told, is very pleaſant, both ſides of the river being crowded with villages. The houſes, indeed, are but indifferent, being built of bricks dried by the ſun, with flat roofs; but they, together with the pigeon-houſes, which in this country are of a ſingular conſtruction, and the number of date-trees which are intermixed, form a pretty proſpect. Several eminences were ſeen covered with ruins of ancient cities. As to crocodiles, they ſaw none between Raſhid, Cairo, and Damiate. The Egyptians believe that in the Mikkias, the famous ſtandard by which the riſing and falling of the Nile is meaſured, near Cairo, a taliſman is incloſed, which prevents the crocodiles from coming any lower down the river. Many pirates infeſt the Nile: of whoſe daring robberies ſeveral inſtances are related.

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An account of the city and trade of Damiate is given, and alſo a plan, and ſome views. The obſervations on the ſituation of ſome ancient cities in Egypt will, no doubt, be agreeable to the lovers of antiquity. M. Niebuhr relates only what he ſaw himſelf, or heard from people on the ſpot. He found ſtill ſome names which have a reſemblance to thoſe of the ancient cities of *Buſiris*, *Sebennytus*, and *Athribis*. At the diſtance of about eight miles toward the North of Heliopolis, are ſeen the ruins of an ancient city which the Arabs call *Tell el Ibûd*, the hills of the Jews, or *Turbet el Ibûd*, the graves of the Jews; and our Author thinks it highly probable that hereabout the land of Goſhen was ſituated. Mr. Forſkall, one of our Travellers, was told by ſome Arabs, that the Jews croſſed the Red Sea towards the South from *Suez*, near a place now called *Aejn Saejidna Muſa*.

The cities *Cairo*, *Bulak*, *Maſr el atik*, and *Dsjiſe*, are well deſcribed, and the account of the annual inundations of the Nile, and of thoſe experiments by which the Egyptians pretend to foretel the beginning and the increaſe of the overflow, is entertaining.

How little the Jews and the Chriſtians are regarded in this country, may be inferred from the following paſſage, which is corroborated by the teſtimony of all other travellers to Egypt: 'The Jews, the Eaſtern Chriſtians, even the Europeans which live at Cairo, are permitted to ride only on aſſes, and are, moreover, obliged to alight, if they meet a Bey, or any other Mahommedan of diſtinction. Theſe gentlemen never appear in the ſtreet but on horſeback. One of their inſolent attendants walks with a cudgel before them, and calls out to a Chriſtian or Jew whom he meets, mounted, as above, *Enſil!* (alight): and if he is not directly obeyed, the cudgel is exerciſed, without farther ceremony. Some years ago a French merchant was crippled for life, on one of theſe occaſions. Our phyſician was inſulted, becauſe he did not alight ſoon enough. For this reaſon no European can ride out without an attendant who knows all perſons who think themſelves entitled to this honour. I uſed, in the beginning of my ſtay there, to go out with a janiſſary before me, and a ſervant behind; both of whom, being Mahommedans, remained upon their aſſes, when I was obliged to alight. This being more offenſive to me than the reſpect which I was obliged to ſhew to the great people, I, therefore, commonly went on foot.'

The account of the water machines, mills, oil-preſſes, and muſical inſtruments, uſed by the Egyptians, alſo the preparation of *Sal Ammoniac*, and the hatching of eggs in ovens, is drawn up with perſpicuity, and illuſtrated with copper-plates. We find, however, that the mechanical arts have made but little progreſs

in a land which, in ancient times, was viſited, for the purpoſe of inſtruction, by the greateſt philoſophers.

The dreſs of the Eaſtern nations is the ſubject of a long chapter; illuſtrated by no leſs than ſix copper-plates, exhibiting a great variety of head-dreſſes, moſtly of men: for we muſt not expect that our Author ſhould give a ſufficient account of the dreſs of the Eaſtern ladies. He had not ſuch eaſy acceſs to them as Lady Montague, who (in her Letters) is more circumſtantial on this ſubject than any other traveller.

The exerciſes and amuſements of the Eaſtern nations employ a diſtinct chapter. The following is an account of the ſtate of muſic in this part of the world:

'A Turk or Arab, of any rank, would think it a diſgrace in him to underſtand muſic or dancing. Since, therefore, the Great are no judges of muſic, and that thoſe who ſtudy this art are very indifferently paid, it is no wonder that muſic is far from being in that degree of perfection in the Eaſt, to which it is arrived in Europe.

'Neither in Egypt, nor in Arabia, or India, have I found that the art of writing a tune was known: and though I was told in Turkey that ſome great artiſts at Conſtantinople had ſecret marks for this purpoſe, yet have I never found one, even among the derviſhes of the order *Mevlavi*, who are known to be the greateſt muſicians among the Turks, that had any idea of muſical notes. All the Eaſtern ſingers are, however, not equally bad. I have frequently heard Shechs ſinging a paſſage of the Koran, which, on account of the artleſs muſic, where the voice was never *forced*, pleaſed me very much. I was likewiſe at ſome concerts at Bagdad and Conſtantinople, which, though they do not equal ours, might be heard with pleaſure by any European who has not raiſed his expectations too high. Europeans who travel in the Eaſt, ſeldom hear muſic any where elſe but in the ſtreet, and that ſort is poor enough. The evening before we went from Cairo to Damiata, our ſailors ſung ſome love ſongs, in which they compared their dulcineas to cucumbers of Damaſcus; their large black eyes to thoſe of a wild ſhe-goat; and praiſed the beauty of their yellow hands and red nails. Their tunes were ſuch, that the firſt performer ſung one couplet by himſelf, which was repeated by the reſt, in the ſame tune, three, four, or five notes lower; and they kept time by clapping with their hands. The loud and ſhrill voice of the Egyptian female performers, will not be pleaſing to the ear of an European; nor, on the other hand, would our muſic delight an Arab, or a Turk.

The tunes of the Eaſt are ſerious and ſimple; and they require a performer to ſing ſo diſtinctly that every word may be underſtood. At Cairo we had a concert, where ſeveral merchants,

chants, ſome monks, Mr. Baurenfeind, and myſelf played; and when we went away, thinking we had very well performed for this country, we met in the dark an Egyptian who ſung, and another who accompanied him on the flute, which threw one of our ſervants into raptures. We were ſurpriſed at this, and aſked him how he had liked *our* concert? "Your muſic," he anſwered, "is a wild and diſagreeable noiſe, which a ſerious man cannot like." Mr. Baurenfeind and I afterwards played before ſome Arabs of quality who came to viſit us; but, though they would not openly find fault, they thought their own muſic more manly, and, therefore, ſuperior to ours."

To explain what has been ſaid on the ſubject of muſic, the Author has added a copper-plate, repreſenting the muſical inſtruments of the Eaſt.

Dancing is very common in this part of the world, and the Greeks are particularly fond of it; but the women dance only by themſelves. Maſquerades are entirely unknown. A Turk returning from Europe was aſked, what remarkable things he had ſeen among the Chriſtians? He anſwered, At Venice the greater part of the inhabitants turn mad at a certain ſeaſon, and run about in diſguiſe; which madneſs arrives at laſt to ſo high a pitch, that the clergy are obliged to interfere. He added, that among them are great conjurors, who, on a certain day, let the people come into a moſque, where, by ſtrewing a few aſhes upon their heads, they return to their reaſon, and to their buſineſs.

Plays, ſays our Author, will, perhaps, not be expected in this part of the world; but there was a company of ſtrollers at Cairo, conſiſting of Chriſtians, Jews, and Mohammedans, which was certainly the loweſt in its kind. The manners of the Europeans are frequently burleſqued in ſuch plays, as well as in their puppet-ſhews, &c. Monkeys are taught to dance, and, the long looſe Eaſtern dreſs not ſuiting them when they walk upon all fours, they are dreſſed after the European faſhion. Europeans, therefore, are frequently compared to this ſpecies of animals; particularly when they are ſeen in a faſhionable dreſs, without a hat, and with a ſword hanging horizontally, and peeping out through the coat behind, like the tail of a monkey.

A diſſertation on Egyptian antiquities will be, no doubt, very entertaining to thoſe who love reſearches of this kind. The pyramids, thoſe monuments of ancient folly, are deſcribed here with mathematical exactneſs, and the antiquary will certainly meet with ſufficient materials for ſpeculation: he will find no leſs than 13 copper-plates full of hieroglyphics, beſide a great many inſcriptions in Arabic. We muſt refer the curious to

the book itſelf for this chapter, which will not eaſily admit of extracts.

From Cairo they ſet out, in Auguſt 1762, for Suez, and Mount Sinai. The detail of this journey is intereſting, and may prove uſeful to thoſe who ſhall travel this way hereafter. The diſtance from Cairo to Suez is about 96 Engliſh miles, and the latitude of Suez 29° 17′ N. At their arrival at Suez, of which place a circumſtantial account is given, they inquired after a mountain which is become famous in Europe, under the name of *Djäbbel el Mokátteb*; but nobody knew any thing of it. At laſt, when they ſaid there were inſcriptions on this mountain, an Arabian Sheeh was introduced, who ſaid that he knew ſuch a mountain, and ſince he was informed before-hand that they called it *Djäbbel el Mokátteb*, he aſſured them it was the very ſame, and that it went in his country under that name. Mr. Niebuhr and Mr. Von Haven, therefore, ſet out upon this expedition with their guides, and they travelled now in the ſame deſert where Moſes and the Iſraelites had travelled for ſo many years. At laſt they arrived at the mountain, where they expected to ſee theſe famous inſcriptions upon the rocks; but they were ſurpriſed to find, inſtead thereof, in the midſt of this deſert, an Egyptian burying-ground, conſiſting of a great number of ſtones from five to ſeven feet in length, and a foot and a half in breadth, full of hieroglyphical inſcriptions, which, poſſibly, could be nothing elſe but tomb-ſtones. Some of them ſtood perpendicular, and a great many were fallen on the ground. M. Niebuhr, though, in our opinion, with ſome improbability *, thinks this to be the *Kibroth Hattavah*, Num. xi. 35, or the Mount *Hor*, Num. xxxiii. 38. He has copied the greater part of the inſcriptions of three ſtones, which are given upon copper-plates. When they had ſeen this place (which, however, cannot be that famous mountain of inſcriptions, *Djäbbel el Mokátteb*, of which ſo much has been talked, and which the late Biſhop Clayton was ſo deſirous to find out, that he offered 500 l. towards an Arabian voyage for ſuch a purpoſe) they went to Mount Sinai, of which, beſide a deſcription, we are preſented with a plan and two perſpective views. Returning to Suez, they paſſed the Arabian gulph, or Red Sea. This

* When we had finiſhed our review of this work, we happened to meet with the 8th volume of *the Oriental and Exegetical Library* of Profeſſor Michaelis of Göttingen, which he publiſhes in German in the form of a journal; wherein he thinks that this burying-place is the ſame of which Diodorus Siculus, book i. chap. xvii. ſpeaks in doubtful terms: his obſervations are very curious, and his conjectures probable. We ſhould willingly tranſlate them for the entertainment of our Readers; but we are in want of room.

paſſage,

paſſage, being ſomewhat remarkable, we ſhall tranſlate the account in our Author's own words:

'We returned on the 25th to Suez.—Our guides, who could be no ſtrangers to the tide in the Arabian gulph, ſince it was part of their buſineſs to fetch water for the inhabitants of Suez from the Well of Naba, had told us that we ſhould be obliged to wait, perhaps, a few hours on this ſide of the gulph, oppoſite Suez, if we did not chooſe to take a great round about the extremity of the ſea, or would not croſs it in a boat. But the tide being not yet very high at our arrival, we went through an arm of the ſea towards the North of Suez, croſſing over two iſlands, towards the ruins of Kolſum, which are, like Suez, ſituated on the ſea-ſhore. Mr. Von Haven and I were upon dromedaries, and the Arabs on foot. The water hardly reached the knees of the Arabs.—I do not remember to have read of any European travellers croſſing this ſea on foot. When they returned from Mount Sinai, they found, perhaps, high water, and had not patience to ſtay a few hours longer in the deſert, when they could ſo eaſily croſs over in a boat: for when the water is ſo high that people on foot cannot paſs, near Kolſum, boats will put off from Suez as ſoon as they ſee travellers from Mount Sinai, or Arabs who bring water from the well of Naba.'

The breadth of the Red Sea near Suez, Mr. Niebuhr found to be 2250 feet. Some iſlands at the time of high water are entirely covered, others never.

From Suez our Travellers went by ſea to *Dsjidda*. The art of navigation ſeems to have made no great progreſs among the Arabs. They were afraid of loſing ſight of land, and the captain of the ſhip had laid a great load-ſtone between his two compaſſes, as he thought, to ſtrengthen them. Nor is the ſkill of the Mohammedans in aſtronomy much greater. An eclipſe of the ſun, which happened during this voyage, being preciſely foretold by our Travellers, the Turks looked upon them as extraordinary men, and in particular as great phyſicians; and almoſt every one aſked their advice concerning ſome bodily complaint, real or imaginary.

The bigotry of the Mohammedans made our Author and his friends fearful of being ill uſed by the people of Dsjidda, ſince they were now nearer the holy ground where thier prophet was born; but recommendations to ſome of the magiſtrates, who were lovers of aſtronomy, procured them a very hoſpitable reception.

During this ſtay at Dsjidda, Mr. Niebuhr was an eye-witneſs of what has been doubted by Pocock † and others. Some

† Deſcription of the Eaſt, vol. i. book iv. chap. ix.

Arabs, that were good ſwimmers, tied a bundle of ſea-weeds upon their head, and when they perceived a duck upon the water, they dived towards it, and the bird, fearing nothing from the weeds, was caught by the legs and carried off. We remember to have read that the ſame is practiſed among the Chineſe, who ſcoop a calibaſh or large gourd, and fit it to the head, leaving proper apertures for ſight and reſpiration. The ducks, which are fond of this kind of fruit, and are accuſtomed to ſee it floating in the fens, make up to the gourd, and the very inſtant they go to peck at it, the ſwimmer ſeizes them by the feet.

After ſome ſtay which the Travellers had made at Dsjidda, they ſet ſail, in the moſt wretched ſhip we ever heard of, to Loheja. During this voyage M. Niebuhr made a number of obſervations concerning different latitudes. Being arrived at Loheja, they found the *Dola*, or *Emir*, of this city, a man of great civility, and a lover of the ſciences. He was a black, from Africa, and his merits had raiſed him to this dignity. They were received in a very polite and friendly manner. Mr. Forſkal ſhewed to the Emir and other great people, who were preſent at the landing of their baggage at the cuſtom-houſe, ſome objects under a microſcope, which produced great aſtoniſhment; particularly a magnified louſe: a cuſtom-houſe officer, who had procured the inſect, when he was called to ſee it, proteſted that it was no Arabian louſe, but was changed for an European one. Nothing, however, terrified them more than Mr. Niebuhr's teleſcope, which preſented all objects inverted. He ſhewed them a woman paſſing at a diſtance, and they were amazed to ſee her walking, feet upwards, without her cloaths falling downwards: and on all occaſions they called out, *Allah Akbar!* "Great is God!"

Our Europeans got into great repute at Loheja. M. Cramer, the phyſician became famous by means of a vomit which cured a man of ſome eminence. An Emir, hereupon, ſent his horſe to M. Cramer, and he thinking it was brought to fetch him, was going to mount it; but he was told the horſe was ill, and ſent to be cured: luckily, an European ſervant, who had been ſome years an huſſar, and underſtood a little of farriery, cured the horſe, and the huſſar was afterwards applied to by various ſick people. Several old rich Arabs offered M. Cramer handſome ſums if he could ſtrengthen and qualify them to deprive ſome young female ſlaves of their innocence; but the Doctor's ſkill was to no purpoſe.

The women at Loheja wear, in the ſtreets, a long veil; and they hide their faces ſo much, that hardly an eye is viſible. But they are not ſo overſcrupulous as to refuſe to lift their veil, when they are unobſerved by any byeſtanders, and particularly

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to ſtrangers. This happened to Mr. Baurenfeind, the painter, who has given a drawing of the lady who ſhewed herſelf to him.

From *Lobeja* they went to *Beit el fakih*.—It being the deſign of the Author to give a map of Arabia, at leaſt of that part through which he travelled, as exactly as poſſible, he very ingeniouſly contrived to calculate the diſtances of the places; but for particulars we muſt refer to the book, and the map annexed. He has even marked down all the coffee-huts for the convenience of travellers. Theſe coffee-huts (Arab. *Mokeija*) are poor miſerable erections, where hardly any furniture is to be ſeen, and where *Kahwe*, or rather *Kiſher* (a beverage made of the ſhell wherein the coffee grows) is ſold in large earthen cups. Freſh water is, likewiſe, to be had, which is all the accommodation a traveller has to expect.

From *Beit el fakih* our Author and his friends made ſeveral excurſions into the country, and viſited ſome places which are mentioned by Abulfeda. Many of them lie now almoſt in ruins. Zebid, which is alſo ſpoken of by Abulfeda, has loſt a great deal of its former luſtre: but there is ſtill a famous univerſity in this city, where young Mohammedans of the ſect of Súnni, are inſtructed in the ſciences, known among the followers of Mohammed.

The proſpects from the mountains, where the coffee grows, are very romantic. Several of them are drawn by M. Baurenfeind, and given among the engravings.

The coffee plantations are raiſed one above another, and are watered by ſome large *birkets* or ciſterns, upon the higheſt part of the plantation. The Travellers ſtayed one night in a village called *Bulgoſe*, where the people proved civil and ſocial. Several young women and girls came to ſee them, and appeared not to be under that reſtraint which is ſeen among Mohammedan women who live in towns. Their faces were uncovered, and they ſpoke freely with our Travellers. The painter drew the picture of a girl who fetched water; which is given among the prints.

Not far from a place called *Oude*, Mr. Forſkal found a balſam tree, in full bloſſom; and it proved to be the true balſam of Mekke. He wrote a letter about it to the celebrated Linnæus, who inſerted it in a diſſertation under the title of *Opobalſamum declaratum*. The Arabs call this tree, which is there very common, *Abu ſhaem*, and uſe it only as a kind of frankincenſe.

After a pretty long ſtay at *Beit el fakih* the Travellers went to *Mocha*. At *Mayſhid*, which is upon the road to *Mocha*, they found two families at war; which, in this country, is neither uncommon, nor does it in the leaſt affect the public peace: for

for if an Arab kills another of a different family, the friends of the deceaſed can either demand a ſum of money of the other family, or they can inſiſt that the murderer may be delivered up to them to ſuffer death; or they can revenge themſelves by a challenge for a duel; in which caſe the family of that perſon who committed the murder is to pay about 40 l. ſterling to the magiſtrates. This was the caſe in the preſent inſtance; for M. Niebuhr heard that the family of the murdered had challenged the other, upon which a duel was fought, in which the latter proved again victorious. He met one of the laſt-mentioned party in a coffee-hut, with a great cudgel in his hand, who ſaid he was not ſorry for the two deaths that had happened, ſince it was an affair of honour; but he was ſorry that the family had twice been obliged to pay 40 l.

At the entrance of *Mocha* they were ill treated, through the treachery of an Arabian Jew, to whom they were recommended. At this place (in May, 1763) died the firſt of this travelling party, M. Von Haven. He was not at all ſatisfied with the journey, and would not conform to the manner of living which the country and the climate required. He was, as we are told, a man well ſkilled in the Eaſtern languages; but his diſpoſition ſeems to have been not very amiable.

The Governor of Mocha gave them a great deal of trouble. He not only extorted from them 90 ducats, but he detained them beyond their limited time, under various pretences: one of which was, to cure his Excellency's ſore leg. At laſt they got leave to go to Taás, from whence they intended to proceed to Sanâ (the capital of Arabia Felix) where the Imâm*, or Prince, reſides. The vexation which they met with at Mocha, was nothing in compariſon to what they experienced at Taás. The Governor of this place cauſed them an infinite deal of uneaſineſs. M. Forſkal, who had conceived great hopes of botanizing upon the mountain of *Sabber*, of which the Arabs ſay that all the herbs of the whole globe grow there, was, to his great grief, only permitted to ſee the mountain at a diſtance, on account of ſome diſputes between the Governor and the Shechs of the mountain. It is highly probable that this

* M. Niebuhr ſpeaks of Sanâ as the conſtant reſidence of the Imâm. We ſuppoſe, therefore, that Mr. Sale, in his preliminary diſcourſe to his tranſlation of the Koran, was miſled by the authority of a French publication, *Voyage de l'Arabie heureuſe*, when he ſays, "The metropolis of *Yamen* is *Sanaa*, a very ancient city, in former times called *Oſal*, and much celebrated for its delightful ſituation; but the Prince at preſent reſides about five leagues Northwards from thence, at a place no leſs pleaſant, called *Hiſn al Mawâheb*, or the Caſtle of Delights." Perhaps this is a palace which he uſes for a temporary reſidence.

vexation

vexation cauſed the death of Forſkal; for when he went away from *Teâs*, to go to *Sanâ*, he found himſelf indiſpoſed, and died a few days after, in July, 1763, at *Jerim*. The loſs of this worthy and learned man is much to be lamented.

In the way to Sanâ, our Travellers found, at *Damâr*, an Arabian univerſity of the Mohammedan ſect of Zeidi. It was ſaid that 500 ſtudents were taught here to read, and to explain the Koran. A little condeſcenſion, and leſs arrogance in M. Cramer, would have prevented the young ſtudents from behaving, as they did, rather rudely to the Europeans, whom they were deſirous to ſee; and we ſhould not have been deprived of an intereſting account of the ſtate of this Arabian univerſity.

The reception the Travellers met with at Sanâ was very kind. *Fakih Achmet*, the Vizir or Prime Miniſter of the Imâm, bore a very good character. He had previouſly hired a houſe for them, with a garden, which furniſhed both fine fruit and agreeable ſhade. M. Niebuhr gives the following deſcription of the audience which the Imâm gave them:

'July 19, we received a meſſage that we were to wait on the *Imâm*. The ſecretary of *Fakih Achmet* conducted us to the palace *Buſtân el Metwôkkel*; and as we believed the Imâm would ſee us in the preſence of ſome of his ſervants only, we were not a little aſtoniſhed to ſee the great preparations that were made. The ſquare was ſo full of horſes and people, that it would have been difficult for us to paſs through them, if *Nakib Gheir Alláh*, formerly a ſlave, but now Maſter of the Horſe to the Imâm, had not made room for us with a great cudgel in his hand. The levee room was a large ſquare building, arched. In the midſt of it were ſome fountains, with a large baſon, in which the water roſe about 14 feet. Behind the baſon was a double aſcent; on the higheſt of which the throne of the Imâm (very rich and elegant) was erected. The floor, round about the throne, as well as the baſon, was covered with fine Perſian carpets. The Imâm was ſeated upon the throne, croſs-legged, in the Eaſtern manner, dreſſed in a light green gown with long ſleeves, after the Arabian faſhion. He had on each ſide of the breaſt a long golden bow, and a large white turban on his head. At his right hand ſtood his ſons, and at his left his brothers. Before him ſtood his miniſter *Fakih Achmet*. We were upon the firſt aſcent, and conſequently lower than the *Fakih*. On both ſides of the hall, below the ſons and brothers of the Imâm, down to the door, ſtood a number of the Arabian chiefs, &c.

'We were conducted directly up to the Imâm, to kiſs his right hand, outſide and inſide, and alſo his gown, upon his knee. The firſt and the laſt, the Mohammedan princes permit very eaſily;

eaſily; but it is an extraordinary favour, if they offer a ſtranger the inſide of their hand to be kiſſed. Through the whole hall, the ſtricteſt ſilence was obſerved; but as ſoon as any of us touched the hand of the Imâm, a herald audibly pronounced ſome words which ſignified, "God ſave the Imâm." As ſoon as the herald ſtopped, all that were preſent loudly repeated the words.

'The language ſpoken at Sanâ is very different from that on the mountains, and this again differs from that in Tehâma. As we ſpoke the laſt only, and very imperfectly too, we made our attendant from Mocha, who was uſed to our way of ſpeaking, our interpreter. *Fakih Achmet*, who had been a long while in Tehâma, and had learned the language ſpoken there, ſerved as an interpreter to the Imâm; for when theſe two were ſpeaking together, I was hardly able to underſtand a word; and our ſervant, who was born at Mocha, aſſured us that he ſeldom underſtood all that the Imâm ſaid. Being obliged to ſpeak before a large aſſembly, and by means of an interpreter, our converſation was but ſhort. We did not think proper to inform him that we were come ſo far only to get more knowledge of the country; but as we were, in ſome reſpects, obliged to give a reaſon why we were come, we told the Imâm that we had paſſed the Arabian gulph, becauſe this was our nigheſt way from Europe to the Daniſh ſettlements in the Eaſt-Indies. We did not forget to ſay, that we had heard every where of the juſtice and ſafety which was to be met with in the dominions of the Imâm, and that this made us wiſh, before we departed with the laſt Engliſh ſhip to the Eaſt-Indies, to ſee more of the empire, that we might be eye-witneſſes of the praiſe it deſerved. The Imâm anſwered, that we were welcome to his dominions, and at liberty to ſtay as long as we pleaſed, or our buſineſs would permit. After a few other queſtions and anſwers, we took leave by kiſſing the Imâm's hand, and the herald, together with the aſſembly, called out, God preſerve the Imâm many years. We went down the long hall, and departed without any farther ceremony.' This audience is repreſented on a copper-plate.

Before our Travellers left Sanâ they had a private audience of the Imâm, at one of his palaces in the country, where they ſhewed him their microſcopes, teleſcopes, compaſſes, printed Arabian books, maps, prints, &c. He ſeemed to be much pleaſed, and aſked ſeveral very ſenſible queſtions. *Fakih Achmet* was as well acquainted with the ſituation of the European countries, and the proportion of power they bear to one another, as could be expected of a man who had never ſeen a map; for geography has made little progreſs among the Arabs, and moſt of them imagine that Europe lies towards the South of Arabia, ſince the European ſhips come from that quarter.

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By the deſcription M. Niebuhr gives of Sanâ, its ſituation is agreeable, the country fertile, abounding with fruits, particularly grapes. The Mohammedan law prohibiting the uſe of wine, the Arabs dry the grapes for raiſins. Some Jews, however, make wine, but they muſt do it with great precaution for fear of the Mohammedans.

The Imâm diſmiſſed our Travellers, who wanted to return to Mocha, with great civility, and ſent them ſome preſents. They arrived at Mocha in the month of Auguſt. M. Niebuhr gives a ſhort account of the origin and trade of this place, which he thinks is not much above 500 years old.

In Auguſt, 1763, the remainder of this little company of Travellers went on board a ſhip belonging to our Eaſt-India Company, which was returning to Bombay. During this voyage M. Baurenfeind, and the European ſervant, died. Only M. Niebuhr and M. Cramer, the phyſician, were now left; and the latter died ſoon after his arrival at Bombay.

When M. Niebuhr paſſed the ſtreights between Arabia and Africa, called *Bâb el Mandeb* (or as it is called in ſome of our maps, *Bab al Mandab*) he found the latitude 12° 38′ N. which we think the moſt exact. They arrived on the 11th of September at Bombay.

Our Author gives an account of a ſociety of learned gentlemen that were, almoſt at the ſame time, ſent into the Eaſt by the King of Sardinia. But diſputes ariſing between them at Alexandria, they were ordered to return to Europe: except one Mr. Donati, who was to continue the journey. He is deſcribed as a man in all reſpects qualified for ſuch a purpoſe, being both a good botaniſt and antiquary: but he died in India. M. Niebuhr thinks it was not known at Turin in the year 1772, what was become of him and his papers, which he had delivered to ſome Carmelite Monks, to be ſent from Goa to Italy. We remember, however, to have heard that M. Donati's manuſcripts, in two quarto volumes, arrived ſafe at Turin in 1763.

This firſt volume concludes with tables of obſervations of the weather, by means of Farenheit's thermometer.

Though we could have offered ſome critical ſtrictures upon ſeveral paſſages of this voyage, we have declined it, ſince M. Niebuhr, upon the whole, has acquitted himſelf to our ſatisfaction. It is true, there are many things related with great prolixity, which are well known, and ſome againſt which exceptions might be made; but, notwithſtanding this, there is no doubt that the preſent work will be ſerviceable to the learned, in explaining difficult paſſages of ancient writers, ſacred and profane. The antiquary, the geographer, the aſtronomer, will find himſelf, in many reſpects, obliged to M. Niebuhr. And

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since he went in the capacity of a mathematician only, having been educated for the army, he surely deserves to be indulged and commended for having done more than could be reasonably expected from him. His candour, and that vein of sincerity and honesty which runs through the whole work, may, at least, serve as a pattern for other travellers, who may think it proper to communicate their observations to the world.

N. B. Since we drew up this article, from the original German, we have seen a French translation of M. Niebuhr's work, in 4to. Amsterdam. 1776; with all the plates;—which are inferior to the German originals.

ART. VII.

KRISTNI-SAGA, *sive Historia religionis Christianae in Islandiam introductæ; nec non* Pattr af Ifleifi Biscupi, *sive Narratio de Isleifo episcopo, ex Manuscriptis legati Magnæani, cum Interpretatione Latina, Notis, Chronologia, Tabulis Genealogicis, et Indicibus tam rerum quam verborum.*—An History of the first Introduction of the Christian Religion into Iceland, together with an Account of Bishop Isleif, &c. 8vo. Copenhagen. 1773.

ARNAS MAGNAEUS, late Professor of Northern Antiquities in the university of Copenhagen, bequeathed his numerous library of manuscripts, relating to northern history, to the university, together with a handsome legacy to defray the expences of publishing the greater and more valuable part of these manuscripts. By an order of the King of Denmark, in 1772, these publications began, under the direction of some learned trustees, and the manuscripts which hitherto have appeared, do honour to the learning and the care of those who were concerned in publishing them.

Magnaeus was a native of Iceland, and probably it is owing to this circumstance that the manuscripts chiefly relate to the history of his own country. We are here presented with an ecclesiastical history of Iceland, from the year 981 to 1121. The original text, from the records in the language of Iceland, is printed in Roman characters, and on the opposite side we have a literal translation into Latin.

It is not the first time that this history of the establishment of Christianity in Iceland has been published. Thorlac, Bishop of Skalahollt, gave an edition of it, without an interpretation, toward the end of the last century.

The work itself, interesting as it may appear to those who are curious in Northern antiquities, has, in our opinion, very little value. Like most other old ecclesiastical chronicles, it abounds with fictitious miracles, which no man of sense can believe. The character of Thangbrand, who may be stiled the Apostle of the Icelanders, is a disgrace to his profession. The means which were used to introduce Christianity were, in many

many inſtances, inconſiſtent with the doctrine of its founder. What ſort of teachers, and particularly what ſort of caſuiſts theſe apoſtles of Iceland muſt have been, may be gueſſed from the following paſſage: 'Theorgeir (one of thoſe who were employed in converting this people to Chriſtianity) ordered that all ſhould be baptized and worſhip one God only. As for the old cuſtom of expoſing their newborn children, and of eating horſe fleſh, they were at liberty to keep to it: (as if the immorality of expoſing their children, and the cuſtom of eating horſe's fleſh had been of equal importance.) They might offer ſacrifices to their former idols, if they pleaſed, in private, but they ſhould be puniſhed if they did it before witneſſes.' Was ever the old and ſtill prevailing principle, *de occultis eccleſia non judicat*, better, and more literally, applied?

The life of Iſleif, Biſhop of Skalaholt, contains nothing remarkable. The greater part of it is taken up with an account of his marriage; and informs us of nothing elſe, but that the ſimplicity and innocence of thoſe times was very different from what we ſee in our days.

The Editors have added, beſides ſome ſhorter notes placed under the text, two diſſertations, to explain two difficult paſſages. The firſt gives an account of the Berſeki: a kind of bruiſers, in ancient times, who were ſeized, by intervals, with the wildeſt *furor*; during which they plunged themſelves into the greateſt dangers, and committed the moſt horrid outrages. They are frequently mentioned in the monuments of Northern antiquity. Theſe fits of madneſs, which ſeized them on a ſudden, were ſoon over; but, during ſuch a paroxyſm, their ſtrength is ſaid to have been more than human; and that not even fire, if we can believe it, nor any weapon, could hurt them. It has been a point of diſpute, whether this was owing to madneſs or witchcraft; but, without offending truth or charity, we ſhould readily pronounce theſe *Berſeki* to have been groſs impoſtors.

The ſecond diſſertation is intended to determine the value of *hundred ſylfurs* or *centenarius argenti*. The matter, which is here diſcuſſed with great learning, is in reality of very little conſequence. Moſt antiquaries calculate it to be about twenty ounces of ſilver.

Beſide the index, a chronology of the moſt memorable events, mentioned in this eccleſiaſtical hiſtory, is added; which, as we have reaſon to think, is not in every reſpect to be depended upon. The ſame, perhaps, may be ſaid of the ten genealogical tables which are annexed to this chronology. They have afforded us, indeed, very little entertainment; but they may be acceptable to the great people of Iceland, if they are as proud of their anceſtors as ſome of the German nobility.

The

The moſt valuable and uſeful part of the book is the little dictionary, which contains the Icelandic words that occur in the *Chriſtni-ſaga*, and in the life of the Biſhop Iſleif. Thoſe who are fond of reſearches concerning Northern languages, will here find an ample field for amuſement and learned inquiry; and on this account the work merits our recommendation.

ART. VIII.

ISLANDS LANDNAMABOK: *hoc eſt, Liber originum Iſlandiae. Verſione Latina, lectionibus variantibus, et Rerum, Perſonarum, Locorum, nec non Vocum rariſſimarum indicibus illuſtratus. Ex Manuſcriptis Legati Magnaeani.*—An Account of the Firſt Inhabitants of Iceland, &c. Copenhagen. 4to. 1774.

IT is very well known that the inhabitants of Iceland are a colony from Norway, which ſettled there towards the latter part of the ninth century. The Icelanders have been particularly careful in preſerving the hiſtory of their country. They have, partly by tradition, or by poetical compoſitions, (learnt by heart) or by writing, recorded not only the moſt remarkable events of their colony, but have even in many families, preſerved a genealogy, down from their firſt anceſtors who ſettled in Iceland. The length of their winter nights, (which in the depth of that ſeaſon, is not leſs than 24 hours,) affords, perhaps, one of the chief reaſons for this. When they were ſitting at the fire-ſide with their family, they did not know how to paſs time better, than by converſing about things relative to the hiſtory of their own country; and as Iceland has not been deſtitute of learned and ingenious men, it is no wonder (with ſo much time for lucubrations,) that we meet with many old manuſcripts, relating to the hiſtory of that country; many of which are mentioned in the learned preface to the book before us.

Theſe *origines Iſlandicae* were compiled from ſeveral old manuſcripts, in the beginning of the twelfth century; but they were corrected, and rendered more complete, in the thirteenth. They appeared in print for the firſt time in 1688, when, as hath been mentioned in the foregoing article, the *Chriſtni-ſaga* was publiſhed by Thorlac, biſhop of Skalaholt. This new edition, however, for which we are indebted to the ſame learned truſtees of the Arnaean legacy, is by far preferable to the former. We find here an exact copy, from the beſt old manuſcripts, compared with others in regard to various readings. A Latin tranſlation is ſo adapted, that not only the meaning of the ſentence, but even the genius and idioms of the Icelandic language are, as far as was poſſible, expreſſed. The little poems which now and then occur, are rendered into Latin in the text, and afterwards, at the end of the book

are

are more particularly explained, to make the character of this poetry better understood. Different indexes of the names of the persons and places, together with the most remarkable things, mentioned in the book, are added. We are likewise presented with a small dictionary, where the most difficult poetical words and phrases are explained. The author of this last addition deserves the particular thanks of those who study with exactness the genius of the northern languages.

The book itself, its antiquity excepted, appears to us of no importance. We meet with no history that is connected, none that is interesting. The greatest part consists of genealogies, unknown names, and trifling anecdotes of some families, or of private men. The whole is divided into five books, and each book into chapters; and the compiler seems to have imitated the style of the Bible, for a great many of the chapters begin in this manner: There was a man, whose name was —a son of ——, &c.

We can say very little in praise of the poetry which is here and there intermixed; but we shall transcribe a few lines as a specimen. They were founded on the following circumstance: One Asmund left his wife Thora, and lived at Oxla. When he died, his old faithful servant would not outlive his master, but killed himself; and both were laid in an old boat, and buried together. The pride of the deceased master, however, would not suffer the honest servant to lie with him in the same boat. He, therefore, appeared to his wife, one night, and complained of the servant; on which she ordered that he should be taken out, and interred separately, and the following verses were, as the historian tells us, heard, issuing out of the grave:

Einn byggi ec stod steina
Stafnrums at áls brafne
Erat of þegn á þiliom
Þraung by ec á mar raunga,
Rum er bödvitrum betra
Brimdyri kna ec styra.
Lifa man þat med lofdom
Lengur enn illt of gengi.

I alone am to inhabit the tomb,
Within the boat there is a useless servant;
And the room within the boat is too narrow.
A warrior should have a better place;
For I can govern a boat myself.
Men will long remember this,
If the complaint is not removed.

Art. IX.

Hiſtoire Naturelle, &c.—The Natural Hiſtory of Birds. By M. de Buffon. Vol. III. 4to. Paris. 1775.

IN announcing this Work on its firſt publication, one of our foreign Aſſociates has informed our Readers of the part which M. de Guenau de Montbeillard has had in the compoſition of the ſecond volume, as well as of the preſent. [See M. Rev. May 1775, page 437.] The undertaking is, no doubt, ſufficiently vaſt to require the united induſtry and talents of many individuals. In availing himſelf of the aſſiſtance of M. de Montbeillard, M. de Buffon appears to have adopted an Aſſociate worthy of him—*Similem & Secundum.*

In the preſent Volume, which is the eighteenth of the *General Hiſtory*, different ſpecies of *European* birds are firſt deſcribed, pretty much at length. This deſcription is immediately followed by a more compendious account of the various *foreign* birds that are moſt nearly allied to them. We ſhall preſent our Readers with a ſketch copied from each of our two Naturaliſts; in which we ſhall take the liberty of occaſionally tranſlating, or abridging, in ſuch a manner as beſt ſuits the nature and genius of our own work. As the firſt in order, we ſhall begin with one of M. de Montbeillard's articles; and ſhall ſelect that in which he gives us the Natural Hiſtory of the *Raven.*

This bird, ſays M. de Guenau de Montbeillard, has been famous in all ages; but its ill name has been as extenſive as its fame: probably becauſe it has been confounded with other ſpecies reſembling it, whoſe bad qualities have been imputed to it in the lump. It has been conſidered as the vileſt of the birds of prey; feeding on carrion and garbage, or, if enabled to glut itſelf with the fleſh of living animals, attacking the moſt uſeleſs or defenceleſs, ſuch as lambs, leverets, &c.—What renders its ferocity ſtill more odious is, that it is not the effect of neceſſity, but of a cool preference for blood and ſlaughter; for nature, it ſeems, has formed it capable of living on all kinds of fruits, grains, inſects, and even dead fiſhes; ſo that no other animal better deſerves the title of *omnivorous.*

From our Author we next learn, that the univerſality, and the voracity of the raven's appetite, have given occaſion to contradictory ordinances with relation to it, in different parts of the world. In rich and populous countries, it has been taken under the protection of the laws, ſeemingly as an univerſal *ſcavenger*, clearing away, gratis, the filth and impurities with which a rich and well peopled country naturally abounds; whereas in the Iſle of Faro, and on the *rock* of Malta, a price has been ſet upon its head, as on a gueſt too expenſive to be maintained on a naked and barren ſoil.

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It is not wonderful, ſays the Author, that this bird ſhould, in all ages, have been looked upon as an object of horror and diſguſt, when we conſider its diſmal plumage; its note ſtill more diſmal, though weak when compared with its ſize; its ignoble carriage, its ſavage aſpect, and its whole body breathing infection. Its fleſh was forbid to the Jews; and even the Savages refuſe to eat it. It has been every where ranked among the birds of evil omen, and even grave hiſtorians have conſidered it as poſſeſſed of the faculty of foreſeeing ſiniſter events. All its knowledge of the future, however, conſiſts, as does that of the other inhabitants of the air, in being better acquainted than ourſelves with the element in which it lives; in being more ſuſceptible of its fainteſt impreſſions; in foreſeeing its leaſt changes; and in announcing them by certain peculiar cries and actions, which are in it, the natural conſequence of theſe changes. The deſire of knowing future events is an ancient diſeaſe of the human mind. In the days of the *Aruſpices*, the raven could not fail of being a moſt intereſting perſonage. All its actions were ſtudied, as well as every circumſtance attending its flight, and the ſmalleſt differences in its voice; of which 64 diſtinct inflections were aſcertained, without reckoning other differences, too minute and delicate to be juſtly eſtimated. Each of theſe had its determinate ſignification. Pliny who, the Author ſays, was neither inclined to ſuperſtition nor quackery, has nevertheleſs taken care to tranſmit to us the knowledge of one of its particular cries, which carried with it the moſt diſaſtrous ſignification. Human folly has even been carried ſo far, as to induce ſome to eat the heart and entrails of the raven, in expectation of acquiring from thence the gift of prophecy.

The Author, after relating many other particulars concerning the phyſical and moral qualities of ravens, treats of their loves. Each male, he obſerves, has its female, to which it remains attached for many years together. Theſe birds, ſo odious and diſguſting in our eyes, are capable of inſpiring each other with a mutual and conſtant love. Their amorous intercourſe is preceded by a love-ſong, and a variety of endearments. '*Ils ſavent auſſi l'exprimer comme la tourterelle par des* careſſes graduées, *& ſemblent connoitre les* nuances des preludes, *& la* volupté des details.'—The *groſſiereté* of our language does not enable us to tranſfuſe the *legereté* and the ſentimentality of this paſſage into a tranſlation.

One of the moſt ſingular particularities in this bird, is the duration of its life. Without attributing to it the extreme length of days which Heſiod allows it, the Author obſerves, that there is ſufficient evidence, that it ſometimes lives a century or more; for that many ravens, in various parts of France, have been known to have attained that age.

The wings of the raven are very long, and accordingly it flies to great heights. It is not ſurpriſing, ſays the Author, that they have been ſeen, during a thunder-ſtorm, carrying fire in their beaks. This fire, he adds, is undoubtedly that of lightning, or a luminous pencil fixed on the point of their beak, and formed of the electric matter, which is well known to occupy the upper regions of the atmoſphere, during a thunder-ſtorm. To ſome obſervation of this kind the eagle poſſibly owes the title which has been given it of *Miniſter fulminis*; for there are few fables that are not founded on fact. The Author does not ſhow his knowledge of electricity by this obſervation. An eagle, or other bird, flying, and *inſulated*, (as of courſe it muſt be) in a part of the atmoſphere replete with electric matter, would not have a luminous pencil at its beak; nor, if it had, is there reaſon to think that it would be viſible to a ſpectator on the earth.

M. de Montbeillard's labours extend to the 444th page of this Volume, where he is ſucceeded by M. de Buffon. From the few articles which he has furniſhed, we cannot make a better choice than by ſelecting that relating to the *houſe ſparrow*; extracting and collecting, as in the preceding account, into one point of view, ſome of the more conſpicuous or entertaining particulars contained in the deſcription.

The houſe ſparrow does not appear to be one of M. de Buffon's favourites. On the contrary, he ſeems ſometimes to forget the impartiality of an hiſtorian, and rather ſatirizes than deſcribes his ſubject. His deſcription, with reſpect to the moral character of this bird, is, in many parts of it, a rank invective. Perhaps we may diſcover in the following abſtract, ſome of the grounds of M. de Buffon's irritability on this head.

The ſpecies of the houſe ſparrow, including its varieties, appears to be ſpread over a very great part of the earth; at leaſt in our continent, it is diſpoſed from the North to the South, from Sweden as far as Egypt, Senegal, &c. But whatever country it inhabits, it is never to be found in deſert places, or at a diſtance from the habitations of men. It has been remarked, that ſparrows ſwarm more in cities than in villages; and that they are not to be ſeen at farm-houſes in the middle of foreſts. They follow ſociety, to live at its expence; and as they are idle and gluttonous, they riot on the goods of others, and on proviſions ready prepared. Our barns and granaries, our poultry-yards, our dove-cotes, all places, in ſhort, where we hoard up or ſcatter corn, are the places which they frequent through preference. And as they are as voracious as they are numerous, they never fail to do more miſchief than their whole ſpecies is worth: for their feathers are of no uſe; their fleſh is not

not good to eat; their voice lacerates the ear; their familiarity and petulance are incommodious:—in ſhort, they are of that kind of gentry that may be met with every where, and that one wiſhes to be rid of; and are ſo well calculated to put us in ill-humour, that, in ſome countries, particularly in Germany, [and in England, too] they have been proſcribed, and a price ſet upon their heads.

No ſenſible diminution, however, of the ſpecies is, it ſeems, to be expected from proſcriptions, or indeed any other modes of dealing with theſe gentry. They breed thrice in the year, and lay ſix or ſeven eggs each time. If you deſtroy their neſts, in twenty-four hours they complete a new one. If you demoliſh their eggs, within a week they lay afreſh. It is impoſſible to conquer their obſtinacy in keeping poſſeſſion of a ſituation that they find convenient to them. If you fire at them perched on trees or houſe-tops, you only induce them to retire into your granary. They weary out the patience of the moſt perſevering fowler, who would entrap them in his nets or ſnares; ſo great is their natural diſtruſt, craft, ſubtlety, boldneſs, and the difficulty of deceiving them!

In conſequence of their gluttony and numbers, their maintenance is very expenſive. From the relation of thoſe who have made the experiment, it appears, that a couple of ſparrows require near 20 lb. weight of corn to maintain them a year. From hence we may judge of the extent of their depredations; for though they occaſionally feed on inſects, their principal nouriſhment is our beſt corn. They follow the huſbandman when he is ſowing; they regularly attend the reaper in harveſt, the threſher in the barn, and the farmer's wife in her yard, when ſhe is dealing out her corn to her poultry. They enter the dove-houſe, and even pierce the crops of the young pigeons to get at their contents. They devour likewiſe the honey-bees, and thus, as it were, through preference, deſtroy the only inſects that are uſeful to us.

After giving a detail of theſe and other flagrant enormities, it is not to be wondered that the Author ſhould wiſh, that ſome method might be deviſed for deſtroying ſuch expenſive marauders. He had been told that this end might be attained by burning brimſtone under the trees on which they aſſemble and ſleep, in great numbers, at certain ſeaſons. He was greatly intereſted to try the experiment, as he could not make them quit the neighbourhood of his aviaries, which were infeſted by them; not only in conſequence of diſturbing the concerts of his birds by their villainous noiſe, but likewiſe becauſe they ſpoiled the ſong of his beſt nightingales and linnets, by the eternal repetition of their abominable *tui, tui.* In executing the experiment, he uſed every precaution to inſure the ſucceſs, but totally failed.

Inſtead of finding them drop at his feet, as he had been promiſed, it does not appear that he had the ſatisfaction of ſeeing them ſenſibly diſordered. His thickeſt clouds of ſmoak riſing from brimſtone, charcoal, and roſin, firſt waked the ſparrows. In proportion as they were more enveloped in it, they only mounted higher, or to the tops of the trees. On finding at length that poſt untenable, they retreated only to the neighbouring houſe tops. For the ſpace of three days however, they abſented themſelves from the ſmoked trees, and then reſumed their accuſtomed haunts.

In treating of the amours of the ſparrows, the Author obſerves, that the males fight moſt deſperately for the females; and the combat is ſo violent, that they often drop to the ground. The male ſparrow, it is well known, is as powerful as he is ardent. For the extent of his powers we muſt refer the Reader to the Author, or to Yorick: but he is certainly a groſs and haſty ſenſualiſt, and ſhews none of thoſe engaging preliminary attentions, and endearments, thoſe '*careſſes gradués*,' thoſe '*nuances* des preludes,' which in ſome meaſure ennoble the loves of the turtle, and even of the ſavage raven. The female is even tired with his proceedings, becauſe, as the Author ſuggeſts, (whoſe account of the matter we muſt give in his own words) '*il n'y a nul preliminaire, nulles careſſes*, nulle aſſortiſſement à la choſe; *beaucoup de pétulance ſans tendreſſe; toujours des mouvemens précipités qui n'indiquent que le beſoin pour ſoi-même. Comparez les amours du pigeon à celles du Moineau, vous y verrez preque toutes les nuances du phyſique au moral.*'

Though the ſparrows in general conſtruct their neſts under the tiles of houſes, or in holes in the walls, ſome build them on the tops of trees. This difference of ſituation gives them an opportunity of exhibiting a ſingular inſtance of inſtinctive ſagacity. In the neſts built on trees they form an artificial roof, which covers the neſt and prevents the entrance of rain; forming at the ſame time an opening under it: whereas when they build any where under cover, they abſtain from this work of ſupererrogation. Inſtinct, ſays the Author, manifeſts itſelf, in this caſe, in a manner nearly analogous to reaſon, as it ſuppoſes at leaſt the comparing together of two ideas. In this little race, he adds, there is a diverſity of manners, and an inſtinct more varied and perfected, than in moſt other birds. This improvement he aſcribes to their frequenting human ſociety. They are in part domeſticated, without, however, being ſubjected to it, or loſing their independence. From this ſociety they draw whatever ſuits their convenience, and in it acquire that ſubtlety, that circumſpection, and that improvement of the inſtinctive faculty, which is ſhown—exhibited in

the

the great variety of their habits, relative to different ſituations, ſeaſons, and other circumſtances.

ART. X.

An Account of M. COMMERSON, *and his celebrated Voyage round the World.* Extracted from the Eulogy of M. de la Lande, on that famous Botaniſt.

NATURAL Hiſtory has been greatly enriched by the immenſe collection of new plants and animals, of various kinds, made by the late M. COMMERSON in his Voyage round the World. There are ſtriking lines alſo in the character of that eminent and ſingular man, and the circumſtances of his voyage, and his account of the countries through which he paſſed, are highly intereſting. We ſhall therefore give an extract of M. de la Lande's Eulogy of this famous botanical traveller.

PHILIBERT COMMERSON, Doctor of phyſic, King's Botaniſt, and Member of the Faculty of Montpellier, was born at a ſmall town, called *Chatilon-les-Dombes*, in the neighbourhood of Bourg in Breſſe, in the year 1727. He diſcovered early a propenſity to the ſtudy of botany, and the other branches of natural hiſtory, which he purſued with unremitting ardour, notwithſtanding the avocations which PLEASURE preſented to a warm, ſanguine, and voluptuous conſtitution,—and did not preſent in vain. Our young Botaniſt, after finiſhing his academical courſe, choſe the medical profeſſion, and reſided ordinarily at Montpellier, where the king's botanic garden furniſhed objects to gratify his curioſity, and excellent materials for his herbal, which is, at this day, the richeſt in the world. In forming this collection, he often conſulted more the ardour of his botanical avidity, than the dictates of decency and diſcretion; for he plundered and plucked, without heſitation, the rareſt plants and the moſt precious flowers, to enrich his herbal; and would not ſpare a plant even when it was the only one of its kind in the royal garden. And when this indiſcretion induced the directors of the garden to refuſe him admittance, he ſcaled the walls by night, and thus continued his depredations.

The reputation of M. COMMERSON, after a reſidence of four years at Montpellier, was ſo conſiderable and extenſive, that he was choſen, by *Linnæus*, as the moſt proper perſon to form the Queen of Sweden's collection of the rareſt fiſhes of the Mediterranean, and for compoſing accurate deſcriptions of them. This difficult undertaking, which he executed with great labour and dexterity, produced a complete *Icthyology*, which increaſed the growing fame of its Author, and procured him ſeveral marks of the munificence and eſteem of his royal patroneſs.

In 1755 M. Commerson ſet out for Geneva, with a deſign to *herborize* on the mountains of Savoy and Switzerland, from whence he wrote ſeveral letters, with which M. de la Lande has amplified his Eulogy, but which we paſs over in ſilence, as they contain nothing ſingular, or very intereſting. In 1758 he formed a botanical garden at Chatillon, the place of his nativity, which contains above three thouſand foreign plants, and, by its beauty and ſituation, is worthy the curioſity of travellers. He alſo co-operated with Meſſrs. *Bernard, Tourette, Rozier*, and *Beoſt*, in forming botanical gardens at Bourg, Lyons, and Dijon.

Among his various productions, there is one diſſertation intitled, *The Martyrology of Botany*, in which he gives an account of all the authors, who loſt their lives by the fatigues or accidents which they met with in conſequence of their ardent and imprudent zeal for the acquiſition of natural curioſities. 'When he mentioned that work to me (*ſays* M. de la Lande) I foreſaw, even then, that he, himſelf, would, one day, be placed in this liſt of martyrs, when I ſaw him *in* a retired country place, where he had neither emulation, nor even ſociety to animate him, paſſing whole weeks, night and day, without interruption, ſleep, or repoſe, in botanical ſtudies, and arrangements.—Sometimes he was found in his cloſet with his candle burning long after ſun-riſe, bent over his herbal in deep attention, and not perceiving the return of day.—He came often from his botanical excurſions, in a piteous condition, bruiſed with falls from the rocks he had been climbing, torn with briars, emaciated with hunger and violent exerciſe, and with narrow eſcapes from torrents and precipices, where his life was expoſed to the moſt imminent danger.

All theſe ardent occupations and violent botanical purſuits did not extinguiſh the more tender propenſities of Nature in M. Commerson. He married in 1760, an amiable woman, who, in 1762, brought him a ſon, and died in child-bed; and whoſe death he lamented with the deepeſt ſenſibility and anguiſh. He perpetuated her memory by giving her name to a new kind of plant, whoſe fruit ſeemed to conceal two united hearts, and which he called *Pulcheria Commerſonia*.

In 1763 M. Commerson had formed the deſign of publiſhing his *Ichthyology*, in 2 vols. 4to. with beautiful cuts, a *Dictionary*, and a *Bibliography*, containing an account of all the authors who had treated that branch of natural hiſtory. But the execution of this plan was prevented by a fit of ſickneſs and a ſubſequent invitation to Paris, which opened a new field for the ardent genius of our Botaniſt. He was afterwards glad to have been interrupted in that publication, when he perceived how incomplete the Work muſt have been without the new aids

aids and materials which he derived from his circumnavigation of the globe.

He arrived at Paris in 1764, where he became connected with all the learned botaniſts, particularly the celebrated Juſſieu; and was recommended to the Duke de Praſlin, miniſter for the Marine department, who was looking out for an adept in natural hiſtory, to accompany M. Bougainville in his voyage round the world. The Duke thought him the propereſt perſon for that purpoſe, and conceived the higheſt idea of his merit, from a general ſketch which he drew of the obſervations that might be made, relative to natural hiſtory in ſuch a voyage.

On the 15th of November 1766, M. Bougainville ſet out from the river of Nantes, but was obliged ſoon after to put into Breſt, from whence M. Commerson wrote to M. Bernard the following letter, which carries ſtrong lines of his character and turn of mind. 'My health, *ſays he*, is gone, that athletic health, which you ſaw me formerly poſſeſſed of; but that's nothing; what the body loſes by this, the mind muſt gain in ſtrength and vigour. The worſt that can happen to me is, to be eaten by ſoles or ſharks; and do you think that if I were at land the worms would ſpare me? If you ſhould object that the former method of being eaten will be attended with leſs ceremony: my anſwer is, that your friend was never fond of ceremony.—I have been ſpoiled here (at Breſt) by too much kindneſs, and have received every ſort of civility from the commiſſaries and officers of the Marine, not to mention the munificence of the miniſter, who has furniſhed me amply with every thing that can be neceſſary or comfortable during this long voyage.—I have alſo received letters from Paris, which promiſe me the order of St. Michael, with poſts and penſions, at my return, &c.—My greateſt pleaſure here is, that I am in no body's way, as competitor or rival; and this renders me agreeable to all the ſhip's company, who, beſides, look upon me as a ſingular fellow, who amuſes them, and may be of uſe to them.'

In the month of May, our Traveller arrived at *Monte Video* in the river of *La Plata* in America, after a paſſage of three months; during which he was expoſed to all the dangers of the ſea. As M. Bougainville's paſſage had been ſhort and fortunate, he was gone from *Monte Video* * before M. Commerson's arrival there, without leaving any order, as he did not think that the frigate would direct her courſe that way. By

* We are to infer, from this ſeparation, that M. Commerſon did not go in M. Bougainville's ſhip (*la Boudeuſe*) but in the ſtoreſhip, *l'Etoile*.

the

the return of the Spaniſh frigates that had accompanied M. Bougainville to the Iſles of Falkland, M. COMMERSON was informed, that inſtead of thinking to meet with him there, his beſt method would be to re-embark and ſet ſail for *Brazil*. 'We were now beginning (ſays he, in one of his letters) to forget the perils, pains, and fatigues of our paſt courſe, amidſt the pleaſures we enjoyed at *Monte Video*, which we left with regret. Received cordially by the moſt hoſpitable people in the world, who are ſingularly delighted with new comers, and loaded with a rich profuſion of refreſhments and proviſions, it was but natural to deſire to enjoy them longer. I think I heard our captain ſay, that after ſettling his accounts with the natives, the expences for the whole crew (amounting to 112 men) during a month, did not exceed 126 livres, (about 6 l. ſterling) and this will ſurpriſe you leſs, when you are informed that the price of an ox here is twenty pence, and that of a horſe ten pence. You will ſcarcely give credit to me, when I tell you, that a Spaniard, who often has not a ſhirt to his back, has ſixty horſes in his ſervice, and generally orders an ox to be killed for the ſake of feeding upon the tongue alone, the reſt being thrown away. You will certainly think that I am availing myſelf of the privilege aſſumed by travellers, when I aſſure you, that when a Spaniard has a mind to make uſe of a horſe, he catches, or rather hunts one in the field, where they run wild, and keeps him both from meat and drink, for two or three days, at the end of which term, he can ride him thirty or forty leagues without ſtopping, if he pleaſes. This animal is alſo as mild and patient, as he is ſwift and vigorous. When the rider diſmounts and leaves him ſtanding on the road, he would die of hunger before he would ſtir one ſtep, even though he were ſurrounded on all ſides by the moſt delicious paſtures. If the maſter be reaſonable and humane, he ſends his horſe to feed at the end of the journey; but it often happens that the brutal rider lets him die of hunger, and takes another when he wants one. The Spaniards are for the moſt part harſh and cruel: after having depopulated this part of South America, like many others, they have filled it with oxen and horſes, over which their empire is as deſpotic and tyrannical, as it formerly was over the natives of the country. It is uſual to make a ſlaughter, at once, of three or four thouſand oxen, and that only for the profit that is got by their hides. You may judge by this what uſeful branches of commerce we might open with this part of the world, if our merchants had free admittance into their ports. Is it not ſhameful that ſcarce any thing of real utility, except piaſters, is brought from this country, the moſt beautiful, the moſt temperate, the moſt fertile, but alſo the moſt uncultivated part of the univerſe?'

M.

M. COMMERSON made, in this country, a rich collection of plants, birds, and fiſh. He tells M. Bernard, in the letter above quoted, that he was in the ſame perplexity of abundance with *Midas*, who ſaw gold formed wherever he laid his hand. He ſays, that nothing leſs than the eyes of *Argus* and the hands of *Briareus* could ſee or gather the profuſion of rare and, hitherto, unknown materials, that this country affords for extending the domain of Natural Hiſtory.

Having ſet ſail for *Rio de Janeiro*, the capital city of Braſil, their paſſage was fortunate, and M. Commerſon, on his arrival there, thought he had got into the paradiſe of America, when the brutal and inhoſpitable conduct of the Portugueſe embittered their pleaſure, and diſappointed all their expectations. A few days after their arrival, their chaplain was aſſaſſinated, their ſailors and domeſtics inſulted, and M. Bougainville, himſelf, ſcarcely eſcaped being arreſted by order of the *Vice-roy*. A fear of the French, and a remembrance of the expedition of *Dugue-Trouin*, (who in the beginning of the laſt century had ſurpriſed and plundered Rio de Janeiro) probably occaſioned this uncivil treatment.

'This (ſays M. *Commerſon* in one of his letters) is the moſt beautiful ſpot in the univerſe. In the middle of winter, oranges, pine-apples and other delicious fruits ſucceed each other in a rich variety; the trees are never robbed of their verdure, and thouſands of ſlaves have nothing to do but gather the treaſures, which uncultivated Nature laviſhes with inexpreſſible profuſion, furniſhing man with the moſt delicious ſubſiſtence, without labour or induſtry. The mines of the country, which are numerous and rich, contain nothing but gold and precious ſtones, and a bay (twelve or thirteen leagues in circumference) formed by an arm of the ſea, which abounds with excellent fiſh, offers a ſtation capable of containing an hundred thouſand ſhips *(we tranſlate here literally)* ſecured from ſtorms on all ſides.'

Notwithſtanding the rigorous prohibitions of the Portugueſe Vice-roy, M. Commerſon made ſeveral botanical excurſions along this coaſt, at the riſk of his life, and was amply rewarded by the diſcoveries and obſervations which he had made

From Rio de Janeiro, our travellers returned to Buenos-Aires; and after ſojourning there three months, paſſed the Straits of Magellan, launched into the South-ſea, followed weſt-ward the courſe of the ſun, paſſed through an innumerable aſſemblage of iſlands in the Pacifick Ocean, made ſome ſtay at Taiti (Otaheité, the manners of whoſe inhabitants were congenial with the conſtitution of our botaniſt) and, returning

ing from the eaſt, through the Molucca Iſlands, they arrived at the Iſle of France, after having ſuſtained perils and difficulties of various kinds, as may be ſeen in M. Bougainville's relation of this voyage. Rats, famine, ſcurvy, dyſentery, jealouſy and diſcord viſited our travellers, and mixed with bitterneſs the pleaſures they enjoyed from opening a paſſage through unknown ſeas, diſcovering new harbours, new nations, and enriching the ſcience of Natural Hiſtory with new treaſures.

M. Commerſon, during his reſidence at the Iſle of France, formed the plan or *proſpectus* of an academy, which he thought might be erected there, to great advantage; but his imagination and zeal were too ardent and extenſive to form plans that were practicable and prudent.—Beſide, there was ſomething deſultory, tumultuous, and unſettled in the character of this ſingular man, which muſt have rendered him unfit for executing a project of this nature; nothing but Botany and Natural Hiſtory could fix his attention for any time, but here, indeed, his perſeverance was extraordinary, and his induſtry aſtoniſhing.

From the Iſle of France M. COMMERSON went to Madagaſcar, in company with a young phyſician, who had been ſent, in appearance, to aſſiſt him in his labours, but who proved both his rival and his enemy. M. de la Lande does not inform us of the circumſtances that occaſioned the decline of M. Commerſon's credit. He tells us, however, that his appointments were ſuppreſſed even from the time of his arrival at the iſle of France; though it appears that, by the interceſſion of Meſſrs. Poivre and Poiſſonier, he afterwards recovered his penſion.

Though his health was conſiderably impaired on his arrival at Madagaſcar, in 1770 (or 1771) yet he made important diſcoveries of the hidden treaſures of Nature in that iſland, which he calls the true *Land of Promiſe* for a naturaliſt. He ſpeaks of it as a ſanctuary, into which *Nature* has retired, to work after models, quite new and different from thoſe which *ſhe* has followed elſewhere. 'Linnæus, (ſays our botaniſt, in one of his letters) the Dioſcorides of the north, would find here materials for publiſhing ten editions more of his *Syſtem of* NATURE, reviſed and augmented, and would conclude by acknowledging candidly, that we have, as yet, only lifted a ſmall corner of the veil that covers *her*.' In this ſame letter, which contains an eloquent, but terrible and diſcouraging apoſtrophe addreſſed to the *ſyſtem-builders* in Natural Hiſtory, (in which he treats their arrangements, their *genera* and *ſpecies*, as precarious) he expreſſes himſelf in the following terms:

"What!

"What! you have been audacious enough to calculate the treaſures of Flora! your great Legiſlator has exhibited no more than between ſeven and eight thouſand ſpecies of plants; it is aſſerted that the famous *Sherard* poſſeſſed double that number, and a modern calculator imagined he had rated the contents of the vegetable kingdom as high as they can be ſuppoſed to amount to, when he reckoned twenty thouſand ſpecies.—And yet *I* can, myſelf, exhibit to you 25,000 ſpecies, and dare venture to affirm, that there exiſts, at leaſt, four or five times that number upon the ſurface of the earth; for can I flatter myſelf, that *I* have already collected the fourth or fifth part of the ſpecies, which the globe contains? There remain, yet unknown to us, the vegetable treaſures contained in the *ſouthern regions*, in the inward parts of the vaſt empire of *China* and Aſiatic *Tartary*, in *Japan*, *Formoſa*, in the *Philippine Iſlands*, and thouſands of iſles ſcattered through the Pacifick Ocean, in *Cochinchina*, the kingdoms of *Siam* and *Sumatra*, in Mediterranean *India*, in the three *Arabias*, in the interior of *Africa*, in *California*, the eaſt continent of America, and the great chain of the *Cordillera los Andes*, in compariſon with which our Alps and Pyrenees are only mole-hills.'

If it be objected to our traveller's calculation, that the ſame plants are found in ſimilar climates, and that, in conſequence of the uniformity that reigns in Nature, the ſame vegetable productions may grow in different parts of the world, he anſwers, by granting, that this is true with reſpect to common plants, which are not numerous; but he obſerves, that the vegetable productions of Braſil reſemble, in nothing, thoſe of the river de la Plata, nor thoſe of the latter the productions of the Straits of Magellan,—that *Taiti* has a botany of its own,—that there is no compariſon to be formed between the *Moluccas* and thoſe of *Java*, and that the difference between the vegetable productions of the Iſles of France, Bourbon, and Madagaſcar ſurpaſs credibility.

M. Commerson, in the ſame letter, gives an intereſting account of the inhabitants of Madagaſcar, "Who (ſays he) are indolent and yet ſagacious; gentle and yet terrible; who always *begin* by receiving us kindly, and generally *end* by cutting our throats.' He lays all the barbarity, that has been attributed to this people, at the door of the Europeans, who by their exceſſes and extortions have forced theſe gentle and hoſpitable iſlanders to *become* cruel and vindictive.

From Madagaſcar our botaniſt ſet out for the Iſle of Bourbon. The chiefs of the French colony received him with great politeneſs, and were very deſirous that he ſhould acquaint the Europeans with the Natural Hiſtory and advantages of their

their iſland. The volcano, which burns in the center of that country, preſented to our Naturaliſt objects of the moſt curious and marvellous kind. 'It is at Bourbon, *ſays he*, as alſo in the Moluccas and the Philippine Iſlands, that Nature has fixed her true *pyrotechnical* furnaces and laboratories. I have collected aſtoniſhing obſervations on theſe phenomena, of which the Public may expect a large *quarto* volume, after I have given the Academy the firſt-fruits of my labours.' Monſ. Poivre ſent to the Duke de Rochfoucault a large quantity of the principal materials contained in this volcano, and theſe, together with the manuſcripts of M. Commerson, who had gone great lengths in this branch of natural knowledge, will probably open new ſcenes and new treaſures in the ſcience of Mineralogy.

From Bourbon M. Commerson returned to the Iſle of France, where, exhauſted with the fatigues of ſtudy, and the effects of intemperate voluptuouſneſs, he ſunk under the burden, and died, on the 13th of March, 1773. His knowledge was extenſive, his memory prodigious, his converſation agreeable, and his expreſſions full of fire and energy. He was ardent, impetuous, violent, and exceſſive in every thing, but eating and drinking; M. de la Lande, his friend and panegyriſt, does not diſguiſe his defects, but he melts ſome of them down into ſmall infirmities, converts others into commendable qualities, and aſſociates with them *all*, virtues, that, thoſe who underſtand moral painting, will pronounce, at leaſt, ſingularly placed, and in ſtrange company.

M. Commerson left by will to the king's cabinet all his botanical collections, which, before he undertook his voyage round the world, amounted to above 200 volumes *in folio*. The collection made during his voyage, together with his papers and herbal, were brought to Paris, in the year 1774, in thirty-two caſes, which contain an ineſtimable treaſure of unknown materials for Natural Hiſtory, and are depoſited in the king's garden, under the care of Meſſrs. *Juſſieu*, *D'Aubenton*, and *Thouin*, who are employed in examining and arranging them.

M. de la Lande publiſhed, at the end of the Paris edition of the voyage of Meſſrs. Banks and Solander, the account M. Commerson gave of a nation of dwarfs, in the iſland of Madagaſcar, that inhabit the high mountains in the interior parts of that country. This race, which ſeems to be the intermediate, and almoſt imperceptible link, that connects the human ſpecies with quadrupeds, in the great chain or ſcale of beings, was obſerved and contemplated by M. Commerſon, though their exiſtence has been called in queſtion, and the fact denied

by others, who have been in the island of Madagascar. This singular race is called *Kimosse*, or *Quimosse*, in the language of the country. The men are about three feet and a half high, paler than the other blacks, with arms so long, that they can reach below their knees, without bending their bodies, and with intellectual faculties, not inferior to those of the other inhabitants of the island.

If the curious Reader is desirous of a more circumstantial account of M. Commerson, and his voyage, he will find it by perusing the whole of M. de la Lande's eulogy, of which we have here given only the principal and most interesting contents. The eulogy is inserted in the Abbé Rozier's periodical publication, entitled *Observations sur la Physique, sur l'Histoire Naturelle, &c.*

CORRESPONDENCE.

*** R. T. (in his letter to the Reviewers) seems, in some respects, to have mistaken the main scope of the *Essai sur l'Art Dramatique* *.—As to the account of that work, in a publication which it might be deemed invidious in us to name, but to which our correspondent refers, it is—something, and nothing.—The writer of that criticism has not fairly stated some of the French Author's arguments; and he has over-looked the great purpose of the work, which is to place the Dramas of *Diderot*, and his *imitators*, above *Molière* and *Corneille*.

The Frenchman has, in our opinion, done great justice to Shakespeare (to whom our Correspondent is so laudably partial), and he has spoken handsomely of English literature, as well as justly of his countrymen, Moliere, Corneille, and Racine. He has made indeed, as most French writers do, some mistakes about us; and perhaps he has *refined* too much in regard to his favourite object *le Drame*. He praises *Foote* (not being, we suppose, intimately conversant in his works) for the very practice which he properly reprehends in Moliere, *personal satire*. As to *le Drame*, we think there is no beauty in it, which might not be introduced into legitimate comedy, or which has not been actually exhibited on our stage, in many plays of Shakespeare's age, and even since.—Sentiments PROCEEDING FROM CHARACTER, surely ought not to be excluded comedy, and even reprobated and ridiculed, as it hath lately been. Miserable writers may attempt the SERIOUS, as well as the COMIC. In such cases, both are bad; one *stupifies*, the other *disgusts*;

* See our last Appendix, p. 634. Art. *Du Theatre, &c.*

but

but each in its place is excellent. Nay, thoſe have ever been eſteemed the beſt comedies, that contain a due proportion of intereſt and humour. An horſe-laugh of three hours is impoſſible; and whoever attempts it, produces, like Goldſmith, a *farce* of five acts.

Our Correſpondent is right in his obſervation, that the Frenchman ſeems to be as unjuſt in his cenſure of the ancients, as he is candid in relation to the moderns; and we take this opportunity of remarking, farther, that his ſtrictures on HORACE and ARISTOTLE are ſuperficial as French cream; and that his giving the *Poetique* of Diderot (though it has great merit) the preference to BOTH, is ridiculous.—But *La Drame* is his idol. One inſtance may ſerve to ſhew its probability of ſucceſs in this country: *Le Philoſophe ſans le Sçavoir* was received with the greateſt applauſe at Paris. Obrien tranſlated it. It was acted at Drury Lane, and damned. It wanted *farce*; and what was meant for ſimple nature, was very ſimple indeed!—For the reſt, we refer to the account of *Du Theatre*, in our laſt Appendix.

ERRATA, *&c. in this* VOLUME.

P. 5, l. 7, for *Sons*, r. *Suns*.
— 94, par. 4, for *Gibbons*, r. *Conder*.
— 103, l. 7 from the bottom, after 1761, *add*, 'together with the fragments given in our late Reviews.'
— 168, l. *ult.* ſtrike out *late*.
— 204, l. 8, for *exceptions*, r. *expreſſions*.
— 325 (in part of the impreſſion) l. 7, for *this is one of Dr. Smith's ſchemes*, r. *this is part of Dr. Smith's ſcheme*.

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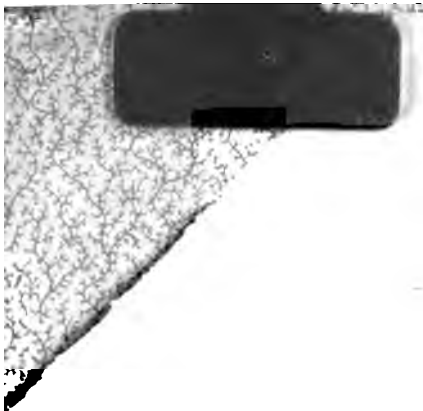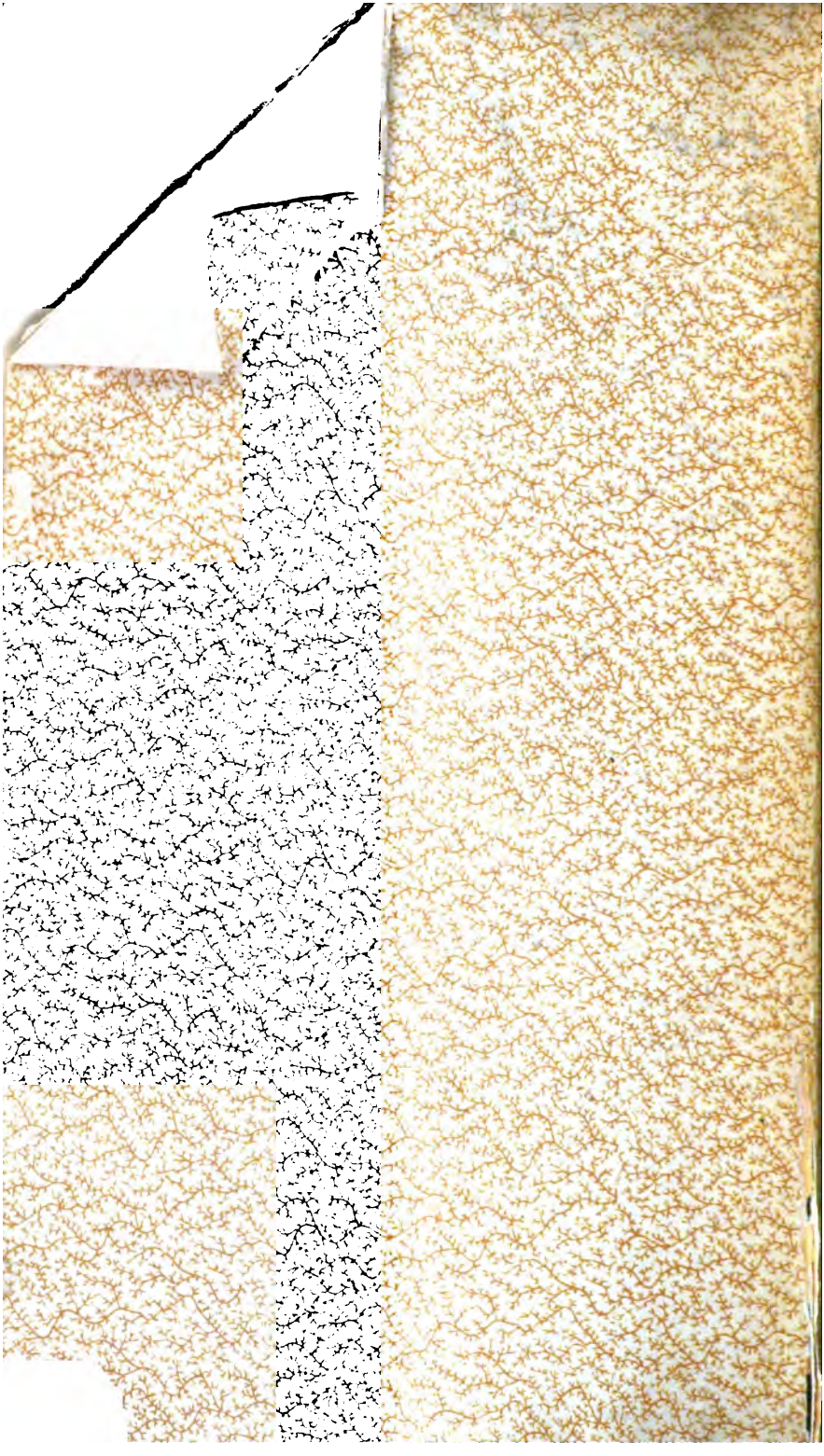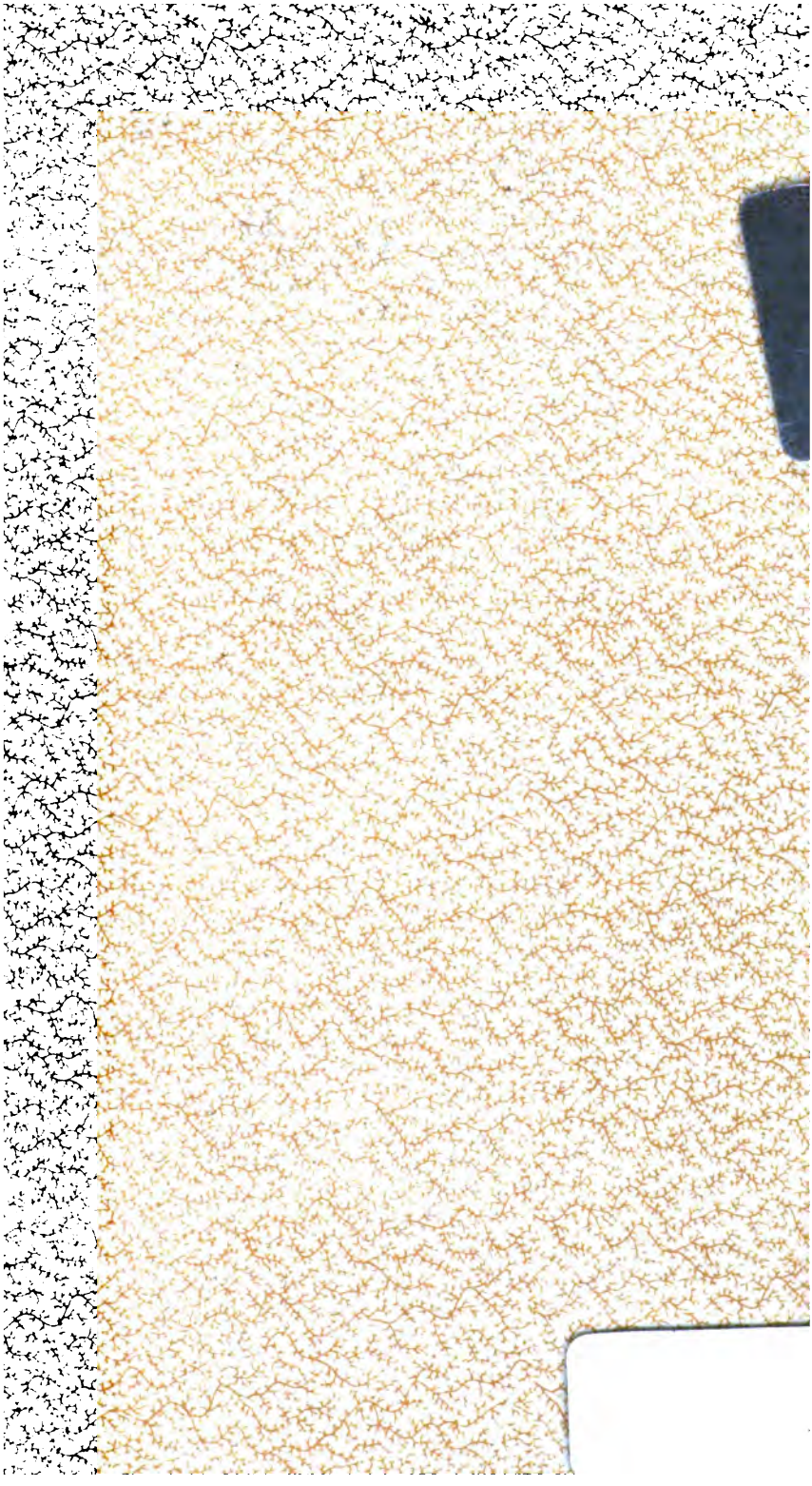
END OF VOL. LIII.